

THE
ANATOMIE
OF
MELANCHOLY.

The Argument of the Frontispiece.

TEN distinct Squares here seen apart,
Are joyn'd in one by Cutters art.

1 *old Democritus under a tree,
Sits on a stone with book on knee;
About him hang there many features,
Of Cats, Dogs and such like creatures;
Of which he makes Anatomy,
The seat of black choler to see.
Over his head appears the skie,
And Saturn Lord of melancholy.*

2 *Tot h' left a landskip of Jealousie,
Presents it self unto thine eye.
A Kingfisher, a Swan, an Hern,
Two fighting Cocks you may discern,
Two roaring Bulls each other hie,
To assault concerning Venerie.
Symboles are these, I say no more,
Conceiue the rest by that's afore.*

3 *The next of Solitarinesse,
A portraiture doth well expresse,
By sleeping dog, cat : Buck and Doe,
Hares, Conies in the desert go :
Bats, Owls the shady bowers over,
In melancholy darkness hover.
Mark well : If't be not as't should be,
Blame the bad Cutter, and not me.*

4 *It h' under Columne there doth stand
Inamorato with folded hand;
Down hangs his head, terse and polite,
Some dittie sure he doth indite.
His lute and books about him lie,
As symptomes of his vanity.
If this do not enough disclose,
To paint him, take thy self by th' nose.*

5 *Hypocondriacus leans on his arm,
Winde in his side doth him much harm,
And troubles him full sore God knows,
Much pain he hath and many woes.
About him pots and glasses lie,
Newly brought from's Apothecary.
This Saturn's aspects signifie,
You see them portraid in the skie.*

6 *Beneath them kneeling on his knee,
A Superstitious man you see :
He fasts, prays, on his Idol fixt,
Tormented hope and fear betwixt :
For hell perhaps he takes more pain,
Then thou dost Heaven it self to gain.
Alas poor Soul, I pittie thee,
What stars incline thee so to be ?*

7 *But see the Madman rage down right
With furious looks, a gasty sight.
Naked in chains bound doth he lie,
And roars amain he knows not why ?
Observe him, for as in a glass,
Thine angry portraiture it was.
His picture keep still in thy presence,
Twixt him and thee, there's no difference.*

8 9 *Borage and Hellebor fill two scents,
Soveraign plants to purge the veins
Of melancholy, and chear the heart,
Of those black fumes which make it smart;
To clear the Brain of misty fogs,
Which dull our senses, and Soul clogs.
The best medicine that ere God made
For this malady, if well assaid.*

10 *Now last of all to fill a place,
Presented is the Authors face;
And in that habit which he wears,
His Image to the world appears.
His minde no art can well expresse,
That by his writings you may gessi.
It was not pride, nor yet vain glory,
(Though others do it commonly)*

*Made him do this : if you must know,
The Printer would needs have it so.
Then do not frown or scoffe at it,
Deride not, or detract a whit.
For surely as thou dost by him,
He will do the same again.
Then look upon's, behold and see,
As thou lik'st it, so it likes thee.*

*And I for it will stand in view,
Thine to command, Reader Adieu.*

37-252



Solitaria.



Democritus Abderites.



Solitudo.

THE ANATOMY OF MELANCHOLY.

*What it is, With all the kinds causes,
Symptomes, Prognosticks, & severall cures of it.*

In three Partitions, with their severall
Sections, members & subsections.

*Philosophically. Medicinally.
Historically. opened & cut up.*

By.

Democritus Junior.

*With a Satyricall Preface. Conducing
to the following Discourse.*

*The Sixt. Edition. corrected and
augmented by the Author.*

Omne tulit punctum, qui miscuit utile dulci.



Inamorata.



Hypochondriacus.



Superstitiosus.



Democritus

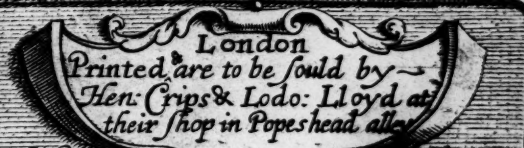
Junior



Maniacus.



Borago.



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C. h.

1652

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Helidornus.

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HONORATISSI-
MO DOMINO NON
MINVS VIRTUTE SVA,

QUAM GENERIS
SPLENDORE,

ILLVSTRISSIMO,
GEORGIO BERKLEIO,
MILITI DE BALNEO,
BARONI DE BERKLEY

MOUBREY, SEGRAVE,
D. DE BRUSE,

DOMINO SVO

Multis Nominibus Observando,

HANC SUAM
MELANCHOLIAE
ANATOMEN,

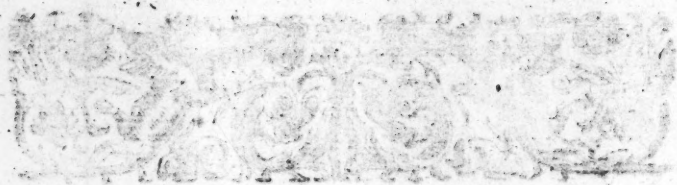
JAM SEXTO

REVISAM,

D. D.

DEMOCRITUS Junior.

(S 2)



HONORATISS

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ILLVSTRISSIMO

GEORGIO BERKII

MILITI DE BALNEO

BALNEI DE BERKII

MORREY, SEGRAVE

D. DE BRUSE

DOMINO SVO

Militis Romulus Obsequio

HANC SUAM

MELANCHOLIAE

ANATOMEN

JAM SEXTO

REVISAM

D. D.

DEMOCRITUS Junior

(22)

Vade liber, qualis, non ausum dicere, foelix,
 Te nisi felicem fecerit Alma dies.
 Vade, tamen quocumque labes, quascunque per oras,
 Et Genium Domini fac imitere iui.
 I blandas inter Charites, mystamque saluta
 Musarum quemvis, si tibi lector erit.
 Rura colas, urbem, subeasve palatia regum,
 Submisce, placide, te sine dente geras.
 Nobilis, aut si quis te forte inspexerit heros,
 Da te morigerum, perlegat usque lubet.
 Est quod Nobilitas, est quod desideret heros,
 Gravior hac fors charta placere potest.
 Siquis morosus Cato, tetricusque Senator,
 Hunc etiam librum forte videre velit,
 Sive magistratus, tum te reverenter habeto;
 Sed nullus, multas non capitum Aquilæ.
 Non vacat his tempus fugitivum impendere nugis,
 Nec tales cupio; par mihi lector erit.
 Si marona gravi casu diverterit istuc,
 Illustris domina, aut te Comitissa legat:
 Est quod displiceat, placeat quod forsitan illis,
 Ingerere his molis modo, pande tamen.
 At si virgo tuas dignabitur inchyta chartas
 Tangere, siue schedis hæreat illa tuis:
 Da modo te facilem, & quodam folia esse memento
 Conveniam oculis qua magis apta suis.
 Si generosa ancilla tuos aut alma puella
 Visura est ludos, anime, pande lubens.
 Dic utinam nunc ipse meus * (nam diligit istas)
 In prasens esset conspicicndus herus.
 Ignotus notusve mihi de gente togatâ
 Sive aget in ludis, palpitâ sive coter,
 Sive in Lyceâ, & nugis edoluerit istas,
 Si quasdam mendas viderit inspicies,
 Da veniam Authori, dices; nam plurima vellet
 Expunges, quæ jam displicuisse sciat.
 Sive Melans bolus, quisquam, seu blandus Amator;
 Aulicus aut Circus, seu bene comptus Eques
 Huc appellas, age & visis te crede legenti,
 Multa istis forsitan non male nata leget.
 Quod fugiat, caveat, quodque amplexabitur, ista
 Pagina forsas promere multa potest.
 At si quis Medicus coram te sisses, amice
 Fac circumspicere, & sa sine tabe geras:
 Inveniet namque ipse meis quoque plurima scriptis,
 Non leve subsidium qua sibi forsân erunt.

* Hec comico
 dicta cave ne
 male capias.

Si quis Causidicus charas impingat in istas,
 Nil mihi vobiscum, pessima turba vales,
 Sit nisi vir bonus, & juris sine fraude peritus,
 Tum legat, & forsan doctior inde fiet.
 Si quis cordatus, facilis, lectorque benignus,
 Huc oculos vertat, qua velit ipse legat.
 Candidus ignoscet, metuas nil, pande libenter,
 Offensus mendis non eris ille tuis,
 Laudabit nonnulla. Venit si Rhetor ineptus,
 Limata & tersa, & qui benè cocta petit,
 Claude citus librum, nulla hic nisi ferrea verba,
 Offendent stomachum qua minùs apta suum.
 At si quis non eximius de plebe poeta,
 Annue, namque istis plurima ficta leget.
 Nos sumus è numero, nullus mihi spirat Apollo,
 Grandiloquus Vates quilibet esse nequit.
 Si Criticus Lector, tumidus Censorque molestus,
 Zoilus & Momus, si rabiosa cohors:
 Ringe, freme, & noli tum pandere, turba malignis
 Si occurrat sannis invidia osa suis:
 Fac fugias; si nulla tibi sit copia eundi,
 Contemnes, tacitè scommata quaque feres.
 Frendeat, allatret, vacuas gannitibus auras
 Impleat, haud cures, his placuisse nefas.
 Verum age si forsan divertat purior hospes,
 Cuique sales, ludi, displiceantque joci,
 Obiciatque tibi sordes, lascivæque: dices,
 Laetiva est Domino & Musa jocosa tuo,
 Nec lasciva tamen, si pensitet omne, sed esto;
 Sit lasciva licet pagina, vita proba est.
 Barbarus, indoctusque rudis spectator in istam
 Si messem intrudat, fuste fugabis eum,
 Fungum pelle procul jubeo, n. m. quid mihi fungo?
 Conveniunt stomacho non minùs ista sua,
 Sed nec pelle tamen, lato omnes accipe vultu,
 Quos, quas, vel quales, inde vel unde viros.
 Gratus eris quicumque venit, gratissimus hospes.
 Quisquis erit, facilis difficilisque mihi.
 Nam si culpârit, quadam culpâsse juvabis,
 Culpando faciet me meliora sequi.
 Sed si laudârit, neque laudibus offerar ullis.
 Sit satis hisce malis opposuisse bonum.
 Hec sunt qua nostro placuit mandare libello,
 Et qua dimissens dicere iussit Herus.

Vhen I go musing all alone,
Thinking of divers things fore-known;
When I build Castles in the air,
Void of sorrow and void of fear,
Pleasing my self with phantasies sweet;
Me thinks the time runs very fleet.
All my joys to this are folly,
Naught so sweet as melancholy.
When I lie walking all alone,
Recounting what I have ill done,
My thoughts on me then tyrannise;
Fear and sorrow me surprise;
Whether I tarry still or go,
Me thinks the time moves very slow.
All my griefs to this are jolly,
Naught so sad as melancholy.
When to my self I act and smile,
With pleasing thoughts the time beguile.
By a brook side or wood so green,
Unheard, unsought for, or unseen,
A thousand pleasures do me bliss,
And crown my soul with happiness.
All my joys besides are folly,
None so sweet as melancholy.
When I lie, sit, or walk alone;
I sigh, I grieve, making great mone,
In a dark grove, or irksome den,
With discontents and Furies then,
A thousand miseries at once,
Mine heavy heart and soul enconce;
All my griefs to this are jolly,
None so sour as melancholy.
Me thinks I hear, me thinks I see,
Sweet musick, wondrous melodie,
Towns, places and Cities fine,
Here now, then there, the world is mine,
Rare beauties, gallant Ladies shine,
What e're is lovely or divine.
All other joys to this are folly,
None so sweet as melancholy.
Me thinks I hear, me thinks I see
Ghosts, goblins, fiends, my phantasie
Presents a thousand ugly shapes,
Headless bears, black men, and apes,
Dolefull outcries, and fearfull sights,
My sad and dismall soul affrights.
All my griefs to this are jolly,
None so damn'd as Melancholy.

Me

Me thinks I court, me thinks I kiss,
Me thinks I now embrace my mistress.
O blessed days, O sweet content,
In Paradise my time is spent.
Such thoughts may still my fancy move,
So may I ever be in love.

All my joys to this are folly,
Naught so sweet as Melancholy.
When I recount loves many frights,
My sighs and tears, my waking nights,
My jealous fits; O mine hard fate
I now repent, but 'tis too late.
No torment is so bad as love,
So bitter to my soul can prove.

All my griefs to this are jolly,
Naught so harsh as Melancholy.
Friends and Companions get you gone,
Tis my desire to be alone;
Ne're well but when my thoughts and I
Do domineer in privacie.
No Gemm, no treasure like to this,
'Tis my delight, my Crown, my blifs.

All my joys to this are folly,
Naught so sweet as Melancholy.
'Tis my sole plague to be alone,
I am a beast, a monster grown,
I will no light nor company,
I finde it now my misery.
The sceane is turn'd, my joys are gone;
Fear, discontent, and sorrows come.

All my griefs to this are jolly,
Naught so fierce as Melancholy.
Ile not change life with any King,
I ravisht am: can the world bring
More joy, then still to laugh and smile.
In pleasant toys time to beguile?
Do not, O do not trouble me,
So sweet content I feel and see.

All my joyes to this are folly,
None so divine as Melancholy.
Ile change my state with any wretch,
Thou canst from gaole or dunghill fetch:
My pain, past cure, another Hell,
I may not in this torment dwell.
Now desperate I hate my life,
Lend me a halter or a knife.

All my griefs to this are jolly,
Naught so damn'd as Melancholy.



DEMOCRITUS

IVNIOR TO THE READER.



Entle Reader, I presume thou wilt be very inquisitive to know what anticke or personate actor this is, that so insolently intrudes upon this common theatre, to the worlds view, arrogating another mans name, whence he is, why he doth it, and what he hath to say; Although, as ^a he said, *Primum si noluero, non respondebo, quis coacturus est?* I am a free man born, and may chuse whether I will tell, who can compel me? If I be urged, I will as readily reply as that Egyptian in ^b Plutarch, when a curious fellow would needs know what he had in his basket, *Quam vides delatam, quid inquiris in rem absconditam?* It was therefore covered, because he should not know what was in it. Seek not after that which is hid, if the contents please thee, ^c and be for thy use, suppose the Man in the Moon, or whom thou wilt to be the Author; I would not willingly be known. Yet in some sort to give thee satisfaction, which is more then I need, I will shew a reason, both of this usurped name, title, and subject. And first of the name of *Democritus*; lest any man by reason of it, should be deceived, expecting a pasquill, a satyre, some ridiculous treatise (as I my self should have done) some prodigious tetent, or paradox of the earths motion, of infinite Worlds, *in infinito vacuo, ex fortuita atomorum collisione*, in an infinite waste, so caused by an accidental collision of Moeres in the Sun, all which *Democritus* held, *Epicurus* and their Master *Lucippus* of old maintained, and are lately revived by *Copernicus*, *Brunnus*, and some others. Besides it hath been always an ordinary custom, as ^d Gellius observes, for later Writers and impostors, to brouch many absurd and insolent fictions, under the name of so noble a philosopher as *Democritus*, to get themselves credit, and by that means the more to be respected, as artificers usually do, *Novo qui marmori ascribunt Praxitelem suo*. 'Tis not so with me.

*Non hic Centauros, non Gorgonas, Harpyasque
Inventes, hominem pagina nostra sapit.*

A

^a Seneca in libro de ira
^b Plutarchi in libro de curiositate
^c Seneca in libro de ira
^d Gellii in libro de nocturna conversatione

^e Modò hæc si
bi usus fuit,
quemvis author
rem fingit.
Wacker.

^f Lib. 10. c. 12.
Multa à male
seriatis in De-
mocriti nomine
commenta data,
nobilitatis, au-
thoritatibusq;
ejus perfugio
utentibus.
^g Martialis lib.
10. epigr. 14.

No

f Iuv. Sat. 1.
g Auth. Pet.
Bessio edit.
Colonie 1616.
h Hip. Epist.
Damaget.
i Laert. lib. 9.
k Hortulo sibi
cellulam seli-
gens, ibique se-
ipsum inclu-
dens, vixit so-
litaris.
l Floruit O-
lympiade 80,
700. annis post
Troiam.
m Diacos, quod
cunctis operi-
bus facile ex-
cellit. Laert.
n Col. lib. 1. c. 1.
o Const. lib. de
agric. passim.
p Volucrum
voces & lin-
guas intelli-
gere se dicit Ab-
deritans Ep.
Hip.
q Sabellicus
exempl. lib. 10.
oculis se pri-
vavit, ut meli-
us contemplati-
oni operam da-
ret, sublimi
vir ingenio,
profunde cogi-
tationis, &c.
r Naturalia
Arithmetica, Ma-
thematica, libe-
rales discipli-
nas, artemque
omnium periti-
am callebat.
s Veni Athe-
nas, & nemo
me novit.
t Idem contem-
ptus & admi-
rationi habitus.
u Solebat ad
portam ambu-
lare, & inde
&c. Hip. Ep.
Damaget.
x Perpetuo ri-
su pulmentem
agitare solebat
Democritus.
Iuv. Sat. 7.
y Non sum dig-
nus præfere
matella Mart.

No Centaures here, or Gorgons look to finde,
My subject is of man, and humane kinde.

Thou thy self art the subject of my discourse.

*Quicquid agunt homines, vorum, timor, ira, voluptas,
Gaudia, discursus, nostri farrago libelli.*

What ere men do, vows, fears, in ire, in sport,
Joys, wandrings, are the sum of my report.

My intent is no otherwise to use his name, then *Mercurius Gallobelgicus*, *Mercurius Britannicus*, use the name of *Mercurie*, *Democritus Christianus*, &c. Although there be some other circumstances, for which I have masked my self under this visard, and some peculiar respects, which I cannot so well expresse, untill I have set down a brief character of this our *Democritus*, what he was, with an Epirome of his life.

Democritus, as he is described by *Hippocrates* and *Laertius*, was a little wearish old man, very melancholy by nature, averse from company in his latter daies, ^k and much given to solitarinesse, a famous Philosopher in his age, ⁱ *conversus* with *Socrates*, wholly addicted to his studies at the last, and to a private life, writ many excellent works, a great Divine, according to the divinity of those times, an expert Physician, a Politician, an excellent Mathematician, as ^m *Diacosmus* and the rest of his works do witnesse. He was much delighted with the studies of Husbandry, saith ⁿ *Columella*, and often I finde him cited by ^o *Constantinus* and others treating of that subject. He knew the natures, differences of all beasts, plants, fishes, birds, and, as some say, could ^p understand the tunes and voyces of them. In a word, he was *omnisfarium doctus*, a generall scholar, a great student; and to the intent he might better contemplate, ^q I find it related by some, that he put out his eyes, and was in his old age voluntarily blinde, yet saw more then all Greece besides, and ^r writ of every subject, *Nihil in toto opificio natura, de quo non scripsit*. A man of an excellent wit, profound conceit; and to attain knowledg the better in his yonger years, he travelled to *Egypt* and ^s *Athens*, to confer with learned men, ^t *admired of some, despised of others*. After a wandering life, he settled at *Abdera*, a town in *Thrace*, and was sent for thither to be their Law-maker, Recorder or town-clerk as some will, or as others, he was there bred and born. Howsoever it was, there he lived at last in a garden in the suburbs, wholly betaking himself to his studies, and a private life, ^u *saving that sometimes he would walk down to the haven, and laugh heartily at such variety of ridiculous objects, which there he saw*. Such a one was *Democritus*.

But in the mean time, how doth this concern me, or upon what reference do I usurp his habit? I confesse indeed that to compare my self unto him for ought I have yet said, were both impudency and arrogancie. I do not prelume to make any parallel, *Antistas mihi millibus trecentis, parvus sum, nullus sum, altum nec spiro, nec spero*. Yet thus much I wil say of my self, and that I hope without all suspition of pride, or self-conceit, I have lived a silent, sedentary, solitary, private life, *mibi & musis*, in the Univerfity as long almost as *Xenocrates* in *Athens*, *ad senectam ferè*,

to learn wisdom as he did, penned up most part in my study. For I have been brought up a student in the most flourishing Colledge of Europe, * *Augustissimo collegio*, and can brag with * *Iovius*, almost, in *ea luce domicilii Vaticanis, totius orbis celeberrimi*, per 37. annos multa opportunaque didici; for 30 years I have continued (having the use of as good a Libraries as ever he had) a scholar, and would be therefore loth, either by living as a drone, to be an unprofitable or unworthy a Member of so learned and noble a society, or to write that which should be any way dishonourable to such a royal and ample foundation. Something I have done, though by my profession a Divine, yet *turbine raptus ingeni*, as he said, out of a running wit, an unconstant, unsettled mind, I had a great desire (not able to attain to a superficial skill in any) to have some smattering in all, to be *aliquis in omnibus, nullus in singulis*, which ^c Plato commends, out of him ^d *Lipsius* approves and furthers, as fit to be imprinted in all curious wits, not be a slave of one science, or dwell altogether in one subject, as most do, but to rove abroad; *centum puer artium*, to have an oar in every mans boat, to ^e taste of every dish, and sip of every cup, which faith ^f *Montaigne* was well performed by *Aristotle* and his learned countrey-man *Adrian Turnebus*. This roving humor (though not with like success) I have ever had, & like a ranging spaniel, that barks at every bird he sees, leaving his game, I have followed all, saving that which I should, & may justly complain, and truly, *qui ubique est, nusquam est*, which ^g *Gesner* did in modesty, that I have read many books, but to little purpose, for want of good method, I have confusedly tumbled over divers authors in our Libraries, with small profit for want of art, order, memory, judgment. I never travelled but in Map or Card, in which my unconfined thoughts have freely expatiated, as having ever been especially delighted with the study of *Cosmography*. ^h *Saturn* was Lord of my genture, culminating, &c. and *Mars* principal significator of manners, in partile conjunction with mine *Ascendant*; both fortunate in their houses, &c. I am not poor, I am not rich; *nihil est, nihil deest*, I have little, I want nothing: all my treasure is in *Minerva's* tower. Greater preferment as I could never get, so am I not in debt for it, I have a competency (*Laus Deo*) from my noble and munificent Patrons, though I live still a Collegiate student, as *Democritus* in his garden, and lead a monastique life, *ipse mihi theatrum*, sequestred from those tumults and troubles of the world; *Et tanquam in specula positus*, (as he said) in some high place above you all, like *Stoicus Sapiens*, *omnia secula, praterita presentiaq; videns, quæ velut intuitu*, I hear and see what is done abroad, how others ⁱ run, ride, turmoil, and macerate themselves in court and countrey, far from those wrangling Law suits, *aule vanitatem, fasti ambitionem, ridere mecum salto*: I laugh at all, ^j only secure, lest my suit go amiss, my ships perish, corn and cattle miscarry, trade decay, I have no wife nor children good or bad to provide for. A meer spectator of other mens fortunes and adventures, and how they act their parts, which me thinks are diversly presented unto me, as from a common theatre or scene. I hear new news every day, and those ordinary rumors of vvar, plagues, fires, inundations, thefts, murders, massacres, meteors, comets, spectrums, prodigies, apparitions, of rovvns

z Christ-Church in Oxford.
* *Prefat. hist.*
a Keeper of our colledge library lately revived by *Otho Nicolson* Esquire.
b *Scaliger*.
c In *Theat.*
d *Phil. Stoic. li. diff. 8. dogma cupiditatis & curiositatis ingeniis imprimendum, ut sit talis qui nulli rei serviat, aut exacte unum aliquid elaboret, alia negligens, ut artifices, &c.*
e *Delibare gratiæ de quocunq; cibo, & pittivare de quocunq; dolio jucundum.*
f *Essaies lib. 3.*
g *Prefat. bibliothec.*
h *Ambo fortes & fortunati, Mars idem magister domus juxta primam Leovitii regulam.*
i *Hensius.*
k *Calide ambientes, solite litigantes, aut misere excident, voces, strepitum, contentiones, &c.*
l *Cyp. ad Donat. Unice securus ne excidam in foro, aut in mari Indico bonis elud, de dote filia, patrimonio filii non sum sollicitus.*

taken, cities besieged in *France, Germany, Turkey, Persia, Poland, &c* daily musters and preparations, and such like, which these tempestuous times afford, battles fought, so many men slain, monomachies, shipwracks, piracies, and sea-fights, peace, leagues, stratagems, and fresh alarms. A vast confusion of vows, wishes, actions, edicts, petitions, law-suits, pleas, laws, proclamations, complaints, grievances are daily brought to our ears. New books every day, pamphlets, currantoes, stories, whole catalogues of volumes of all sorts, new paradoxes, opinions, schisms, heresies, controversies in philosophie, religion, &c. Now come tidings of weddings, maskings, mummeries, entertainments, jubilies, embassies, tilts and tournaments, trophies, triumphs, revels, sports, plays: Then again, as in a new shifted scene, treasons, cheating tricks, robberies, enormous villanies in all kindes, funerals, burials, death of Princes, new discoveries, expeditions; now comical, then tragical matters. To day we heare of new Lords and officers created, to morrow of some great men deposed, and then again of fresh honors conferred; one is let loose, another imprisoned; one purchaseth, another breaketh: he thrives, his neighbor turns bankrupt; now plenty, then again dearth and famine; one runs, another rides, wrangles, laughs, weeps, &c. Thus I daily hear, and such like, both private and publick news, amidst the gallantry and misery of the world; jollitie, pride, perplexities and cares, simplicity and vilany; subtletie, knavery, candor and integrity, mutually mixt and offering themselves, I rub on *privus privatus*, as I have still lived, so I now continue, *statu quo prius*, left to a solitary life, and mine own domestick discontents: saving that sometimes, *ne quid mentiar*, as *Diogenes* went into the city, and *Democritus* to the haven to see fashions, I did for my recreation now and then walk abroad, look into the world, and could not choose but make some little observation, *non tam sagax observator, ac simplex recitator*, not as they did to scoff or laugh at all, but with a mixt passion.

Bilem sapè, jocum vestri movère tumultus.

I did sometime laugh and scoff with *Lucian*, and satyrically tax with *Menippus*, lament with *Heraclitus*, sometimes again I was *petulantis sple-ne chachinno*, and then again, *vere bilis jecur*, I was much moved to see that abuse which I could not amend. In which passion howsoever I may sympathize with him or them, tis for no such respect I shroud my self under his name, but either in an unknown habit, to assume a little more liberty and freedom of speech, or if you will needs know, for that reason and only respect, which *Hippocrates* relates at large in his Epistle to *Damegetus*, wherein he doth expresse, how coming to visit him one day, he found *Democritus* in his garden at *Abdera*, in the suburbs, under a shady bower, with a book on his knees, busie at his study, sometimes writing, sometime walking. The subject of his book was melancholy and madness, about him lay the carcases of many several beasts, newly by him cut up and anatomized, not that he did contemn Gods creatures, as he told *Hippocrates*, but to finde out the seat of this *atrabilis*, or melancholy, whence it proceeds, and how it was engendred in mens bodies, to the intent he might better cure it in himself, by his writings and observations teach others how to prevent and avoid it. Which good in-

tent

m Hor.

n Per.

o Hor.

p Secundum

mænia locus

erat frondosis

populis opacus

vitibusq; spon-

te natis, tenuis

prope aqua de-

fluebat, placide

murmurans, u-

bi fidile & do-

mus Democriti

conspiciebatur.

q Ipse compo-

te confidebat,

super genas vo-

lumen habens,

& utrinque ali-

a patentia pa-

rata, diffusiq;

animalia cu-

mulatim fixata,

quorum viscera

rimabatur.

r Cum mundus

extra se sit, &

mente capus

sit, & nesciat se

languere, ut me-

delam ad-

hibeat.

tent of his, *Hippocrates* highly commended: *Democritus Junior* is therefore bold to imitate, & because he left it unperfect, & it is now lost, *quasi succenturiator Democriti*, to revive again, prosecute and finish in this treatise.

You have had a reason of the name; If the title and inscription offend your gravity, were it a sufficient justificatoin to accuse others, I could produce many sober treatises, even sermons themselves, which in their fronts carry more phantastical names. Howsoever it is a kinde of policie in these daies, to prefix a phantastical title to a book which is to be sold: For as Larks come down to a day-net, many vain readers will tarry and stand gazing like silly passengers, at an antick picture in a painters shop, that will not look at a judicious peece. And indeed as *Scaliger* observes, *nothing more invites a reader then an argument unlooked for, unthought of, and sels better than a scurrile pamphlet*, tum maxime cum novitas excitat * palatum. Many men, saith *Gellius*, are very conceited in their inscriptions, and able (as *Plinie* quotes out of *Seneca*) to make him loyter by the way, *that went in hast to fetch a mid-wife for his daughter, now ready to lie down*. For my part I have honourable^a presidents for this which I have done: I will cite one for all, *Anthonic Zara Pap. Episc.* his *Anatomic of wit*, in four sections, members, subseCTIONS, &c. to be read in our Libraries.

If any man except against the matter or manner of treating of this my subject, and will demand a reason of it, I can alleage more then one, I write of melancholy, by being busie to avoid melancholy. There is no greater cause of melancholy then idlenesse, *no better cure then businesse*, as * *Rhasis* holds: and howbeit, *stultus labor est ineptiarum*, to be busied in toyes is to small purpose, yet hear that divine *Seneca*, better *aliud agere quam nihil*, better do to no end, than nothing. I writ therefore, and busied my self in this playing labour, *otiosaq; diligentia ut vitam torporem feriandi* with *Veetius* in *Macrobius*, atq; otium in utile verterem negotium.

^y Simul & jucunda & idonea dicere vita,
Lectorem delectando simul atque monendo.

To this end I write, like them, saith *Lucian*, *that recite to trees, and de-claim to pillars for want of auditors*: as ^z *Paulus Aegineta* ingeniously confesseth, *not that any thing was unknown or omitted, but to exercise my self*, which course if some took, I think it would be good for their bodies, and much better for their souls; or peradventure as others do, for fame, to shew my self (*Scire tuum nihil est, nisi te scire hoc sciat alter.*) I might be of *Thucydidis* opinion, ^a *to know a thing and not to expresse it, is all one as if he knew it not*. When I first took this task in hand, & *quod ait ille, impellente genio negotium suscepi*, this I aimed at: ^c *vel ut lenirem animum scribendo*, to ease my minde by writing, for I had *gravidum cor, fectum caput*, a kind of impostume in my head, which I was very desirous to be unladen of, and could imagin no fitter evacuation then this. Besides I might not well refrain, for *ubi dolor, ibi digitus*, one must needs scratch where it itches. I was not a little offended with this maladie, shall I say my *Mistris melancholy*, my *Ageria*, or my *malus genius*, & for that cause as he that is stung with a scorpion, I would expel *clavum clavo*, ^d comfort one sorrow with another, idlenes with idlenes, *ut ex viperâ Theriacum*, make an Antidote out of that which was the prime cause of my disease.

Or

^l Scaliger Ep. ad Patisonem. nihil magis le- clorem invitat quam inopinatum argumen- tum, neque vendibilior merx est quam petulans liber. * Lib. 20. c. 11. miras sequun- tur inscriptionum festivitates.

^t Prefat. Nat. hist. patri ob- stetricem par- turienti filie accersenti ma- ram injicere possunt. u Anatomie of poperie. Anatomie of immortalitie. Angelus salas, Anatomie of Antimony, &c. x Cont. 1. 4. c. 9. Non est cura melior quam labor.

^y Hor. z Non quod de novo quid ad- dere, aut à ve- teribus præter- missum, sed propria exerci- tationis causa. a Qui novit, neque id quod sentit expri- mit, perinde est ac si nesciver. b Jovius Pref. Hist. c Brasimus.

^d Otium otio- dolorem dolore sum solacius. i

f Observat. 1.

g M. Joh. Rous
our Protobib.
Oxon.
M. Hopper.
M. Guthridge,
&c.

h *Que illi au-
dire & legere
solent, eorum
partim vidi
regimet, alia
gesti, quæ illi
literis, ego mil-
itando didici-
menc vos existi-
mate scilia an
dicta pluris sint
Dido Virg.
k Cunctis ipsa
elephantias
conrepta ele-
phantiasis bo-
spitium con-
struxit.*

l *Nuda post
Homerum.*

m *Nihil præ-
termissum quod
a quovis dici
posse.*

n *Martialis.
o Mæris impi-
am mortuorum
luctubationes,
quam vestes
fuerant.*

p *Ecd. ult.*

q *Libros Eunu-
chi gignunt, ste-
riles pariunt.*

r *D. King præ-
fat. lett. Jonas
the late right*

reverend Lord
B. of London.

s *Homines fa-
mælicæ gloriæ
ad ostentatio-
nem eruditio-
nis undique
congerunt.*

t *Buchananus.*

u *affacinate-
triam laudis a-
more, &c. Ju-
siv. Baronius.*

v *Ex ruinis a-
liene existima-
tionis sibi gra-
dam ad famam
struunt.*

x *Exercit. 288.*

Or as he did, of whom ^f Felix Plater speaks, that thought he had some of *Aristophanes* frogs in his belly, still crying *Brecc' ckex, coax, coax, oop, oop*, and for that cause studied physick seven years, and travelled over most part of *Europe* to ease himself: To do my self good I turned over such physicians as our libraries would afford, or my ^g private friends impart, and have taken this pains. And why not? *Cardan* professeth he writ his book *De consolatione* after his sons death, to comfort himself, so did *Tully* write of the same subject with like intent after his daughters departure, if it be his at least, or some impostors put out in his name, which *Lipsius* probably suspects. Concerning my self, I can peradventure affirm with *Marius* in *Salust*, ^h that which others hear or reade of, I felt, and practised my self, they get their knowledge by books, I mine by melancholizing, *Experso crede Roberto*. Something I can speak out of experience, *arum- wabilis experientia me docuit*, and with her in the Poet, ⁱ *Haud ignara mali miseris succurrere disco*. I would help others out of a fellow-feeling, and as that vertuous Lady did of old, ^k being a leper her self, bestow all her portion to build an Hospital for Lepers, I will spend my time and know- ledge, which are my greatest fortunes, for the common good of all.

Yea but you will infer that this is ^l *actum agere*, an unnecessary work, *cramben bis coctam apponere*, the same again and again in other words. To what purpose? ^m *Nothing is omitted that may well be said*, so thought *Lucian* in the like theam. How many excellent Physitians have written just Volumes and elaborate tracts of this subject? no news here, that which I have is stoln from others, ⁿ *Dicitq, mihi mea pagina fur es*. If that severe doom of ^o *Synesius* be true, *It is a greater offence to steal dead mens labours, than their clothes*, what shall become of most Writers? I hold up my hand at the bar amongst others, and am guilty of felonie in this kinde, *habes consistentem reum*, I am content to be pressed with the rest. Tis most true, *tenet insanabile multos scribendi cacœthes*, and ^p there is no end of writing of books, as the Wise-man found of old, in this ^q scrib- ling age, especially wherein *the number of books is without number*, (as a worthy man saith) presses be oppressed, and out of an itching humor, that every man hath to shew himself, ^r desirous of fame and honor (*Scribi- mus indocti doctiq;* —) he will write no matter what, and scrape toge- ther it boots not whence. ^s *Bewitched with this desire of fame, etiam medicis in morbis*, to the disparagement of their health, and scarce able to hold a pen, they must say something, ^t and get themselves a name, saith *Scaliger*, though it be to the down-fall and ruine of many others. To be counted writers, *scriptores ut salutentur*, to be thought and held *Polumathes* and *Polyhistsors*, *apud imperitum vulgus ob ventosa nomen artis*, to get a paper- kingdom: *nulla spe quæstus sed ampla fama*, in this precipitate, ambiri- ous age, ^u *nunc ut est seculum, inter immaturam eruditionem, ambitiosum & præcepis* (tis ^v *Scaliger's* censure) and they that are scarce auditors, ^w *visi auditores*, must be masters and teachers, before they be capable and fit hearers. They will rush into all learning, ^x *tegram, armatam*, divine, hu- mane authors, rake over all *Indexes & Pamphlets* for notes, as our mer- chants do strange havens for traffick, write great Tomes, *Cum non sint re vera doctores sed loquaces*, when as they are not thereby better scholars, but

but greater praters. They commonly pretend publike good, but as ^a *Gefner* observes, tis pride and vanity that eggs them on, no news or ought worthy of note, but the same in other terms. *Ne feriarentur fortasse typographi, vel ideo scribendum est aliquid ut se vixisse testentur.* As Apothecaries we make new mixtures every day, pour out of one vessel into another, and as those old *Romans* rob'd all the cities of the world, to set out their bad fired *Rome*, we skim off the cream of other mens wits, pick the choice flowers of their till'd gardens to set out our own sterill plots. *Gastrant alios ut libros suos per se graciles alieno adipe suffarciant* (so ^a *Favins* inveighs) They lard their lean books with the fat of others works. *Ineruditi fures, &c.* A fault that every Writer findes, as I do now, and yet faulty themselves, ^b *Trium literarum homines*, all theeves; they pilfer out of old Writers to stuffe up their new Comments, scrape *Ennius* dung-hills, and out of ^c *Democritus* pit, as I have done. By which means it comes to passe, ^d *that nat only libraries and shops are full of our putrid papers, but every close-stool and jakes.* *Scribunt carmina que legunt cacantes*, they serve to put under pies, to ^e lap spice in, and keep rost-meat from burning. With us in Franco, saith ^f *Scaliger*, every man hath liberty to write, but few ability. ^g *Heretofore learning was graced by judicious scholars, but now noble sciences are vilified by base and illiterate scriblers,* that either write for vain-glory, need, to get money, or as Parasites to flatter and collogue with some great men, they put out ^h *burras quisquiliisque ineptiasque.* ⁱ *Amongst so many thousand Authors you shall scarce finde one, by reading of whom you shall be any whit better, but rather much worse, quibus inficitur potius, quam perficitur,* by which he is rather infected than any way perfected.

^k *Qui talia legit,*

Quid didicit vandem; quid scit nisi somnia, nugas?

So that oftentimes it fals but (which *Challimachus* taxed of old) a great Book is a great mischief. ^l *Cardan* findes fault with French men and Germans, for their scribbling to no purpose, *non inquit ab edendo deterreo, modo novum aliquid inveniant.* he doth not bar them to write, so that it be some new invention of their own, but we weave the same web still, twist the same robe again and again, or if it be a new invention, tis but some bauble or toy which idle fellows write, for as idle fellows to read, and who so cannot invent? ^m *He must have a barren wit, that in this scribbling age can forge nothing.* ⁿ *Princes shew their armies, rich men vaunt their buildings, souldiers their man-hood, and scholars vent their toys, they must read, they must hear whether they will or no.*

^o *Et quodcumque semel chartis ille veris, omnes*

Gestiet a furno redeuntes scire lacuque,

Et pueros & anus

What once is said and writ, all men must know,

Old wives and children as they come and go.

What a company of Poets hath this year brought out, as *Pliny* complains to *Sossius Sinesius*, ^p *This April every day some or other have recited.* What a catalogue of new books all this year, all this age (I say) have our *Frank-furt* *Marts*, our domestick *Marts* brought out? Twice a year,

^a *Proferunt*

^a *Omnes sibi famam quarunt & quovis modo in orbem spargi contendunt, ut novae alicujus rei habeantur auctoritates.* Pref. biblioth.

^{* Prefat. bist.}

^b *Plautus.*

^c *E Democriti putco.*

^d *Non tam recte bibliotheca quam clo-*

^e *acc.*

^f *Et quicquid carnis amictus ineptis.*

^g *Epist. ad Pet.*

^h *in regno Franciae omni-*

ⁱ *bus scribendi datur libertas, paucis facultas.*

^j *Olim libera ob homines in-*

^k *precio, nunc*

^l *inter tot mil-*

^m *le volumina vix unus a cu-*

ⁿ *jus lectione quis melior e-*

^o *vadat, immo potius non*

^p *pejor.*

^q *Palingenius.*

^r *Lib. 5. de sap.*

^s *Sterile oportet esse ingeni-*

^t *um quod in hoc scripturientum pruritus, &c.*

^u *in Cardan pref.*

^v *ad consol.*

^w *Hor. ser. 1.*

^x *Sat. 4.*

^y *Epist. Lib. 1.*

^z *Magnum poe-*

^{aa} *tarum praeven-*

^{ab} *ium annus hic*

^{ac} *attulit, mense*

^{ad} *Aprilis nullus*

^{ae} *fre dies quo*

^{af} *non aliquis re-*

^{ag} *citavit.*

a Idem.

b Principibus
& doctioribus
deliberandum
relinquo, ut ar-
guantur arbitra-
rium fuisse &
milles repetita
collantur, &
temere scriben-
di libido coer-
ceatur, aliter
in infinitum
progressura.

c Onerabuntur
ingenia, nemo
legendis suffi-
ciat.

d Libris obrui-
mur, oculi le-
gendo, manus
volitando dol-
lent. Pam.
Strada Mom.
Lucretius.

e Quicquid
ubique bene di-
ctum facio me-
um, & illud
nunc meis ad
compendium,
nunc ad fidem
& authorita-
tem alienis ex-
primo verbis,
omnes auctores
meos clientes
esse arbitror.
Gr. Sarisburi-
ensis ad Poly-
erat. prol.

f In Epitaph.
Nep. illud Cyp.
hoc Laet. illud
Hilar. est, ita
Victorinus in
hunc modum
loquitur est.
Arnobius, &c.
g Praef. ad Syn-
tax. med.

^a Proferunt se nova ingenia & ostentant, we stretch our wits out, and set them to sale, *magna conatu nihil agimus*. So that which ^b *Gesner* much desires, if a speedy reformation be not had, by some Princes Edicts and grave Supervisors, to restrain this liberty, it will run on to *infinitum*. *Quis tam avidus librorum belluo*, Who can read them? As already, we shall have a vast *Chaos* and confusion of Books, we are ^c oppressed with them, ^d our eyes ake with reading, our fingers with turning. For my part I am one of the number, *nos numerus sumus*, I do not deny it. I have only this of *Macrobius* to say for my self, *Omne meum, nihil meum*, tis all mine, and none mine. As a good house-wife out of divers fleeces weaves one peece of cloth, a Bee gathers wax and honey out of many flowers, and makes a new bundel of all,

Floriferis ut apes insalubris omnia libant,

I have laboriously ^e collected this *Genta* out of divers Writers, and that *sine injuria*, I have wronged no authors, but given every man his own; which ^f *Hierom* so much commends in *Nepotian*, he stole not whole verses, pages, tracts, as some do now a daies, concealing their Authors names, but still said this was *Cyprianus*, that *Laetantius*, that *Hillarius*, so said *Minutius Felix*, so *Victorinus*, thus far *Arnobius*: I cite and quote mine Authors (which howsoever some illiterate scriblers account pedantical, as a cloke of ignorance, and opposite to their affected fine stile; I must and will use) *sumpsi, non surripui*; and what *Varro Lib. 6. de re rust.* speaks of Bees, *minimè malefica nullius opus vellicantes faciunt deterius*, I can say of my self, whom have I injured? The matter is theirs most part, and yet mine, *apparet unde sumptum sit* (which *Seneca* approves) *alimur quàm unde sumptum sit apparet*, which nature doth with the alimont of our bodies incorporate, digest, assimilate, I do *conquiere quod hausit*, dispose of what I take. I make them pay tribute, to set out this my *Maceronicon*, the method only is mine own, I must usurp that of ^g *Wecker d Ter. nihil dictum quod non dictum prius, methodus sola artificem ostendit*, we can say nothing but what hath been said, the composition and method is ours only, & shews a Scholar. *Oribasius, Aescius, Avicenna*, have all out of *Galen*, but to their own method, *diverso stilo, non diversa fide*, our Poets steal from *Homer*, he spews, faith *Ælian*, they lick it up. Divines use *Austins* words *verbatim* still, and our Story-dressers do as much, he that comes last is commonly best,

donec quid grandius eras

Postea forsque, ferat melior.

Though there were many Giants of old in Physick and Philosophy, yet I say with ^h *Didacus Stella*, *A dwarf standing on the shoulders of a Giant may see farther then a Giant himself*; I may likely add, after, and see farther then my predecessors; And it is no greater prejudice for me to endite after others, then for *Ælianus Mont alius* that famous Physitian, to write *de morbis capitis* after *Falon Pratensis*, *Hernius*, *Hildeheim*, &c. Many horses to run in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt,

Allatres, licet usque, nos & usque,

Et garrulibus improbis lacessas.

I solve

h In Luc. 10.
Tom. 2. Pigmei
Gigantum du-
mectis impositi
plusquam ipsi
Gigantes vis-
dent.

I solve it thus. And for those other faults of barbarism; *Doric* dialect, extemporanean stile, tautologies, apish imitation, a rapsodie of rags gathered together from several dung-hills, crotchets of authors, toys and fopperies confusedly tumbled out, without art, invention, judgement, wit, learning, harsh, raw, rude, phantastical, absurd, insolent, indiscreet, ill-composed, indigested, vain, scurrile, idle, dull and dry; I confesse all (tis partly affected) thou canst not think worse of me then I do of my self. 'Tis not worth the reading, I yield it, I desire thee not to lose time in perusing so vain a subject, I should be peradventure loth my self to reade him or thee so writing, tis not *opera pretium*. All I say, is this, that I have ^b presidents for it, which *Isocrates* calls *per fugium is qui peccant*, others as absurd, vain, idle, illiterate, &c. *Nonnulli alii idem fecerunt*, others have done as much, it may be more, and perhaps thou thy self, *Novimus & qui te, &c.* we have all our faults; *scimus, & hanc veniam, &c.* ^c thou censurest me; so have I done others, and may do thee, *Cedimus inque vicem, &c.* tis *lex talionis, quid pro quo*. Go now censure, criticize, scoffe and rail.

^a Nec araneorum textus i-
deo melior quia
ex se fila gignuntur, nec nos-
ter ideo vilior,
quia ex alienis
libamus ut a-
pes. *Lipsius ad-
versus dialo-
gisti.*

^b Uno absurdo
dato mille se-
quuntur.

^c Non dubito
multos lectores
hic fore stultos.

^d *Nasutus sis usque licet, sis denique nasus :
Non putes in nugas dicere plura meas,
Ipse ego quam dixi, &c.*

^d *Marial*
13.2.

Werst thou all scoffs and flouts, a very *Momus*.

Then we our selves, thou canst not say worse of us.

Thus, as when women scold, have I cried whore first, and in some mens censures, I am afraid I have overshoot my self, *Laudare se vavi, vituperare sultu*, as I do not arrogate, I will not derogate. *Primus vestrum non sum, nec inus*, I am none of the best, I am none of the meanest of you. As I am an inch, or so many feet, so many parasanges, after him or him, I may be peradventure an ace before thee. Be it therefore as it is, wel or ill, I have assayed, put my self upon the stage, I must abide the censure, I may not escape it. It is most true, *stylus virum arguit*, our stile bewrayes us, & as ^e hunters find their game by the trace, so is a mans genius descried by his works, *Multa melius ex sermone quam lineamentis, de moribus hominum judicamus*; 'twas old *Cato's* rule. I have laid my self open (I know it) in this treatise, turned mine inside outward, I shall be censured, I doubt not, for to say truth with *Brasimus*, *nihil morosius hominum judiciis*, there's naught so peevish as mens judgments, yet this is some comfort, *ut palata, sic judicia*, our censures are as various as our palats.

^e Ut venatores
feram e vesti-
gio impresso,
virum scripti-
uncula. *Lipf.*

^f *Tres mihi convivere prope dissentire videntur
Poscentes vario multum diversa palato, &c.*

^f *Hor.*

Our writings are as so many dishes, our readers guests, our books like beauty, that which one admires, another rejects; so are we approved as mens fancies are inclined.

Pro capto lectoris habem sua fata libelli.

That which is most pleasing to one is *amarum* sui, most harsh to another. *Quot homines, tot sententia*, so many men, so many mindes: that which thou condemnest he commends.

^g *Quod petis id sane est in visum ac idumque duobus.*

^g *Hor.*

He respects matter, thou art wholly for words, he loves a loose and free stile, thou art all for neat composition, strong lines, hyperboles, allego-

* Antwerp fol.
1607.

h Muretus.

i Lipsius.

k Hor.

l Fieri non po-
test, ut quod
quisq; cogitat,
dicat unus.
Muretus.
m Lib. i. de
ord. cap. 11.
n Erasmus.

* Annal Tom.
3. ad annum
360. Est porcus
ille qui sacer-
dotem ex am-
plitudine redi-
tuum sordide
demetitur.
o Erasim. dial.

p Epist. lib. 6.
Cujusque inge-
nium non sta-
tim emergit, ni-
si materie fau-
tor, occasio,
commendator-
que contingat.
q Pref. bis.
r Laudari à
laudato laus
est.
s Vit. Persii.

* Minuit pre-
sentia samam.

ries, he desires a fine frontispiece, entising pictures, such as Hieron.* *Natali* the Jesuit hath cut to the Dominicals, to draw on the Readers attention, which thou rejectest; that which one admires, another explodes as most absurd and ridiculous. If it be not point blank to his humor, his method, his conceit, ^h *Si quid forsan omissum, quod is animo conceperit, si qua distio, &c.* If ought be omitted, or added, which he likes, or dislikes, thou art *mancipium pauca lectionis*, an idiot, an ass, *nullus es*, or *plagiarius*, a trifler, a trivant, thou art an idle fellow; or else tis a thing of meer industry, a collection without wit or invention, a very toy. ⁱ *Facilia sic putant omnes quæ jam facta, nec de salebris cogitant, ubi via strata*, so men are valued, their labours vilified by fellows of no worth themselves; as things of nought, who could not have done as much? *unusquisque abundat sensu suo*, every man abounds in his own sense; and whilest each particular party is so affected, how should one please all?

^k *Quid dem, quid non dem? Renuis tu quod jubet ille.*

How shall I hope to expresse my self to each mans humor and^l conceit, or to give satisfaction to all? Some understand too little, some too much, *Qui similiter in legendos libros, atq; in salutandos homines irruunt, non cogitantes quales, sed quibus vestibus induti sint*, as ^m *Austin* observes, not regarding what, but who write, ⁿ *orexin habet authores celebritas*, not valuing the mettle, but stamp that is upon it, *Cantharum aspiciunt, non quid in eo*. If he be not rich, in great place, polite and brave, a great doctor, or full fraught with grand titles, though never so well qualified, he is a dunce, but as ^o *Baronius* hath it of Cardinal *Caraffa's* works, he is a meer hog that rejects any man for his poverty. Some are too partial, as friends to overween, others come with a prejudice to carp, vilifie, detract, and scoffe; (*qui de me forsan, quicquid est, omni contemptu contemptius judicant*) some as bees for honey, some as spiders to gather poyson. What shall I do in this case? As a dutch host, if you come to an Inn in Germany, and dislike your fare, diet, lodging, &c. replies in a surly tone, ^p *aliud tibi queras diversorium*, if you like not this, get you to another Inn: I resolve, if you like not my writing, go read something else. I do not much esteem thy censure, take thy course, tis not as thou wilt, nor as I wil, but when we have both done, that off *Plinius Secundus* to *Trajan* will prove true, Every mans witty labour takes not, except the matter, subject, occasion, and some commending favorite happen to it. If I be taxed, exploded by thee and some such, I shall haply be approved and commended by others, & so have been (*Expertus loquor*) and may truly say with ^q *Fovius* in like case (*absit verbo jactantia*) *heroum quorundam, pontificum, & virorum nobilium familiaritatem & amicitiam, gratasque gratias, & multorum bene laudatorum laudes sum inde promeritus*, as I have been honoured by some worthy men, so have I been vilified by others, and shall be. At the first publishing of this book, (which ^r *Probus* of *Persius* satyrs) *editum librum continuo mirari homines, atque avidè deripere cæperunt*, I may in some sort apply to this my work, The first, second, and third edition were suddenly gone, eagerly read, & as I have said, not so much approved by some, as scornfully rejected by others. But it was *Democritus* his fortune, *Idem admirationi & irrisioni habitus*. T was *Seneca's* fate, that superintendent of wit, learning, judge-

judgement, *ad stuporem doctus*, the best of Greek and Latine writers, in *Plutarch's* opinion, That renowned corrector of vice, as *Fabius* terms him, and painful conscientious philosopher, that writ so excellently and admirably well, could not please all parties, or escape censure. How is he vilified by *Caligula*, *Agellus*, *Fabius*, and *Lippius* himself, his chief pro-pugner? In eo pleraque perniciofa, saith the same *Fabius*, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent often, and remisse, as *Agellus* observes, *crassa vulgaris & proterva, dicaces & inepta sententia, eruditio plebeia*, an homely shallow writer as he is. In *partibus spinas & fastidia habet*, saith *Lippius*, and as in all his other works, so especially in his epistles, *alae in argutis & ineptiis occupantur, intricatus alienbi, & parum composuit, sine copia rerum hoc feci*, he jumbles up many things together immethodically, after the Stoicks fashion, *parum ordinavit, multa accumulavit, &c.* If *Seneca* be thus lashed, and many famous men that I could name, what shall I expect? How shall I that am *vix umbratanti philosophi*, hope to please? No man so absolute, *Erasmus* holds, so satisfy all, except antiquity, prescription, &c. set a bar. But as I have proved in *Seneca*, this will not alwayes take place, how shall I evade? Tis the common doom of all writers, I must (I say) abide it, I seek not applaus, *Non ego ventosa venor suffragia plebis*, again, *non sum adeo informis*, I would not be vilified.

Landatus abunde,

Non fastiditus si tibi lector ero.

I fear good mens censures, and to their favorable acceptance I submit my labors, *& linguas Mancipiorum*.

As the barking of a dog, I securely contemn those malicious and scur- rille obloquies, flouts, calumnies of railers and detractors, I scorn the rest. What therefore I have said, *pro tenuitate meâ* I have said.

One or two things yet I was desirous to have amended if I could, con- cerning the manner of handling this my subject, for which I must apolo- gize, *deprecari*, and upon better advice give the friendly reader notice: It was not mine intent to prostitute my muse in English, or to divulge secre- ta *Minervæ*, but to have exposed this more contract in Latine, if I could have got it printed. Any scurrile pamphlet is welcome to our mercenarie Stationers in English, they print all, — *caduntque libellos*

In quorum foliis vix simia nuda cacaret, But in Latine they will not deal, which is one of the reasons *Nicholas Car* in his oration of the paucity of English writers, gives, that so many flourishing wits are smothered in oblivion, ly dead and buried in this our nation. Another main fault is, that I have not revised the copy, and amended the stile, which now flows remissly, as it was first conceived, but my leisure would not permit, *Feci nec quod potui, nec quod volui*, I con- fesse it is neither as I would, or as it should be.

Cum relego scripsisse pader, quia plurima cerno Me quoque qua fuorant iudice digna lini.

When I peruse this tract which I have writ, I am abash'd, and much I hold unfit.

*Lippius Ju-
dic. de Seneca,
u Lib. 10. Plu-
rimum studii,
multam rerum
cognitionem,
omnem studio-
rum materiam,
&c. multa in
eo probanda,
multa admi-
randa.*

*Suet. Arena
sine calce.*

*Introduc. ad
Sen.*

*y Judic. de Sen-
Vix aliquis
tam absolutus,*

*ut alteri per
omnia satisfac-
ciat, nisi longa
temporis pre-
scriptio, semota
judicandi liber-
tate, religione
quadam ani-
mos occupat.*

*z Hor. Ep. 1.
lib. 19.*

*a Equæ turpe
frigide laudari
ac infestanter
vituperari.*

*Phavorinus
A. Gel. lib. 19.*

cap. 2.

*b Ovid. trist. 1.
eleg. 6.*

c Juven. Sat. 9.

*d Aut artis in-
scii, aut questus
magis quam
literis studens.
hab. Cantab.
& Lond. Excus.
1576.*

*e Ovid. de pont.
Eleg. 1. 6.*

f. Hor.

Et, quod gravissimum, in the matter it self, many things I disallow at this present, which when I writ, *Non eadem est atas, non mens*; I would willingly retract much, &c. but 'tis too late, I can only crave pardon now for what is amisse.

I might indeed (had I wisely done) observed that precept of the poet,

nonnumquam prematur in annum,

And have taken more care: Or as *Alexander* the physician would have done by *Lapis Lazuli*, fifty times washed before it be used, I should have revised, corrected and amended this tract, but I had not as (I said) that happy leisure, no *Amanuenses* or assistants. *Panocrates* in *Lucian*, wanting a servant as he went from *Memphis* to *Coptus* in *Egypt*, took a door bar, and after some superstitious words pronounced (*Eucrates* the relation was then present) made it stand up like a serving man, fetch him water, turn the spit, serve in supper, and what work he would besides, and when he had done that service he desired, turn'd his man to a stick again.

I have no such skill to make new men at my pleasure, or means to hire them, no whistle to call like the master of a ship, and bid them run, &c.

I have no such authority, no such benefactors, as that noble *Ambrosius* was to *Origen*, allowing him six or seven *Amanuenses* to write out his dictas, I must for that cause do my business myself, And was therefore

enforced, as a Bear doth her whelps, to bring forth this confused lump, I had not time to lick it into form, as she doth her yong ones,

but even so to publish it, as it was first written, *quicquid in buccam venit*, in an extemporean stile, as *I* do commonly all other exercises, *effudi quicquid dictavit genius meus*, out of a confused company of notes,

and writ with as small deliberation as I do ordinarily speak, without all affectation of big words, fustian phrases, jingling terms, tropes, strong

lines, that like *Acestas* arrows caught fire as they flew, strains of wit, brave heats, eulogies, hyperbolical exornations, elegancies, &c. which

many so much affect. I am *aqua potor*, drink no wine at all, which so much improves our modern wits, a loose, plain, rude writer, *sic me voco*

situm, & *ligonem ligonem*, and as free, as loose, *idem calamo quod in mente*,

I call a spade a spade, *animis hac scribo, non auribus*, I respect matter, not words, remembering that of *Cardan*, *verba propter res, non res propter verba*: and seeking with *Seneca*, *quid scribam, non quemadmodum*,

rather what, then how to write. For as *Philo* thinks, *He that is conversant about matter, neglects words, and those that excell in this art of speaking,*

habeant non profundam doctrinam,

Verba nitent phaleris, at nullas verba medullas

Intus habent

Besides, it was the observation of that wise *Seneca*, "when you see a fellow artless about his words, and neat in his speech, know this for a certainie,

that mans mind is busied about toys, there's no soliditie in him. *Non est ornamentum virile concinnitas*: as he said of a nightingale,

vox es, praterea nihil, &c.

I am therefore in this point a professed disciple of *Apollonius* a scholar of *Socrates*, I neglect phrases, and labor wholly to inform my readers understanding, not to please his ear, 'tis not my study or intent to com-

pose

g. Rom. 3. Pol.

loquend. accepto

posuero, quum

carmen quod-

dam dixisset.

efficit ut am-

bularet, aquam

hauriret, vi-

nam pararet,

&c.

* Eusebius ec-

cles. Hist. lib. 8.

h. Stans pede in

aero, as he made

verses.

* Virg.

i. Non eadem

a summo ex-

pectes, mini-

moq; poetia.

* Stylus hic

nullus prater

parvulum.

1. Qui vobis se

exerceat, verba

ne liget, & qui

e. Nec vixit

dicendi nullam

disciplinam ha-

bet recognitam.

m. Palingenius.

n. Cuiuscumque

orationem vi-

des politam, &

solicitam, scito

animum in pu-

sillis occupatu,

in scriptis nil

solidum. Epist.

lib. 1. 21.

o. Philostratus.

lib. 8. vit. Apol.

Negligebat ora-

tionem, faculta-

tem, & denique

aspermabatur.

jus proflores,

quod linguam

dilatavit, non

autem mentem

reddere vult

diciores.

pose neatly, which an Orator requires, but to express my self readily & plainly as it happens. So that as a River runs sometimes precipitate and swift, then dull and slow; now direct, then perambages; now deep, then shallow; now muddy, then clear, now broad, then narrow; soth my stile now serious, then light, now comical; then satyrical; now more elaborate, then remisse, as the present subject required, or as at that time I was affected. And if thou vouchsafe to read this treatise, it shall seem no other wise to thee, then the way to an ordinary Traveller, sometimes faire, sometimes foul, here champion, there inclosed, barren in one place, better soyl in another: by woods, groves, hills, dales, plains, &c. I shall lead thee *per ardua montium, & fabrica vallium, & vesusta bespitum, & glebosa camporum*, through variety of objects, that which thou shalt like and surely dislike.

* Hic enim, quod Seneca de Ponto, hos berbam, Ciconia larissam, canis leporem, virgo forem legat.

For the matter itself or method, if it be faulty, consider I pray you that of Columella, *Nihil perfectum, aut à singulari consummatum industriâ*, no man can observe all, much is defective no doubt, may be justly taxed, altered, and avoided in *Galeno, Aristotele*, those great Masters. *Boni venatoris* (One holds) *plures feras capere, non omnes*. He is a good Huntsman can catch some; not all: I have done my endeavor. Besides, I dwell not in this study, *Non hic sulcos ducimus, non hoc pulvere desudamus*. I am but a smatterer, I confesse, a stranger, here and there I pull a flower; I do easily grant, if a rigid censurer should criticize on this which I have writ, he should not finde three sole faults; as Scaliger in Terence, but 300. so many as he hath done in Cardanus subtilities; as many notable errors as Gub. Hantemhergins; a late professor of Rosstocke, discovers in that anatomic of Laurentius, or Barovius the Venetian in *Sacro bosco*. And although this be a sixth Edition, in which I should have been more accurate, corrected all those former escapes, yet it was *magni laboris opus*, so difficult and tedious, that as Carpenters do finde out of experience, tis much better build anew somethings, then repair an old house; I could as soon write as much more, as alter that which is written. If ought therefore be amiss, (as I grant there is) I requite a friendly admonition, no bitter invective.

p Pet. Nannius not in Hor.

q Non hic colonus domicilium habeo, sed topiarii in morem, hinc inde florem vellico, ut canis Nilum lambens.

r Supra his mille notabiles errores Laurentii demonstravi, &c.

Otherwise as in ordinarie controversies, *funem contentionis ne damus, sed cui bono?* We may contend, and likely misuse each other, but to what purpose? We are both scholars, say,

Phil de con.

Ac ades ambo, Elegare pares, & respondere parati.

r Virg.

If we do wrangle, what shal we get by it? Trouble and wrong our selvs, make sport to others. If I be convict of an error, I wil yield, I wil amend. *Si quid bonis moribus, si quid veritati dissentaneum, in sacris vel humanis literis a me dictum sit, id nec dictum esto.* In the mean time I require a favorable censure of all faults omitted; harsh compositions, pleonasmes of words, tautological repetitions (though *Seneca* bear me out, *numquam nimis dicitur, quod nunquam satis dicitur*) perturbations of senses, numbers, printers faults, &c. My translations are sometimes rather paraphrases, then interpretations, *non ad verbum*, but as an author, I use more liberty, and that's only taken, which was to my purpose. Quotati-

ons are often inserted in the Text, which make the stile more harsh, or in the margins as it hapned. *Greek* authors, *Plato*, *Plutarch*, *Athenicus*, &c. I have cited out of their interpreters, because the original was not so studie, I have mingled *facta prophanis*, but I hope not prophaned, alid in repetition of authors names, ranked them *per accidens*, not according to Chronologie, sometimes *Neotericis* before *Anticis*, as my memory suggested. Some things are here altered, expunged in this sixth Edition, others amended, much added, because many good * authors in all kinds are come to my hands since, and tis no prejudice, no such *indecorum*, or oversight.

* *Frambesarius*,
* *Sennerius*,
* *Ferandus*, &c.

* *Toy. Adelpb.*

Nunquam ita quicquam bene subducta ratione ad vitam fuit, huiusmodi quin res, etas, usus, semper aliquid apportent novi, Aliquid moneant, ut illa que scire te credas, nescias, Et quæ tibi putæis prima, in exercendo ut repudias. *Neue* was ought yet at first contriv'd so fit, But use, age, or something would alter it, Advise thee better, and, upon peruse, Make thee not say, and what thou tak'st, refuse. But I am now resolv'd never to put this treatise out again, *Ne quid nimis*, I will not hereafter add, alter, or retract, I have done. The last and greatest exception is, that I being a divine have medled with physick,

* *Beant. Aff. fca. 1.*

* *Gellius. lib. 12. cap. 3.*

Ita tumine est ab te tuâ orâ tibi, Aliena ut cures, aequa nihil quæ ad te attinent? Which *Menedemus* objected to *Chremes*, have I so much leasure, or little businesse of mine own, as to look after other mens matters which concern me not? What have I to do with physick? *quod medicorum est promittant medici.* The *Lacedemonians* were once in counsel about such matters, a deboshed fellow spake excellent well, and to the purpose, his speech was generally approved: A grave Senator steps up, and by all means would have it repealed, though good, because *dehonestabatur pessimo autore*, it had no better an author; let some good man relate the same, and then it should pass. This counsel was embraced, *factum est*, and it was registred forthwith, *Et sic bona sententia mansit, malus author mutatus est.* Thou saiest as much of me, *Stomachosus* as thou art, & grantest peradventure this which I have written in physick, not to be amiss, had another done it, a professed physician, or so, but why should I meddle with this tract? Hear me speak: There be many other subjects, I do easily grant, both in humanity and divinity, fit to be treated of, of which had I written *ad ostentationem* only, to shew my self, I should have rather chosen, and in which I have been more conversant, I could have more willingly luxuriated, and better satisfied my self and others; but that at this time I was fatally driven upon this rock of melancholy, and carried away by this by-stream, which as a rillet, is deducted from the main chanel of my studies, in which I have pleased and busied my self at idle hours, as a subject most necessary and commodious. Not that I prefer it before Divinity, which I do acknowledge to be the Queen of professions, and to which all the rest are as handmaids, but that in Divinity I saw no such great need. For had I written positively, there

there be so many books in that kinde, so many commentators, treatises, pamphlets, expositions, sermons, that whole teemes of oxen cannot draw them; and had I been as forward and ambitious as some others, I might have haply printed a sermon at *Pauls-Cross*, a sermon in *St. Maries Oxon*, a sermon in *Christ-Church*, or a sermon before the right honorable, right reverend, a sermon before the right worshipful, a sermon in latine, in english, a sermon with a name, a sermon without, a sermon, a sermon, &c. But I have been ever as desirous to suppress my labours in this kinde, as others have been to presse and publish theirs. To have written in controverfie, had been to cut off an *Hydras* head, ^a *lis litē generat*, one begets another, so many duplications, triplications, & swarms of questions, *In sacro bello hoc quod stili mucrone agitur*, that having once begun, I should never make an end. One had much better, as ^b *Alexander* the sixth Pope, long since observed, provoke a great prince than a begging friar, a Jesuit; or a seminary priest, I will add, for *inexpugnabile genus hoc hominum*, they are an irrefragable society, they must and will have the last word; and that with such eagerness, impudence, abominable lying, falsifying, and bitterness in their questions they proceed; that as ^c he said, *furor ne cecus, an rapit vis acrior, an culpa, responsum date?* Blinde fury, or error, or rashness, or what it is that eggs them, I know not, I am sure many times, which ^d *Austin* perceived long since, *tempestate contentio- nis, serenitas charitatis obnubilatur*, with this tempest of contention, the serenity of charity is over-clouded, and there be too many spirits conjured up already in this kinde in all sciences, and more than we can tel how to lay, which do so furiously rage, and keep such a racket; that as ^e *Fabius* said, *It had been much better for some of them to have been born dumb, and altogether illiterate, then so far to dote to their own destruction.*

At melius fuerat non scribere, namque tacere

Tutum semper erit,

Tis a generall fault, so *Severinus* the Dane complains in physick, *unhappy men as we are, we spend our daies in unprofitable questions and disputations, intricate subtilties, de lamā caprinā*, about moonshine in the water, leaving in the mean time those chiefest treasures of nature untouched, wherein the best medicines for all manner of diseases are to be found, and do not only neglect them our selves, but hinder, condemn, forbid and scoffe at others, that are willing to enquire after them. These motives at this present have induced me to make choice of this medicinal subject.

If any physitian in the mean time shall infer, *Ne sutor ultra crepidam*, and finde himself grieved that I have intruded into his profession, I will tell him in brief, I do not otherwise by them, than they do by us. If it be for their advantage, I know many of their sect which have taken orders, in hope of a benefice, tis a common transition, and why may not a melancholy divine, that can get nothing but by simonie, profess physick? *Drusianus* an Italian (*Crusianus*, but corruptly, *Trithemius* calls him) because he was not fortunate in his practice, forsook his profession, and writ afterwards in Divinity. *Marcelius Ficinus* was *semel & simul*, a priest and a physician at once, and ^h *T. Linacer* in his old age took orders. The *French* profess both at this time, divers of them *permissu superiorum*, Chi-

rurgions,

^a Et inde cati-
na quedam fit,
qua heredes o-
tiam ligat. Car-
don. Henfus.
^b Malle se bel-
lum cum magno
principe gerere,
quam cum uno
ex fratrum
mendicantium
ordine.
^c Hor. epod.
lib. od. 7.
^d Epist. 86. ad
Casulam presb.
^e Lib. 12. cap. 1.
Muros nasci, &
omni scientia
egere satius fu-
isset, quam sic
in propriam
perniciem insa-
pire.
^f Infelix mor-
talitas inutili-
bus questioni-
bus ac discepta-
tionibus vitam
traducimus, na-
turę principes
thesauros, in
quibus gravissi-
me morborum
medicines collo-
cate sunt, inte-
rim intactos re-
linquimus. Nec
ipsi solum re-
linquimus sed
& alios probi-
bemus, impedi-
mus, condemna-
mus, ludibriisq;
afficimus.
^g Quod in
praxi minime
fortunatus ef-
fet, medicinam
reliquit, & or-
dinibus initia-
tus in Theolo-
gia post modum
scripsit. Gesner
Bibliotheca.
p. 7. Jovius

rurgions, panders, bawds, and midwives, &c. Many poor countrey vicars for want of other means, are driven to their shifts, to turn shovato-banks, quack-salvers, empiricks, and if our greedy patrons hold us to such hard conditions, as commonly they do, they will make most of us work at some trade, as *Paul* did, at last turn taskers, malsters, costermongers, grafiets, &c. as some have done, or worse. Howsoever in undertaking this task, I hope I shall commit no great error or indecorum, if all be considered aright, I can vindicate my self with *Georgius Brannus*, and *Hieronymus Hemtingius*, those two learned Divines, who (to borrow

1 M. W. Burton
Preface to his
description of
Leicestershire,
printed at Lon-
don by W. Jag-
gard for J.
White, 1622.
k In Hygiasticon,
neque enim
hec translatio
aliena videri
debet a theolo-
gicis, &c.
agitur de mor-
bo anime.
l D. Clayton in
comitiis, anno
1621.

a line or to of mine elder brother) drawn by a natural love, the one of pictures and maps, prospectives and corographical delights, writ that ample theatre of cities, the other to the studie of genealogies, penned theatrum genealogicum. Or else I can excuse my studies with *Lessius* the Jesuit in like case, It is a disease of the soul, on which I am to treat, and as much appertaining to a Divine as to a physician, and who knows not what an agreement there is betwixt these two professions? A good Divine either is or ought to be a good physician, a spiritual physician at least, as our Saviour calls himself, and was indeed, *Mat. 4. 23. Luke 5. 18. Luke 7. 8.* They differ but in object, the one of the body, the other of the soul, and use divers medicines to cure: one amends *animam per corpus*, the other *corpus per animam*, as our Regias Professor of physick well informed us in a learned lecture of his not long since. One helps the vices and passions of the soul, anger, lust, desperation, pride, presumption, &c. by applying that spiritual physick; as the other use proper remedies in bodily diseases. Now this being a common infirmity of body and soul, and such a one that hath as much need of spiritual as a corporal cure, I could not finde a fitter task to busie my self about, a more apposite theam, so necessary, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole physician. A divine in this compound mixt maladie, can do little alone, a physician in some kinds of melancholy much lesse, both make an absolute cure.

m Hor.

n *Alterius sic altera poscit opem.*

And tis proper to them both, and I hope not unbecoming me, who am by my profession a Divine, and by mine inclination a physician. I had *Jupiter* in my fixt house, I say with *Bernaldus*, *Non sum medicus, nec medicina prorsus expers*, in the theorick of physick I have taken some pains, not with an intent to practise, but to satisfie my self, which was a cause likewise of the first undertaking of this subject.

o In Newrike
in Notting-
hamshire. cum
duo edificasset
castella, ad tol-
lendam strati-
onis invidiam,
& expandam
maculam, duo
instituit cano-
bias & collegis
religiosis im-
plevit.

If these reasons do not satisfie thee good Reader, as *Alexander Nevill* that bountifull prelate, sometimes bishop of *Lincoln*, when he had built six castles, *ad invidiam operis eluendam*, saith *Mr. Camden*, to take away the envy of his work (which very words *Nubrigensis* hath of *Roger* the rich bishop of *Salisbury*, who in King *Stephens* time, built *Shirburn* castle, and that of *Derby*) to divert the scandal or imputation, which might be thence inferred, built so many religious houses: If this my discourse be over medicinal, or savor too much of humanitie, I promise thee, that I will hereafter make thee amends in some treatise of divinity. But this I hope shall suffice, when you have more fully considered of the

matter

matter of this my subject, *rem substratum*, melancholy, madness, and of the reasons following, which were my chief motives: the generality of the disease, the necessity of the cure, and the commodity or common good that will arise to all men by the knowledge of it, as shall at large appear in the ensuing preface. And I doubt not but that in the end you will say with me, that to anatomize this humor aright, through all the members of this our *Microcosmus*, is as great a task, as to reconcile those Chronologicall errors in the Assyrian monarchie, finde out the *quadrature* of a circle, the creeks and sounds of the north-east, or north-west passages, & all out as good a discovery as that hungry *Spaniards* of *Terra Australis Incognita*, as great trouble as to perfect the motion of *Mars* and *Mercury*, which so crucifies our Astronomers, or to rectifie the *Gregorian* Kalender. I am so affected for my part, and hope as *Theophrastus* did by his characters, That our posterity, O friend *Policles*, shall be the better for this which we have written, by correcting and rectifying what is amiss in themselves by our examples, and applying our precepts and cautions to their own use. And as that great captain *Zisca* would have a drum made of his skin when he was dead, because he thought the very noise of it would put his enemies to flight, I doubt not but that these following lines, when they shall be recited, or hereafter read, wil drive away melancholy (though I be gone) as much as *Ziscas* drum could terrifie his foes. Yet one caution let me give by the way to my present, or future Reader, who is actually melancholy, that he reade not the^r symptomes or prognosticks in this following tract, lest by applying that which he reads to himself, aggravating, appropriating things generally spoken, to his own person (as melancholy men for the most part do) he trouble or hurt himself, and get in conclusion more harm then good. I advise them therefore warily to peruse that tract, *Lapides loquuntur* (so said *Agrippa de occ. Phil.*) & caveant lectores ne cerebrum eis exeat. The rest I doubt not they may securely reade, and to their benefit. But I am over- tedious, I proceed.

Of the necessity and generality of this which I have said, if any man doubt, I shall desire him to make a brief survey of the world, as *Cyprian* adviseeth *Donat*, supposing himself to be transported to the top of some high mountain, and thence to behold the tumblers and chances of this wavering world, he cannot chuse but either laugh at, or pity it. *S. Hieron* out of a strong imagination, being in the wilderness, conceived with himself, that he then saw them dancing in *Rome*; and if thou shalt either conceive, or chime to see, thou shalt soon perceive that all the world is mad, that it is melancholy, dores that it is (which *Epistemonius Cosmopolites* expressed not many years since in a map) made like a fools head (with that *Motto*, *Caput holleboro dignum*) a crafed head, *cavea stultorum*, a fools paradise, or as *Apollonius*, a common prison of gulls, cheaters, flatterers, &c. and needs to be reformed. *Strabo* in the ninth book of his geographie, compares *Greece* to the picture of a man, which comparison of his, *Nic. Garbelius* in his exposition of *Sophianus* map, approves; The breast lies open from those *Acroceraunian* hills in *Epirus*, to the *Sunian* promontory in *Attica*; *Pagæ* and *Magara* are the two shoulders; that *Isthmus* of *Corinth* the neck; and *Peloponnesus* the head. If this allusion hold, tis sure a mad head, *Morea* may be *Moria*; and to speak what I think, the inhabitants of

P. Ferdinando de Quir. anno 1612. Amsterdani impress. q. Prefat. ad Charactres: Spero enim (O Policles) libros nostros meliores inde futuros, quod si in modi memoria mandata reliquerimus, ex preceptis & exemplis nostris ad vitam accommodatis, ut se inde corrigant.

1. Pars 1. sect. 3.

[Pref. Lectori.

1. Ep. 2. l. 2. ad Donatum. Paulisper te crede subduci in ardui montis verticem celsiorum, speculare inde rerum ja centium facies, & oculis in diversa porrectis, fluctuantis mundi turbines intueri, jam simul aut videbit aut miserebitur, &c.

u *Controv. l. 2. cont. 7. & l. 6. cont.*

x *Horatius.*

y *idem Hor. l. 2. Satyra 3.*

z *Damaſceppus*

Stoicus probat

omnes ſtultos

inſanire.

z *Tom. 2. ſym-*

poſ. lib. 5. c. 6.

Animi affectio-

nes; ſi diutius

inhereant, pya-

vos generant

habitus.

a *Lib. 28. cap. 1.*

Synt. art. mir.

Adorbus nihil

eſt aliud quam

dissolutio que-

dam ac pertur-

batio ſederis in

corpore exiſten-

tis, ſicut & ſa-

nitas eſt com-

ſentientis bene

corporis con-

ſummatio que-

dam.

b *Lib. 9. Georg.*

Plures olim

gentes naviga-

bant illuc ſani-

tatis cauſa.

c *Eccleſ. 1. 24.*

moderne Greece, ſwerve as much from reaſon, & true religion at this day, as that *Morea* doth from the picture of a man. Examine the reſt in like ſort, and you ſhall finde that Kingdoms and Provinces are melancholy, cities and families, all creatures, vegetal, ſenſible, and rational, that all ſorts, ſects, ages, conditions, are out of tune, as in *Cebes* table, *omnes errorem bibunt*, before they come into the world, they are intoxicated by errors cup, from the higheſt to the loweſt, have need of Phyſick, and thoſe particular actions in *Seneca*, where father & ſon prove one another mad, may be general; *Porcius Latro* ſhall plead againſt us all. For indeed who is not a fool, melancholy, mad? — *Quinil molitur inepte*, who is not brain-ſick? Folly, melancholy, madneſs, are but one diſeaſe, *Delirium* is a common name to all. *Alexander, Gordomius, Faſon Pratenſis, Savanarola, Guianerius, Montalius*, confound them as differing *ſecundum magis & minus*; ſo doth *David*, *Pſal. 37. 5.* I ſaid unto the fools, deal not ſo madly, & twas an old Stoicall Paradox, *omnes ſtultos inſanire*, all fools are mad, though ſome madder then others. And who is not a fool, who is free from melancholy? Who is not touched more or leſſe in habit or diſpoſition? If in diſpoſition, ill diſpoſitions beget habits, if they perſevere, ſaith *Plutarch*, habits either are, or turn to diſeaſes. Tis the ſame which *Tully* maintains in the ſecond of his *Tuſculanes*, *omnium inſipientum animi in morbo ſunt, & perturbatorum*, Fools are ſick, and all that are troubled in minde: for what is ſickneſs, but as *Gregorie Tholoſanus* defines it, *A diſſolution or perturbation of the bodily league, which health combines*: And who is not ſick, or ill diſpoſed? in whom doth not paſſion, anger, envy, diſcontent, fear and ſorrow reign? Who labours not of this diſeaſe? Give me but a little leave, & you ſhall ſee by what testimonies, confeſſions, arguments I wil evince it, that moſt men are mad, that they had as much need to go a pilgrimage to the *Anticyra* (as in *Strabo's* time they did) as in our daies they run to *Compoſtella*, our Lady of *Sichem*, or *Lauretta*, to ſeek for help; that it is like to be as prosperous a voyage as that of *Guiana*, and that there is much more need of *Hellebor* then of *Tobacco*.

That men are ſo miſaffected, melancholy, mad, giddy-headed, hear the testimony of *Solomon*, *Eccle. 2. 12.* And I turned to behold wiſdom, madneſs and folly, &c. And *ver. 23.* All his dayes are ſorrow, his travel grief, and his heart taketh no reſt in the night. So that take melancholy in what ſenſe you will, properly or improperly, in diſpoſition or habit, for pleaſure or for pain, dotage, diſcontent, fear, ſorrow, madneſs, for part, or all, truly, or metaphorically, tis all one. Laughter it ſelf is madneſs according to *Solomon*, and as *S. Paul* hath it, *worldly ſorrow brings death. The hearts of the ſons of men are evil, and madneſs is in their hearts while they live, Eccle. 9. 3.* Wiſe men themſelves are no better, *Ecc. 1. 18.* In the multitude of wiſdom is much grief, and he that increaſeth wiſdom increaſeth ſorrow, *Cap. 2. 17.* He hated life it ſelf, nothing pleaſed him, he hated his labor, all, as he concludes, is ſorrow, grief, vanity, vexation of ſpirit. And though he were the wiſeſt man in the world, ſanctuarium ſapientie, and had wiſdom in abundance, he wil not vindicate himſelf, or juſtifie his own actions. Surely I am more fooliſh then any man, and have not the underſtanding of a man in me, *Pro. 30. 2.* Be they *Solomons* words, or the words of *Agur* the ſon of *Fakeh*, they

they are canonicall. *David* a man after Gods own heart, confesseth as much of himself, *Psalm* 37. 21, 22. *So foolish was I and ignorant, I was even as a beast before thee.* And condemns all for fools, *Psalm* 93. & 32. 9. & 49. 20. He compares them to *beasts, horses, and mules, in which there is no understanding.* The Apostle *Paul* accuseth himself in like sort, *2 Cor.* 11. 21. *I would you would suffer a little my foolishness, I speak foolishly.* The whole head is sick saith *Esay*, and the heart is heavy, *Cap.* 1. 5. And makes lighter of them then of *Oxen and Asses, The Ox knows his owner, &c.* read *Deut.* 32. 6. *Jer.* 4. *Amos* 3. 1. *Ephes.* 5. 6. *Be not mad, be not deceived, foolish Galatians, who hath bewitched you?* How often are they branded with this Epithet of madnesse and folly? No word so frequent amongst the fathers of the Church and Divines; you may see what an opinion they had of the world, and how they valued mens actions.

I know that we think far otherwise, and hold them most part wise men that are in authority, princes, magistrates, ^d rich men, they are wise men born, all Politicians and State-men must needs be so, for who dare speak against them? And on the other, so corrupt is our judgment, we esteem wise and honest men fools. Which *Democritus* wel signified in an *Epistle* of his to *Hyppocrates*: ^e The *Abderites* account vertue madnesse, and so do most men living. Shall I tell you the reason of it? ^f Fortune and Vertue, Wisdom and Folly, their seconds, upon a time contended in the *Olympicks*; Every man thought that fortune and folly would have the worst, and pitied their cases. But it fell out otherwise. Fortune was blind and cared not where she strook, nor whom, without laws, *Audabatarum instar, &c.* Folly rash and inconsiderate, esteemed as little what she said or did. Vertue and Wisdom gave ^g place, were hissed out, and exploded by the common people: folly and fortune admired, and so are all their followers ever since: knaves and fools commonly fare and deserve best in worldlings eyes & opinions. Many good men have no better fate in their ages: *Acchish*, *1 Sam.* 21. 14. held *David* for a mad-man. ^h *Elisha* & the rest were no otherwise esteemed. *David* was derided of the common people, *Psa.* 9. 7. *I am become a monster to many.* And generally we are accounted fools for Christ, *1 Cor.* 14. *We fools thought his life madnesse, and his end without honour, Wisd.* 5. 4. Christ and his Apostles were censured in like sort, *John* 10. *Mark* 3. *Acts* 26. And so were all christians in ⁱ *Pliny's* time, *fuerunt & alii similis dementia, &c.* And called not long after, ^k *Vesania* sectatores, everfores hominum, polluti novatores fanatici, canes, malefici, venefici, *Galilai homunciones, &c.* Tis an ordinary thing with us, to account honest, devout, orthodox, divine, religious, plain-dealing-men; idiots, asses, that cannot, or will not ly and dissemble, shift, flatter, *accommodare se ad eum locum ubi nati sunt*, make good bargains, supplant, thrive, *patronis inservire, solennes ascendendi modos apprehendere, leges, mores, consuetudines rectè observare, candidè laudare, fortiter defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, ceteraque qua promotionem ferunt & securitatem, qua sine ambage felicem reddunt hominem, & verè sapientem apud nos;* That cannot temporize as other men do, ^l hand and take bribes, &c. but fear God, and make a conscience of their doings. But the holy Ghost that knowes better how to judge, he calls them fools. *The fool hath said*

^d Jure hereditario sapere jubentur. *Euphormio Satyr.*
^e Apud quos virtus, insania & furor esse dicitur.
^f Calcagninus Apol. omnes mirabantur, putantes illi iam iri stultitiam.
^g Sed prater expectationem res evenit, Audax stultitia in eam irruit, &c. illa cecidit irrisa, & plures hinc habet sectatores stultitiae.
^h Non est reprehendendum stultitiam.
ⁱ Lib. 10. ep. 97.
^k Aug. ep. 178.
^l Quis nisi mentis inops, &c.

m Quid insa-
nius quam pro
momentanea
felicitate eter-
nis te mancipa-
re supplicis?
n In fine Pha-
donis. Hic finis
fuit amici no-
stri, o Eucrates,
nostro quidem
iudicio omnium
quos experti
sumus optimi
& apprime sa-
pientissimi, &
iustissimi
o Xenop. l. 4. de
dictis Socratis
ad finem, talis
fuit Socrates
quem omnium
optimum &
felicitissimum
habuimus.

* Lib. 25. Pla-
tonis Convivio

* Lucretius.

p Anaxagoras
olim mens di-
ctus ab antiquis
q Regula natu-
ra, natura mi-
raculum, ipsa
eruditio demo-
nium hominum,
sol scientia-
rum mare, So-
phis, antistes
literarum &
sapientie ut
Scioppius olim
de Scal. &
Henfius. Aquila
in nubibus,
Imperator lite-
ratorum, colu-
men literarum,
abyssus eruditio-
nis, ocellus
Europæ, Scali-
ger.

r Lib. 3. de sap.

c. 17. & 20.

omnes Philoso-

phi, aut stulti,

aut insani; nul-

la anus, nullus

ager ineptius

deliravit.

s Democritus à

Leucippo do-

ctus, heredita-

tem stultitie

reliquit Epic.

t Hor. car. lib. 1.

od. 34. l. epi-

cur.

u Nihil interese inter hos & bestias nisi quod loquantur. de sa. l. 26. c. 8.

x Cap. de vir.

in his heart, Psal. 53. 1. And their ways utter their folly, Psal. 49. 14. For what can be more mad, than for a little worldly pleasure to procure unto themselves eternall punishment? As Gregorie and others inculcate unto us.

Yea even all those great Philosophers, the world hath ever had in admiration, whose works we do so much esteem, that gave precepts of wisdom to others, inventors of Arts and Sciences, Socrates the wisest man of his time by the Oracle of Apollo, whom his two Scholars^a Plato and^a Xenophon so much extol and magnifie with those honourable titles, best and wisest of all mortal men, the happiest, and most just; and as^a Alcibiades incomparably commends him, Achilles was a worthy man, but Bracides and others were as worthy as himself; Antenor and Nestor were as good as Pericles, and so of the rest, but none presents, before, or after Socrates, nemo veterum neque eorum qui nunc sunt, were ever such, will match, or come neer him. Those seven wise men of Greece, those Britain Druides, Indian Brachmanni, Ethiopian Gymnosophists, Magi of the Persians, Apollonius, of whom Philostratus, Non doctus sed natus sapiens, wise from his cradle, Epicurus so much admired by his Scholar Lucretius;

Qui genus humanum ingenio superavit, & omnes
Perstrinxit Stellarum exortus ut aetherius Sol.

Whose wit excel'd the wits of men as far,
As the Sun rising doth obscure a Star.

Or that so much renowned Empedocles,
* Ut vix humana videatur stirpe creatus.

All those, of whom we read such^a Hyperbolicall elogiums; as of Aristotle, that he was wisdom it self in the abstract, a^a a Miracle of nature, breathing libraries, as Eunapius of Longinus, lights of nature, gyants for wit, quintessence of wit, divine spirits, eagles in the clouds, fallen from heaven, gods, spirits, lamps of the world, dictators,

Nulla ferant talem secula futura virum

Monarchs, miracles, superintendents of wit and learning, Oceanus, Phoenix, Atlas, Monstrum, portentum hominis, orbis universi museum, ultimus humana natura conatus, natura maritus,

merito cui doctor orbis

Submissis deferat fascibus imperium.

As Alian writ of Protagoras and Gorgias; we may say of them all, tantum à sapientibus abfuerunt, quantum à viris pueri, they were children in respect, infants, not eagles but kites; novices, illiterate, Eunuchi sapientia. And although they were the wisest, and most admired in their age, as he censured Alexander, I do them, there were 10000 in his army as worthy Captains (had they been in place of command) as valiant as himself; there were Myriades of men wiser in those dayes, & yet all short of what they ought to be. Lactantius in his book of wisdom, proves them to be dizards; fools, asses, mad-men, so full of absurd and ridiculous tenents, and brain-sick positions, that to his thinking never any old woman or sick person doted worse. Democritus took all from Leucippus, and left, saith he, the inheritance of his folly to Epicurus, insaniens dum sapientia, &c. The like he holds of Plato, Aristippus, and the rest, making no difference betwixt them and beasts, saying that they could speak, Theodoret

in his tract *De cur. grec. affect.* manifestly evinces as much of *Socrates*, whom though that Oracle of *Apollo* confirmed to be the wisest man then living, and saved him from the plague, whom 2000 years have admired, of whom some will as soon speak evil as of *Christ*, yet *re vera*, he was an illiterate idiot, as *Aristophanes* calls him, *irrisor & ambitiosus*, as his Master *Aristotle* terms him, *scurra Atticus*, as *Zeno*, an enemy to all arts & sciences, as *Athenus*, to Philosophers & Travellers, an opinative ass, a caviller, a kinde of Pedant; for his manners, as *Theod. Cyrensis* describes him, a *Sodomite*, an *Atheist*, (so convicted by *Anytus*) *iracundus & ebrius, dicax, &c.* a pot-companion, by *Plato's* own confession, a sturdy drinker; and that of all others he was most sottish, a very mad-man in his actions and opinions. *Pythagoras* was part philosopher, part magician, or part witch. If you desire to hear more of *Apollonius* a great wise man, sometime parallel'd by *Julian* the apostate to *Christ*, I refer you to that learned tract of *Eusebins* against *Hyeroles*, and for them al to *Lucians* *Piscator*, *Icaromenippus*, *Necromantia*: their actions, opinions in general were so prodigious, absurd, ridiculous, which they broached and maintained, their books and elaborate Treatises were full of dotage, which *Tully* ad *Attium*, long since observed, *delirant plerumq; scriptores in libris suis*, their lives being opposite to their words, they commended poverty to others, and were most covetous themselves; extolled love and peace, and yet persecuted one another with virulent hate and malice. They could give precepts for verse and prose, but not a man of them (as *Seneca* tells them home) could moderate his affections. Their musick did shew us *flebiles modos, &c.* how to rise and fall, but they could not so contain themselves as in adversity not to make a lamentable tone. They will measure ground by *Geometrie*, set down limits, divide and subdivide, but cannot yet prescribe *quantum homini satis*, or keep within compass of reason and discretion. They can square circles, but understand not the state of their own souls, describe right lines, and crooked, &c. but know not what is right in this life, *quid in vita rectum sit, ignorant*; so that as he said,

Nescio an Anticyram ratio illis destinet omnem.

I think all the *Anticyra* will not restore them to their wits, if these men now, that held *Xenodorus* heart, *Crates* liver, *Epictetus* lanthorn, were so sottish, and had no more brains then so many beetles, what shall we think of the commonalty? what of the rest?

Yea, but will you infer, that is true of *heathens*, if they be conferred with *Christians*, *1 Cor. 3. 19. The wisdom of this world is foolishnesse with God, earthly and devillish*, as *Iames* calls it, *3. 15. They were vain in their imaginations, and their foolish heart was full of darknesse, Rom. 1. 21, 22. When they professed themselves wise, became fools.* Their witty works are admired here on earth, whilest their souls are tormented in hell fire. In some sense, *Christiani Crassiani*, *Christians* are *Crassians*, & if compared to that wisdom, no better then fools. *Quis est sapiens? Solus Deus*, ** Pythagoras* replies, *God is only wise, Rom. 16. Paul* determines only good, as *Austine* well contends, and no man living can be justified in his sight. *God* looked down from heaven upon the children of men, to see if any did understand, *Psalms 53. 2, 3.* but all are corrupt, erre. *Rom. 3. 12. None doth good, no*

** Neb. & Rani
z Omnium dis-
ciplinam ig-
narus.
* Pulchrum
adolecentum
causa frequen-
ter Gymnasium
obibat, &c.*

*Seneca. Scis ve-
tunda metiri,
sed non tuum
animum.*

*a Ab uberibus
sapientia lacta-
ti cecutire non
possunt.
b Cor. Xenoda-
ti & secur
Crates.*

** Lib. de nat.
boni.*

not

c Hic profun-
dissima Sophia
fodina.

d Panegy. Tra-

jano. omnes a-
ctiones expro-
brare stultiti-

am videntur.

e Scr. 4. in do-

mi Pal. Mun-

dus qui ob an-

tiquitatem de-

beret esse sapi-

ens, semper

stultizat, &

nullis flagellis

alteratur, sed

ut puer vult

rosis & flori-

bis coronari.

f Insanum te

omnes pueri,

clamantque pu-

elle. Hor.

g Plautus Au-

bular.

h Adelp. act. 5.
scen. 8.

i Tully Tusc. 5.

k Plato Apolo-

gia Socratis.

l Ant Dial.

m Lib. 3. de

sap. pauci ut

video sane

mentis sunt.

n Stult. & in-

caute omnia

agi video.

o Insania non

omnibus eadem

Erasm. chil. 3.

cent. 10. nemo

mortalium qui

non aliqua in

re desipit, licet

alius alio mor-

bo laboret hic

libidinis, ille a-

varicia, ambi-

tionis invidie.

p Hor. l. 2. sat. 3

not one. Job aggravates this, 4. 18. Behold he found no steadfastness in his servants, and laid folly upon his angels, 19. How much more on them that dwell in houses of clay? In this sense we are all as fools, and the Scripture

alone is *arx Minerva*, we and our writings are shallow and unperfect.

But I do not so mean; even in our ordinary dealings, we are no better than fools. All our actions, as *d Pliny* told *Trajan*, upbraided us of folly, our

whole course of life is but matter of laughter: we are not soberly wise; and the world it self, which ought at least to be wise by reason of his anti-

quity, as *e Hugo de Prato Florido* will have it, *semper stultizat*, is every day more foolish than other, the more it is whipped, the worse it is, and as a

child, will still be crowned with roses and flowers. We are apish in it, *asini bipedes*, and every place is full *inversorum Apuleiorum*, of metamorphosed

and two-legged asses, *inversorum Silenorum*, childish, *pueri instar bimuli*, *tremula patris dormientis in ulna*. *Forianus Pontanus*, *Antonio Dial*,

brings in some laughing at an old man, that by reason of his age was a little fond, but as he admonisheth there, *Ne mireris mi hospes de hoc sene*,

marvel not at him only, for *tota hac civitas delirium*, all our Town dotes in like sort, we are a company of fools. Ask not with him in the Poet,

Larva hunc intemperie insaniaque agitant senem? What madness ghosts this old man, but what madness ghosts us all? For we are *ad unum omnes*,

all mad, *semel insani vivimus omnes*, not once, but alway so, & *semel*, & *si- mul*, & *semper*, ever and altogether as bad as he; and not *senex his puer*, de-

lira anus, but say it of us all, *semper pueri*, yong and old, all dote, as *La- Etantius* proves out of *Seneca*; and no difference betwixt us and children,

saying that, *majora ludimus, & grandioribus pupis*, they play with babies of clouts & such toys, we sport with greater bables. We cannot accuse

or condemn one another, being faulty our selves, *deliramenta loqueris*, you talk idly, or as *h Mitio* upbraided *Demea*, *insanis, auferte*, for we are as mad our own selves, and it is hard to say which is the worst. Nay tis uni-

versally so, *Vitam regit fortuna, non sapientia*.

When *k Socrates* had taken great pains to finde out a wise man, and to that purpose had consulted with philosophers, poets, artificers, he con-

cludes all men were fools; and though it procured him both anger and much envy, yet in all companies he would openly professe it. When

l Supputius in *Pontanus* had travelled all over Europe to conferre with a wise man; he returned at last without his errand, and could finde none.

m Cardan concurs with him, Few there are (for ought I can perceive) well in their wits. So doth *n Tully*, I see every thing to be done foolishly and unad-

visedly.

Ille sinistrorsum, hic dextrorsum, unus utrique Error, sed variis illudit partibus omnes.

One reels to this, another to that wall.

Tis the same error that deludes them all.

o They dote all, but not alike, *Μαρία δὲ πᾶσι ὁμοία*, not in the same kinde, One is covetous, a second lascivious, a third ambitious, a fourth envious, &c.

as *Damissippus* the Stoick hath well illustrated in the poet,

p Desipiunt omnes aequē ac tu.

Tis an inbred maladie in every one of us, there is *seminarium stultitia*, a seminarie

seminarie of folly, which if it be stirred up, or get a head, will run in infinitum, & infinitely varies, as we our selves are severally addicted, saith ^q Balthazar Castilio: and cannot so easily be rooted out, it takes such fast hold, as Tully holds, *alta radices stultitie*,¹ so we are bred, and so we continue. Some say there betwixt two main defects of wit, error and ignorance, to which all others are reduced; by ignorance we know not things necessary, by error we know them falsely. Ignorance is a privation, error a positive act. From ignorance comes vice, from error heresie, &c. But make how many kinds you will, divide and subdivide, few men are free, or that do not impinge on some one kinde or other. ^r *Sic plerumque agitat stultos inscitia*, as he that examines his own and other mens actions, shall finde.

* Charon in Lucian, as he wittily faigns, was conducted by Mercury to such a place, where he might see all the world at once; after he had sufficiently viewed, and looked about, Mercury would needs know of him what he had observed: He told him, that he saw a vast multitude, and a promiscuous, their habitations like mole-hills, the men as emmets, *he could discern cities like so many hives of Bees, wherein every Bee had a sting, and they did nought else but sting one another, some domineering like Hornets, bigger then the rest, some like filching Wasps, others as drones.* Over their heads were hovering a confused companie of perturbations, hope, fear, anger, avarice, ignorance, &c. and a multitude of diseases hanging, which they still pulled on their pates. Some were Brawling, some fighting, riding, running, *solicite ambientes, callide litigantes*, for toys, and trifles, and such momentanie things. There Towns and Provinces meer factions, rich against poor, poor against rich, nobles against artificers, they against nobles, and so the rest. In conclusion, he condemned them all for mad-men, fools, idiots, asses, *O stulti, quam hanc est amentia?* O fools, O mad-men he exclaims, *insana studia, insani labores, &c.* Mad endeavors, mad actions, mad, mad, mad, ^t *O seculum insipiens & infacetum*, a giddy-headed age. *Heraclitus* the Philosophper, out of a serious meditation of mens lives, fell a weeping, and with continual tears bewailed their misery, madnes, and folly. *Democritus* on the other side burst out a laughing, their whole life seemed to him so ridiculous, & he was so far carried with this ironical passion, that the Citizens of *Abdera* took him to be mad, and sent therefore Embassadors to *Hippocrates* the Physician, that he would exercise his skill upon him. But the story is set down at large by *Hippocrates*, in his epistle to *Damocetus*, which because it is not impertinent to this discourse, I wil insert *verbatim* almost, as it is delivered by *Hippocrates* himself, with all the circumstances belonging unto it.

When *Hippocrates* was now come to *Abdera*, the people of the City came flocking about him, some weeping, some intreating of him, that he would do his best. After some little repast, he went to see *Democritus*, the people following him, whom he found (as before) in his garden in the suburbs all alone, *sitting upon a stone under a plane tree, without hose or shoes, with a book on his knees, cutting up severall beasts, and busie at his study.* The multitude stood gazing round about to see the congresse. *Hippocrates* after a little pause, saluted him by his name, whom he re-saluted, ashamed almost that he could not call him likewise by his, or

^q Lib. 1. de aulico.

^r Est in unoquoque nostrum seminarium alicuius stultitie, quod si quando excitebitur, in infinitum facile excrevit.

^t Primaque lux vite prima juvenis erat.

^f Tibullus, stulti pretereunt dies, their wits are a wool-gathering.

So fools commonly dote.

* Dial. contemplantes, Tom. 2.

^t Catullus.

^u Sub yamusa platano sedentem, solum, discalcatum, super lapidem, valde pallidum ac macilentum, promissa barba, librum super genibus habentem.

that

x De furore,
mania melan-
cholia scribo,
ut sciam quo
pactio in homi-
nibus gignatur,
fiat, crescat, cu-
muletur, minu-
atur & hec in-
quit animalia
que vides pro-
pterea feco, non
Dei opera per-
sus, sed fellis
bulsæ, naturam
disquiens.

y Aup. l. x. in
Gen. Jumentis
& serui tui ob-
sequium rigide
postulas, & tu
nullum præstas
aliis, nec ipsi
Deo.

z Uxores du-
cunt, mox foras
ejiciunt.

a Pueros amant,
mox fastidiunt.

b Quid hoc ab
infamia deest?

c Reges eligunt,
deponunt.

d Contra pa-
rentes, fratres,
cives perpetuo
vixantur, &
inimicitias a-
gunt.

e Idola inani-
mata amant,
animata odio
habent, sic pon-
tificii.

f Credo equi-
dem viros du-
cent e marmore
vultus.

g Sæva stultiti-
am perspicit
nemo, sed alter
alterum deri-
det.

that he had forgot it. *Hippocrates* demanded of him what he was doing: He told him that he was *busie in cutting up several beasts, to finde out the cause of madness and melancholy.* *Hippocrates* commended his work, admiring his happinesse and leasure. And why, quoth *Democritus*, have not you that leasure? Because, replied *Hippocrates*, domestical affairs hinder, necessary to be done, for our selves, neighbors, friends, expenses, diseases, frailties and mortalities which happen; wife, children, servants, and such busineses which deprive us of our time. At this speech *Democritus* profusely laughed, (his friends and the people standing by, weeping in the mean time, and lamenting his madness.) *Hippocrates* asked the reason why he laughed. He told him, at the vanities and fopperies of the time, to see men so empty of all vertuous actions, to hunt so far after gold, having no end of ambition; to take such infinite pains for a little glory, and to be favored of men; to make such deep mines into the earth for gold, and many times to finde nothing, with losse of their lives and fortunes. Some to love dogs, others horses, some to desire to be obeyed in many Provinces, and yet themselves will know no obedience. Some to love their wives dearly at first, and after a while to forsake & hate them, begetting children, with much care and cost for their education, yet when they grow to mans estate, to despise, neglect, and leave them naked to the worlds mercy. Do not these behaviours expresse their intollerable folly? When men live in peace, they covet war, detesting quietness, deposing Kings, and advancing others in their stead, murdering some men to beget children of their wives. How many strange humors are in men? When they are poor and needy, they seek riches, and when they have them, they do not enjoy them, but hide them under ground, or else wastfully spend them. O wise *Hippocrates*, I laugh at such things being done, but much more when no good comes of them, and when they are done to no ill purpose. There is no truth or justice found amongst them, for they daily plead one against another, the son against the father and the mother, brother against brother, kindred & friends of the same quality, and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they will defame & kill one another, commit all unlawfull actions, contemning God and men, friends and country. They make great account of many senseless things, esteeming them as a great part of their treasure, statues, pictures, and such like moveables, dear bought, & so cunningly wrought, as nothing but speech wanteth in them, and yet they hate living persons speaking to them. Others affect difficult things, if they dwell on firm Land, they will remove to an Island, and thence to land again, being no way constant to their desires. They commend courage & strength in wars, & let themselves be conquered by lust & varice, they are in brief, as disordered in their minds, as *Thersites* was in his body. And now me thinks, O most worthy *Hippocrates*, you should not reprehend my laughing, perceiving so many fooleries in men, for no man will mock his own folly, but that which he seeth in a second, and so they justly mock one another. The drunkard calls him a glutton, whom he knows to be sober. Many men love the sea, others husbandry, briefly, they cannot agree in their own trades and professions, much less in their lives and actions.

When

When *Hippocrates* heard these words so readily uttered, without premeditation, to declare the worlds vanity, full of ridiculous contrariety, he made answer, That necessity compelled men to many such actions, & divers wils ensuing from divine permission; that we might not be idle, being nothing is so odious to them as sloth and negligence. Besides, men cannot foresee future events, in this uncertainty of humane affairs; they would not so marry, if they could foretell the causes of their dislike and separation; or parents, if they knew the hour of their childrens death, so tenderly provide for them; or an husbandman sowe, if he thought there would be no increase; or a merchant adventure to sea, if he foresaw shipwrack; or be a Magistrate, if presently to be deposed. Alas, worthy *Democritus*, every man hopes the best, and to that end he doth it, and therefore no such cause, or ridiculous occasion of laughter.

Democritus hearing this poor excuse, laughed again aloud, perceiving he wholly mistook him, and did not well understand what he had said concerning perturbations, and tranquility of the mind. Inſomuch, that if men would govern their actions by discretion and providence, they would not declare themselves fools, as now they do, and he should have no cause of laughter; but (quoth he) they swell in this life, as if they were immortal, and demi-gods, for want of understanding. It were enough to make them wise, if they would but consider the mutability of this world, and how it wheels about, nothing being firm and sure. He that is now above, to morrow is beneath; he that sate on this side to day, to morrow is hurled on the other: and not considering these matters, they fall into many inconveniences and troubles, coveting things of no profit, and thirsting after them, tumbling headlong into many calamities. So that if men would attempt no more then what they can bear, they should lead contented lives, and learning to know themselves, would limit their ambition, if they would perceive then that Nature hath enough without seeking such superfluities, & unprofitable things, which bring nothing with them but grief and molestation. As a fat body is more subject to diseases, so are rich men to absurdities and fooleries, to many casualties and cross inconveniences. There are many that take no heed what happeneth to others by bad conversation, and therefore overthrow themselves in the same manner through their own fault, not foreseeing dangers manifest. These are things (O more then mad, quoth he) that give me matter of laughter, by suffering the pains of your impieties, as your avarice, envy, malice, enormous villanies, mutinies, unsatiabie desires, conspiracies, and other incurable vices; besides, your dissimulation and hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all laws, both of nature and civility. Many things which they have left off, after a while they fall to again, husbandry, navigation; and leave again, fickle and unconstant as they are. When they are yong, they would be old, and old, yong. ^h Princes commend a private life, private men itch after honour: a Magistrate commends a quiet life, a quiet man would be in his office, and obeyed as he is: and what is the cause

f Denique sit finis querendi, cumque habeas plus, pauperie metuas minus, & finire laborem incipias, partis quod a verbis, utere.
Hor.
g Astutam vapidam servat sub pectore vulpem.
Et cum vulpo postus pariter vulpinariet.
Cretizandum cum Crete.
h Qui sit Mecenas ut nemo quam sibi sortem, Sen ratio dedit, seu fors adiecit, illa contentus vi- vat, &c. *Hor.*

of all this, but that they know not themselves. Some delight to destroy,
 one to build, another to spoil one countrey to enrich another and him-
 self. In all these things they are like children, in whom is no judgement
 or counsel, and resemble beasts, saving that beasts are better then they,
 as being contented with nature. When shall you see a Lion hide gold in
 the ground, or a Bul contend for a better pasture? when a Boar is thirsty,
 he drinks, what will serve him, and no more; and when his belly is full, he
 ceaseth to eat: But men are immoderate in both; as in lust, they cover
 carnal copulation at set times; men always, ruining thereby the health
 of their bodies. And doth it not deserve laughter, to see an amorous fool
 torment himself for a wench; weep, howl for a mis-shapen slut, a dowdy,
 sometimes that might have his choice of the finest beauties? Is there
 any remedy for this in physick? I do anatomize and cut up these poor
 beasts, to see these distempers, vanities, and follies, yet such proof
 were better made on mans body, if my kinde nature would indure it:
 Who from the hour of his birth is most miserable, weak and sickly;
 when he sucks he is guided by others, when he is grown great practiseth
 unhappinesse, and is sturdy, and when old, a childe again, and repenteth
 him of his life past. And here being interrupted by one that brought
 books, he fell to it again, that all were mad, carelesse, stupid. To
 prove my former speeches, look into courts, or private houses.
 Judges give judgement according to their own advantage, doing
 manifest wrong to poor innocents, to please others. Notaries alter sen-
 tences, and for money lose their Deeds. Some make false moneys, o-
 thers counterfeit false weights. Some abuse their parents, yea corrupt
 their own sisters, others make long libels and pasquils, defaming men
 of good life, and extol such as are lewd and vicious. Some rob one, some
 another; Magistrates make laws against theeves, and are the veriest
 theeves themselves. Some kill themselves, others despair, not obtain-
 ing their desires. Some dance, sing, laugh, feast and banquet, whilest o-
 thers sigh, languish, mourn and lament, having neither meat, drink,
 nor clothes. Some prank up their bodies, and have their mindes
 full of execrable vices. Some trot about to bear false witness, and
 say any thing for money; and though Judges know of it, yet for a bribe
 they wink at it, and suffer false Contracts to prevail against Equity.
 Women are all day a dressing, to pleasure other men abroad, and go
 like sluts at home, not caring to please their own husbands whom they
 should. Seeing men are so fickle, so sottish, so intemperate, why should
 not I laugh at those, to whom folly seems wisdom, will not be cured;
 and perceive it not? It grew late, Hypocrates left him, and no sooner was he come away,
 but all the Citizens came about flocking, to know how he liked him.
 He told them in brief, that notwithstanding those small neglects of his
 attire, body, diet, the world had not a wiser, a more learned, a more
 honest man, and they were much deceived to say that he was mad.

Thus

Thus *Democritus* esteemed of the World in his time, and this was the cause of his laughter : and good cause he had,

** Olim jure quidem, nunc plus Democrite ride ;*

Quin rides ? vita hæc nunc magis ridicula est.

Democritus did well to laugh of old,

Good cause he had, but now much more,

This life of ours is more ridiculous

Then that of his, or long before.

Never so much cause of laughter, as now, never so many fools and mad men. Tis not one *Democritus* will serve turn to laugh in these days, we have now need of a *Democritus* to laugh at *Democritus*, one Jester to flout at another, one fool to fear at another. A great *Stentorian Democritus*, as big as that *Rhodian Colossus*. For now, as *Salisburyensis* said in his time, *totus mundus histrionem agit*, the whole world playes the fool ; we have a new theatre, a new scene, a new comedie of errors, a new company of personate actors, *voluptas sacra* (as *Calcagninus* wittily feigns in his Apologs) are celebrated all the world over, * where all the actors were mad men and fools, and every hour changed habits, or took that which came next. He that was a Marriner to day, is an Apothecary to morrow ; a smith one while, a philosopher another, in his *voluptas ludis*, a king now with his crown, robes, scepter, attendants, by and by drove a loaded asse before him like a carter, &c. If *Democritus* were alive now, he should see strange alterations, a new company of counterfeit vizards, whiffers, *Cumane asses*, maskers, mummers, painted Puppers, outfides, phantastick shadows, guls, monsters, giddy-heads, butter-flies. And so many of them are indeed (if all be true that I have read) For when *Jupiter & Juno's* wedding was solemnized of old, the gods were all invited to the feast, and many noble men besides : Amongst the rest came *Crysalus* a *Persian* prince, bravely attended, rich in golden attires, in gay robes, with a majestical presence, but otherwise an asse. The gods seeing him come in such pomp and state, rose up to give him place, *ex habitu hominem metientes* ; * but *Jupiter* perceiving what he was, a light, phantastick, idle fellow, turned him and his proud followers into butter-flies : and so they continue still (for ought I know to the contrary) roving about in pied-coats, and are called *Chrysalides* by the wiser sort of men : that is, golden outfides, drones, flies, and things of no worth. Multitudes of such, &c.

— *ubique invenies*

Stultos avaros, sycophantas prodigos.

Many additions, much increase of madnesse, folly, vanity, should *Democritus* observe, were he now to travel, or could get leave of *Pluto* to come see fashions, as *Charon* did in *Lucian* to visit our cities of *Moronia Pia*, and *Moronia Felix*, sure I think he would break the rim of his belly with laughing.

a Si foret in terris rideret Democritus, seu, &c.

A satyrical Roman in his time, thought all vice, folly, and madnesse were all at full sea,

b Omne in præcipiti vitium stetit. —

D 2

* *Josephus*

x E Græc. epig.

y Plures Democriti nunc non sufficient, opus Democrito qui Democritum videt. Eras. Moria.

z Polycrat. lib. 3. cap. 8. è Petron.

** Ubi omnes distrabant, omnes insani, &c. bodie nauta, cras philosophus ; bodie faber, cras pharymacopola ; hic modo regem agebat multo satellio, tæara, & sceptro ornatus, nunc vilis amicus centuculo, asinum cistellarium impellit.*

y Calcagninus Apol. Crysalus è ceteris auro dives, manicato pepio & tiara conspicuus, levis alioquin & nullius consili, &c. magno fastu ingredienti assurgunt dii, &c.

z Sed hominis levitatem Jupiter perspiciciens, at tu (inquit) esto bombilio, &c. protinusq; vestis illa manicata in alas versa est, & mortales inde Chrysalides vocant hujusmodi homines.
a Juvén.
b Juvén.

* De bello Jud.
l. 8. c. 11. In-
iquitates vestre
neminem la-
tent, inque dies
singulos certa-
men habetis
quis peior sit.
c Hor.
d Lib. 5 Epist.
8

* *Josephus* the historian taxeth his countrey-men *Jews* for braging of their vices, publishing their follies, and that they did contend amongst themselves, who should be most notorious in villanies; but we flow higher in madnesse, far beyond them,

* *Mox daturi progeniem vitiosiores;*

and the latter end (you know whose oracle it is) is like to be worst. 'Tis not to be denied, the world alters every day, *Ruunt urbes, regna transfe-
runtur, &c. variantur habitus, leges innovantur,* as *Petrarch* observes, we change language, habits, laws, customs, manners, but not vices; not diseases, not the symptoms of folly and madnesse, they are still the same. And as a River we see, keeps the like name and place, but not wa-
ter, and yet ever runs,

* Hor.

* *Labitur & labetur in omne volubilis ævum;*

Our times and persons alter, vices are the same, and ever will be; look how *Nightingals* sang of old, *Cocks* crowed, *Kine* lowed, *Sheep* bleat-
ed, *Sparrows* chirped, *Dogs* barked, so they do still; we keep our madnesse still, play the fools still, *nec dum finitus Orestes*, we are of the same humors and inclinations as our predecessors were, you shall finde us all alike, much at one, we and our sons,

e Superstitio
est insanus er-
ror.

f Lib. 8. hist.
Belg.

* Lucan.

g Father An-
gelo, the Duke
of Joyeux go-
ing bare-foot
over the Alps
to Rome, &c.

h Si cui intueri
vacet qua pati-
untur supersti-
tiosi, invenies
tam indecora
bonestis, tam
indigna liberti,
tam dissimilia
sanis, ut nemo
fuerit dubita-
tus fuisse
eos, si cum pau-
cioribus sure-
rent. Senec.

i Quid dicam
de eorum indul-
gentiis, oblatio-
nibus, votis, so-
lutionibus, jeju-
niis, canoniis,
somniais, horis,
organis, canti-
lenis, campanis,
simulacris,
missis, purgato-
riis, miseris, pre-
cariis, bullis,
lustralibus, a-
quis, rasuris,
unctionibus,
candelis, ca'ici-
bus, crucibus,
mappis, cereis,
thuribus, incantationibus, exorcismis, spiritibus, legendis, &c. Balens de actis Rom. Pont.

Et nati natorum, & qui nascuntur ab illis,

And so shall our posterity continue to the last. But to speak of times present.

If *Democritus* were alive now, and should but see the superstition of our age, our *religious madnesse*, as *Meteran* calls it, *Religiosam insaniam*, so many professed *Christians*; yet so few imitators of *Christ*, so much talk of religion, so much science, so little conscience, so much knowledge, so many preachers, so little practice; such variety of sects, such have and hold of all fides, — * *obvia signis Signa, &c.*

such absurd and ridiculous traditions and ceremonies: If he should meet a *Capuchin*, a *Franciscan*, a *Pharisaical Jesuite*, a man-serpent, a shave-crowned *Monk* in his robes, a beging Frier; or see their three crown'd Sovereign Lord the Pope, poor *Peters* successor, *servus servorum Dei*, to depose Kings with his foot, to tread on Emperors necks, make them stand bare foot and bare-legg'd at his gates, hold his bridle and stirrup, &c. (O that *Peter* and *Paul* were alive to see this!) If he should observe a Prince creep so devoutly to kiss his toe, and those Red-cap Cardinals, poor parish priests of old, now Princes companions, what would he say? *Cælum ipsum petitur stultitia*. Had he met some of our devout pilgrims going barefoot to *Jerusalem*, our lady of *Laureto*, *Rome*, *S. Iago*, *S. Thomas Shrine*, to creep to those counterfeit & Maggot-eaten Reliques. Had he been present at a Masse, and seen such kissing of Paxes, crucifixes, cringes, duckings, their several attires and ceremonies, pictures of saints, indulgences, pardons, vigils, fasting, feasts, crossing, knocking, kneeling at *Ave-Maries*, bells, with many such;

— *jucunda rudi spectacula plebi,*

praying in Gibberish, and mumbling of beads. Had he heard an old wo-

man

man say her prayers in latine, their sprinkling of holy water, and going a Procession, — ** incedunt monachorum agmina mille;*

** Th. Neageor.*

Quid memorem vexilla, cruces, idolaque culta, &c.

Their Breviaries, bulls, hallowed beans, exorcisms, pictures, curious crosses, fables, and bables. Had he read the *Golden Legend*, the *Turks Alcoran*, or *Jews Talmud*, the *Rabbins Comments*, what would he have thought? How dost thou think he might have been affected? Had he more particularly examined a *Iesuits* life amongst the rest, he should have seen an hypocrite profess povertie, and yet possess more goods & lands than many princes, to have infinite treasures and revenues; teach others to fast, and play the gluttons themselves, like watermen, that rowe one way, and look another. ** Vow* virginity, talk of holiness, and yet indeed a notorious Bawd, and famous fornicator, *lascivum pecus*, a very goat. Monks by profession, such as give over the world, and the vanities of it, and yet a *Machiavilian* rout ^m interested in all manner of state: holy men, peace-makers, and yet composed of envy, lust, ambition, hatred and malice, fire-brands, *adulta patrie pestis*, traitors, assassins, *hac itur ad astra*, and this is to supererogate, and merit heaven for themselves and others. Had he seen on the adverse side, some of our nice & curious schismatics in another extrem, abhor all ceremonies, and rather lose their lives and livings, then do or admit any thing, Papists have formerly used, though in things indifferent (they alone are the true Church, *sal terra, cum sint omnium insulissimi*.) Formalists, out of fear and base flattery, like so many weather-cocks turn round, a rout of temporisers, ready to embrace and maintain all that is, or shall be proposed in hope of preferment: Another Epicurean company, lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the down fall of any, as *Lucian* said in like case, what dost thou think *Democritus* would have done, had he been spectator of these things?

i Dum simulant spernere, acquiescunt sibi 30 annorum spatii bis centena milia librarum annua. Arnold. Et quum interdiu de virtute loquuntur, sero in libulis clunes agitant labore nocturno, Aegyptia.

i Tim. 3. 13. But they shall prevail no longer, their madnesse shall be known to all men. m Benignitatis sinus solbat esse, nunc litium officina curia Romana. Budaus.

n Quid tibi videtur facturus Democritus, si horum spectatorem contigisset?

Or had he but observed the common people follow like so many sheep one of their fellows drawn by the horns over a gap, some for zeal, some for fear, *quò se conque rapit tempestas*, to credit all, examine nothing, and yet ready to dye before they will abjure any of those ceremonies, to which they have been accustomed; others out of hypocrisie frequent sermons, knock their breasts, turn up their eyes, pretend zeal, desire reformation, and yet professed users, grippers, monsters of men, harpies, devils, in their lives to expresse nothing lesse.

** Ob inanes ditionum titulos, ob preceptum locum, ob interceptam mulierculam, vel quod est stultitia natum, vel è malitia, quod cupidò dominandi, libido nocendi, &c.*

What would he have said to see, hear, and reade so many bloody battles, so many thousands slain at once, such streams of blood able to turn *Mils: unius ob noxam furiasque*, or to make sport for princes, without any just cause, ** for vain titles* (saith *Austin*) *precedency, some wench, or such like ray, or out of desire of domineering, vain-glory, malice, revenge, folly, madnesse*, (goodly causes all, *ob quas universus orbis bellis & cadibus miscetur*) whilst Statesmen themselves in the mean time are secure at home, pampered with all delights & pleasures, take their ease, and follow their lusts, not considering what intolerable misery poor soldiers endure, their often wounds, hunger, thirst, &c. the lamentable cares, torments, calamities & oppressions that accompany such proceedings, they feel nor, take

no

no notice of it. So wars are begun, by the persuasion of a few deoboished, hair-brain, poor, dissolute, hungry captains, parasitical fawners, unquiet hotspurs, restless innovators, green heads, to satisfy one mans private spleen, lust, ambition, avarice, &c. tales rapiunt scelera in prælia causa. Flos hominum, Proper men, well proportioned, carefully brought up, able both in body and minde, sound, led like so many ^p beasts to the slaughter in the flower of their years, pride, and full strength, without all remorse and pity, sacrificed to *Pluto*, killed up as so many sheep, for devils food, 40000 at once. At once, said I, that were tollerable, but these wars last alwayes, and for many ages; nothing so familiar as this hacking and hewing, massacres, murders, desolations,

p Bellum rem
plane bellu-
nam vocat Mo-
rus. Utrop lib. 2.

ignora cælum clangore remugit, they care not what mischief they procure, so that they may enrich themselves for the present; they will so long blow the coals of contention, till all the world be consumed with fire. The ^a siege of *Troy* lasted ten years eight months, there died 870000

a Munster. Cos-
mog. l. 5. c. 3. B
Dicit. Cretens.

Greeks, 670000 *Trojans*, at the taking of the City, and after were slain 276000 men, women, and children of all sorts. *Caesar* killed a million, ^b *Mahomet* the second *Turk* 300000 persons: *Sicinius Dentatus* fought in an hundred battels, eight times in single combat he overcame, had forty wounds before, was rewarded with 140 crowns, triumphed nine times for his good service. *M. Sergius* had 32 wounds; *Scæva* the Centurion I know not how many; every nation hath their *Hectors*, *Scipio's*, *Caesars*

b Jovius. vit.
ejes.

and *Alexanders*. Our *Edward* the fourth was in 26 battels afoot: and as they do all, he glories in it, tis related to his honor. At the siege of *Hierusalem* 1100000 died with sword and famine. At the battel of *Cannas*, 70000 men were slain, as ^{*} *Polibius* records, and as many at battle *Albye* with us; and tis no news to fight from sun to sun, as they did, as *Constantine* and *Licinius*, &c. At the siege of *Ostend* (the devils Academie) a poor town in respect, a small fort, but a great grave, 120000 men lost their lives, besides whole towns, dorpes, and hospitals, full of maimed souldiers; there were engines, fire-works, and whatsoever the devil could invent to do mischief with 2500000 iron bullets shot of 40 pound weight, three or four millions of gold consumed. ^d *Who* (saith mine Au-
thor) can be sufficiently amazed at their stinty hearts, obstinacy, fury, blindnes, who without any likelyhood of good successe, hazard poor souldiers, and lead them without pity to the slaughter, which may justly be called the rage of furious beasts, that run without reason upon their own deaths:

c Comineus.

* Lib. 3.

d Hist. of the
siege of Ostend.
fol. 23.

* Erasmus de
bello, ut placi-
dum illud ani-
mal benevolen-
tie natum tam
serena recordia
in mutua ru-
eret permutem.

* Rich. Dinotb.
præfat. Belli
civilis Gal.

e Jovius.

* *quis malus genius, quæ furia, quæ pestis, &c.* what plague, what fury brought so devillish, so brutish a thing-as war-first into mens minds? Who made so soft and peaceable a creature, born to love, mercy, meeknesse, so to rave, rage like beasts, & run on to their own destruction? how may nature expostulate with mankind, *Ego te divinum animal finxi, &c.* I made thee an harmless, quiet, a divine creature: how may God expostulate, and all good men? yet, *horum facta* (as ^{*} one condoles) *tantum admirantur, & heroum numero habent*: these are the brave spirits, the gallants of the world, these admired alone, triumph alone, have statues, crowns, piramids, obelisks to their eternal fame, that immortall *Genius* attends on them, *hæc itur ad astra*. When *Rhodes* was besieged, *fossa urbis cadaveribus repleta sunt*, the ditches were full of dead carcases; and as when

when the said *Solyman* great *Turk* beleagred *Picenna*, they lay level with the top of the wals. This they make a sport of, and will do it to their friends and confederates, against oaths, vows, promises, by trechery or otherwise. — *ⁱ dolus an virtus? quis in hoste requirat?*

leagues and laws of arms, (*ⁱ silent leges inter arma*) for their advantage, *omnia jura, divina, humana, proculcata plerumque sunt*; Gods and mens laws are trampled under foot, the sword alone determines all; to satisfie their lust and spleen, they care not what they attempt, say, or do,

ⁱ Rara fides, probitasque viris qui castra sequuntur, Nothing so common as to have *ⁱ father fight against the son, brother against brother, kinsman against kinsman, kingdom against kingdom, province against province, christians against christians: a quibus nec unquam cogitatione fuerunt lassi*, of whom they never had offence in thought, word or deed. Infinite treasures consumed, towns burned, flourishing cities sacked and ruinated, *quodque animus meminisse horret*, goodly countries depopulated and left desolate, old inhabitants expelled, trade and traffick decayed, maids deflowered, *Virgines nondum thalamis jugatae*,

Et comis nondum positis ephabi, chaste matrons cry out with *Andromache*, ** Concubitum mox cogar pati ejus, qui interemit Hectorem*, they shall be compelled peradventure to ly with them that erst kil'd their husbands:

to seerich, poor, sick, sound, Lords, servants, *eodem omnes incommodo macti*, consumed all or maimed, &c. *Et quicquid gaudens scelere animus audet, & perversa mens*, saith *Cyprian*, and whatsoever torment, misery, mischief, hell it self, the devill, fury and rage can invent to their own ruin and destruction, so abominable thing is *ⁱ war*, as *Gerbelius* concludes, *adeo fœda & abominanda res est bellum, ex quo hominum cedes, vastationes*, &c. the scourge of God, cause, effect, fruit and punishment of sin, and not *ⁱ consura humani generis*, as *Tertullian* calls it, but ruina. Had *Democris* been present at the late civill wars in *France*, those abominable wars,

bellaque matribus detestata,

ⁱ Where in lesse then ten years, ten hundred thousand men were consumed, saith *Collignius*, 20 thousand Churches overthrowen; nay, the whole kingdom subverted (as *ⁱ Richard Dinoth* adds.) So many myriades of the Commons were butchered up, with sword, famine, war, *tanto odio utrinque ut barbari ad abhorrendam laniationem obstupecerent*, with such ferall hatred, the world was amazed at it: or at our late *Pbarsalian* fields in the time of *Henry* the sixt, betwixt the houses of *Lancaster* and *Tork*, an hundred thousand men slain, ** one writes*, *ⁱ another*, ten thousand families were rooted out, *that no man can but marvel*, saith *Comineus*, *at that barbarous immanitie, ferall madnes, committed betwixt men of the same nation, language and religion*. *ⁱ Quis furor O ciues? Why do the Gentiles so furiously rage*, saith the Prophet *David*, *Psalm. 2. 1*. But we may ask, why do the Christians so furiously rage?

** Arma volunt, quare possunt, rapiuntque juventus?* Unfit for Gentiles, much lesse for us so to tyrannize, as the *Spaniard* in the *West Indies*, that killed up in 42 years (if we may believe *ⁱ Bartholomæus a Casa* their own bishop) 12 millions of men, with stupend & exquisite torments; neither should I ly (said he) if I said 50 millions. I omit those

ⁱ Dolus, asperitas, in justitia propria bellorum negotia.
Tertul.
ⁱ Tully.

g Lucan.
h Patry in filium, affinis in affinem, amicus in amicum,
&c. Regio cum regione, regnum regno colliditur. Populus populo in mutuum perniciem, belluarum instar sanguinolente ruenti-
um.

** Libanii declam.*
i Ira enim & furor Bellone consultores, &c. dementes sacerdotes sunt.
k B. lum quasi bellua & ad omnia scelera furor immittitur.
l Gallorum decies centum millia ceciderunt, Ecclesiarum 20 millia fundamentis excisæ.

m Belli civilis gal. 1. 1. hoc ferali bello & cadibus omnia repleverunt, & regnum amplissimum a fundamētis pene everterunt, plebis tot myriades gladio, bello, fame miserabiliter perierunt.

** Pont. Huterus a Comineus. Ut nullus non excrretur & admiretur crudelitatem & barbaram insaniam, que inter homines eodem sub calognator.*

ejusdem lingue, sanguinis, religionis exercebatur. *o Lucan.* ** Virg. p Bishop of Cuseo an eye-witnels.*

French

q Read Met-
van of his stu-
pend cruelties,
t Henſius Au-
ſtriac.
f King Georg.
t Janſenius
Gullobelgicus
1596. *Mundus*
furioſus, in-
ſcriptio libri.
* *Exercitiat*,
250. ſerm. 4.
u Elegt Hera-
clitus an videat
Democritus.
x *Cyrie loves*
loquuntur, in-
gentes ſupen-
y *Arma amens*
cipio, nec ſat
rationis in a-
mus.
z *Eraſmus*,
* *Exo. Aurena*,
Omnes urbane-
res, omnia ſtu-
dia, omnis ſo-
verſus laus &
industria laet
in tuteba &
precidio bellice
virtutis, & ſi-
mul atque in-
crepuit ſuſpi-
cio tumultus,
arces illico no-
ſſe a conticeſ-
cunt.
* Ser. 13.
a Cruelliſſi-
mos ſerviſſi-
mosque latro-
nes, fortiſſimos
haberi propug-
natores, ſidiſi-
mos duces ha-
bent. bruta
perſuaſione do-
nati.
b *Eobanus*
Heſſus. Qui-
bus omnis in-
armis vita pla-
cet, non ulla
juvat niſi mor-
te, nec ullam
eſſe putant vi-
tam, que non
aſſuevit in-
mis.

c Lib. 10. vii.
Scanderbeg.

French Maſſacres, Sicilian Evenſongs, the Duke of Alvas tyrannies, our gunpowder machinations, and that fourth fury, as one calls it, the Spaniſh inquisition, which quite obſcures thoſe ten perſecutions,

ſervit toto Mars impius orbe,

Is not this *Mundus furioſus*, a mad world, as he terms it, *inſanum bellum?* are not theſe mad men, as * *Scaliger* concludes, *qui in prelio aſerba morte, inſania ſue memoriam pro perpetuo veſte relinquant poſteritati*; which leave ſo frequent battels, as perpetual memorials of their madneſſe to all ſucceeding ages? Would this, think you, have enforced our *Democritus* to laughter, or rather made him turn his tune, alter his tone, and weep with *Heracitus*, or rather howl, * roar, and tear his hair in commiſeration, ſtand amazed; or as the Poets ſaign, that *Niobe* was for grief quite ſtupified, and turned to a ſtone: I have not yet ſaid the worſt, that which is more abſurd and * mad, In their tumults, ſeditious, civil & unjuſt wars, * *quod ſtulte ſuſcipitur, impie geritur, miſere finitur*, ſuch wars I mean, for all are not to be condemned, as thoſe phantaſtical *Anabapiſts* vainly conceive. Our Chriſtian Tactics are all out as neceſſary as the *Roman* *Acies*, or *Grecian* *Phalanx*; to be a ſouldier is a moſt noble and honorable profeſſion (as the world is) not to be ſpared, they are our beſt wals and bulwarks, and I do therefore acknowledg that of * *Tully* to be moſt true, All our civil affairs, all our ſtudies, all our pleading, induſtrie and commendation lies under the proteſtion of warlike virtues, and whenſoever there is any ſuſpition of tumult, all our arts ceaſe; wars are moſt behovefull, & *bellatores agricolis civitati ſunt utiliſſores*, as * *Tyrius* defends: and valor is much to be commended in a wiſe man, but they miſtake moſt part, *auferre, trucidare, rapere, falſis nominibus virtutem vocant*, &c. (Twas *Galgacus* obſervation in *Tacitus*) they term theſt, murder, and rapine, virtue, by a wrong name, rapes, ſlaughters, maſſacres, &c. *jacula & ludus*, are pretty paſtimes, as *Ludovicus Fives* notes. * They commonly call the moſt hair-brain blood-ſuckers, ſtrongeſt thieves, the moſt deſperate vil-lains, trecherous rogues, inhumane murderers, raſh, cruel and diſſolute ca-iſſs, courageous and generous ſpirits, heroicall and worthy Captains. * brave men in arms, valiant and renowned ſouldiers, poſſeſſed with a brute per-ſwaſion of falſe honour, as *Pontus Huter* in his *Burgundian* hiftorie com-plains. By means of which it comes to paſſe that daily ſo many volunta-ries offer themſelves, leaving their ſweet wives, children, friends, for fix pence (it they can get it) a day, prostitute their lives and limbs, deſire to enter upon breaches, ly ſentinel, perdue, give the firſt onſet, ſtand in the fore-front of the battell, marching bravely on, with a cheerful noiſe of drums and trumpets, ſuch vigor and alacrity, ſo many banners ſtreaming in the ayr, glittering armours, motions of plumes, woods of pikes, and ſwords, variety of colours, coſt and magnificence, as if they went in tri-umph, now victors to the Capitol, and with ſuch pomp, as when *Darius* army marched to meet *Alexander* at *Iſſus*. Void of all fear they run into eminent dangers, *Canons* mouth, &c. *ut vulneribus ſuis ferrum hoſtium de-berent*, ſaith * *Barletius*, to get a name of valour, honour and applauſe, which laſts not neither for it is but a meer ſlaſh, this fame, and like a roſe, *intra diem unum exſtinguitur*, is gone in an inſtant. Of 15000 proletarians ſlain

slain in a battal, scarce fifteen are recorded in history, or one alone, the General perhaps, and after a while his and their names are likewise blotted out, the whole battel it self is forgotten. Those *Gracian* Orators, *summa vi ingentis & eloquentia*, set out the renowned overthrowes at *Thermopylae*, *Salamina*, *Marathro*, *Arcale*, *Mantineia*, *Cheronia*, *Platen*: The Romans record their battel at *Cannas*, and *Pharsalian* fields, but they do but record, and we scarce hear of them. And yet this supposed honor, popular applause, desire of immortality by this means, pride and vain-glory spurs them on many times rashly and unadvisedly, to make away themselves and multitudes of others. *Alexander* was sorry, because there were no more worlds for him to conquer, he is admired by some for it, *animosa vox videtur*, & regia, twas spoken like a Prince, but as wise ^d *Seneca* censures him, twas *vox inquisitima & stultissima*, twas spoken like a bedlam fool: and that sentence which the same *Seneca* appropriates to his father *Philip* and him, I apply to them all, *Non minores fuere pestes mortalium quam inundatio, quam conflagratio, quibus, &c.* they did as much mischief to mortall men as fire and water, those mercilesse elements when they rage. Which is yet more to be lamented, they perswade them, this hellish course of life is holy, they promise heaven to such as venture their lives *bello sacro*, and that by these bloody wars, as *Persians*, *Greeks*, and *Romans* of old, as modern *Turks* do now their Commons, to encourage them to fight, *ut cadant infelicitate*, If they dy in the field, they go directly to heaven, and shall be canonized for saints, (O diabolical invention) put in the *Chronicles*, *in perpetuam rei memoriam*, to their eternal memorie: when as in truth, as some hold, it were much better (since wars are the scourge of God for sin, by which he punisheth mortal mens peevishnes and folly) such brutish stories were suppressed, because *ad mortem infestationem nihil habent*, they conduce not at all to manners, or good life. But they will have it thus nevertheless, & so they put a note of *divinity* upon the most cruel, and pernicious plague of humane kinde, adore such men with grand titles, degrees, statues, images, honor, applaud and highly reward them for their good service, no greater glory then to die in the field. So *Africans* is extolled by *Boninus*: *Mars*, and *Hercules*, & I know not how many besides of old were deified, went this way to heaven, that were indeed bloody butchers, wicked destroyers, and troublers of the world, prodigious monsters, hel-hounds, feral plagues, devourers, common executioners of humane kinde, as *Lactantius* truly proves, & *Cyprian* to *Donat*, such as were desperate in wars, and precipitately made away themselves (like those *Celts* in *Damascen*, with ridiculous valour, *ut de dorosum putarent muro ruenti se subducere*, a disgrace to run away for a rotten wall, now ready to fall on their heads) such as will not rush on a sword's point, or seek to shun a canons shot, are base cowards, & no valiant men: By which means, *Madet orbis mutuo sanguine*, the earth wallows in her own blood, *Sedit amor ferri & scelerati insania belli*, and for that, which if it be done in private, a man shall be rigorously executed, and which is no less then murder it self, if the same fact be done in publike in wars,

d Nulli bratio-
res habiti,
quam qui in
præliis cecidis-
sent. Brissonius
de rep. Persa-
rum. l. 3. fol. 3.
44. Idem La-
ctantius de Ro-
manis & Gra-
cis. Idem Am-
mianus lib. 23.
de Parthis.
Judicatur is
solum beatus a
pud eos, qui in
prælio fuerit
animam. De Be-
nef. lib.
2. c. 1.
e Nat. quest.
lib. 3.
f Boterus Am-
phitridion. Duf-
bequius Turc.
hist. Per cædes
& sanguinem
parare homini-
bus ascensum
in celum pu-
tantes. Lactan. de
falsa relig. l. 1.
cap. 8.
g Quoniam
bella acerbissi-
ma dei flagella
sunt quibus ho-
minum pertinacia
punitur, &
perpetua obli-
vione sepelien-
da potius quam
memorie man-
dana plerique
judicant. Rich.
Dinot. pref.
hist. Gall.
h Cruentam

humani generis pestem, & perniciosam divinitatis notam insinuant. i Et quod dolendum, applausum habent & occursum
viri recti. b Hercule sacrum porta ad celum patuit, qui magnam generis humani partem perdidit. a Virg. A-
neid. 7. b Momicidium, quoniam committunt sanguis, crimen est, quoniam publice gestum, virtus vocatur. Cy-
prius.

c Seneca.

it is called manhood, and the party is honored for it. — c *prosperum & felix scelus Virtus vocatur* We measure all as *Turks* do, by the event, and most part, as *Cyprian* notes, in all ages, countreys, places, *servitia magnitudo impunitatem sceleris acquirit*, the foulness of the fact vindicates the offender. d One is crowned for that which another is tormented :

d Juven.

e De vauit. sci-
ent. de princip.
nobilitatis.

f Juven. Sat. 4.

g Pausa rapit,

quod Natta re-

liquit. Tu pes-

simus omnium

latro es, as De-

melius the Pi-

rat told Alex-

ander in Curti-

us.

h Non ausi mu-

rire, &c. A sop.

i Improbum &

stultum si divi-

tem multos bon-

os viros in

servitium he-

bentem, ob id

duntaxat quod

ei contingat au-

reorum numis-

matum cumu-

lus, ut appendi-

ces, & addita-

menta numis-

matum. Morus

Utopia.

k Eorumq; de-

testantur Uto-

pientes infan-

am qui divinos

honores is im-

pendunt, quos

sordidos & a-

varos agnos-

cunt, non alio

respectu hono-

rantes, quam

quod dices sint.

Idem. lib. 2.

l Cyp. 2. ad Do-

nat. ep. Ut rem

innocens pereat,

sic nocens, Ju-

dex damnat so-

ras, quod intus

operatur.

m Sidonius A-

po.

n Saevianus. l. 3

de providen-

o Ergo judici-

um nihil est ni-

si publica me-

ces. Petronius

Quid faciant

leges ubi sola

pecunia regnat?

Idem.

Ille crucem sceleris precium tulit, hic diadema.

made a Knight, a Lord, an Earl, a great Duke, (as c *Agrippa* notes) for which another should have hung in gibbets, as a terror to the rest,

& tamen alter,

Si fecisset idem, caderet sub iudice morum.

A poor sheep-stealer is hanged for stealing of victuals, compelled peradventure by necessity of that intollerable cold, hunger, and thirst, to save himself from starving: but a great man in office, may securely rob whole provinces, undo thousands, pill and pole, oppress *ad libitum*, flea, grinde, tyrannize, enrich himself by spoils of the Commons, be uncontrollable in his actions, and after all, be recompensed with turgent titles, honored for his good service, and no man dare finde fault, or h mutter at it.

How would our *Democritus* have been affected, to see a wicked caitiff, or i fool, a very idiot, a fange, a golden ass, a monster of men, to have many good men, wise men, learned men to attend upon him with all submission, as an appendix to his riches, for that respect alone, because he hath more wealth and money, k and to honour him with divine titles, and humbust Epithets, to smother him with fumes and eulogies, whom they know to be a dizard, a fool, a covetous wretch, a beast, &c. because he is rich? To see sub exuviiis *leonis onagram*, a filthy loathsome carcasfe, a *Gorgons* head puffed up by parasites, assume this unto himself, glorious titles, in worth an infant, a *Cuman* assle, a painted sepulchre, an *Egyptian* temple? To see a withered face, a diseased, deformed, canckred complexion, a rotten carcass, a vipers minde, and Epicurean soul set out with orient pearls, jewels, diadems, perfumes, curious elaborate works, as proud of his clothes, as a childe of his new coats, and a goodly person, of an angelike divine countenance, a saint, an humble minde, a meek spirit clothed in rags, beg, and now ready to be starved? To see a filly contemptible sloven in apparel, ragged in his coat, polite in speech, of a divine spirit, wise: another neat in clothes, spruce, full of curtesie, empty of grace, wit, talk non-sense?

To see so many lawyers, advocates, so many tribunals, so little Justice, so many Magistrates, so little care of common good, so many Laws, yet never more disorders; *Tribunal litium segetem*, the Tribunal a Labyrinth, so many thousand suits in one court sometimes, so violently followed: To see *injustissimum saepe juri presidentem, impium religioni, imperitissimum eruditioni, otiosissimum labori, monstrosam humanitati*: To see a lamb executed, a wolf pronounce sentence, *latro* arraigned, and *fur* sit on the bench, the Judge severely punish others, and do worse himself, m *eundem furium facere & punire*, n *rapinam plectere, quum sit ipse raptor*? Laws altered, misconstrued, interpreted *pro* and *con*, as the Judge is made by friends, bribed, or otherwise affected as a nose of wax, good to day, none to morrow; or firm in his opinion, cast in his? Sen-

tence

tence prolonged, changed, *ad arbitrium judicis*, still the same case, none thrust out of his inheritance, another falsely put in by favor, false forged deeds or wils. *Luciſa leges negligentur*, laws are made and not kept; or if put in execution, they be some silly ones that are punished. As put case it be fornication, the father will dis-inherit or abdicate his child, quite cast her him, (out villain be gone, come no more in my sight) a poor man is miserably tormented with losse of his estate perhaps, goods, fortunes, good name, for ever disgraced, forsaken, and must do penance to the utmost; a mortal sin, and yet make the worst of it, *nunquid aliud fecit*; saith *Tranio* in the poet, *nisi quod faciunt summis nati generibus*? he hath done no more then what Gentlemen usually do.

Neque novum, neque mirum, neque secus quam alii solent.

Idem.

For in a great person, right worshipful Sir, a right honorable Grandy, tis not a venial sin, no not a peccadillo, tis no offence at all, a common and ordinary thing, no man takes notice of it; he justifies it in publike, and peradventure brags of it,

Nam quod turpe bonis, Titio, Scioque, decebat Crispinum

"Many poor men, yonger brothers, &c. by reason of bad policie, and idle education (for they are likely brought up in no calling) are compelled to beg or steal, and then hang-ed for theft; then which, what can be more ignominious, *non minus enim turpe principi multa supplicia, quam medico multa funera*, tis the governours fault. *Libentius verberant quam docent*, as School-masters do rather correct their pupils, then teach them when they do amisse. * *They had more need provide there should be no more theeves and beggers, as they ought with good policy, and take away the occasions, then let them run on, as they do to their own destruction*: root out likewise those causes of wrangling, a multitude of lawyers, and compose controversies, *lites iustiales & seculares*, by some more compendious means. Whereas now for every toy and trifle they go to law, *Mugit litibus insanum forum, & sevit invicem discordantium rabies*, they are ready to pull out one anothers throats; and for commodity *to squeeze blood*, saith *Hierom*, out of their brothers heart, defame, lie, disgrace, backbite, rail, bear false witness, swear, forswear, fight and wrangle, spend their goods, lives; fortunes, friends, undo one another, to enrich an *Harpy* advocate, that preys upon them both, and cryes *Eia Socrates, Eia Xantippe*; or some corrupt Judg, that like the *Kite* in *Aesop*, while the mouse & frog fought, carried both away. Generally they prey one upon another as so many ravenous birds, brute beasts, devouring fishes, *non medium, omnes hic aut captantur aut captant; aut cadavera qua lacerantur, aut corvi qui lacerant*, either deceive or be deceived, tear others, or be torn in pieces themselves; like so many buckets in a Well, as one riseth another falleth, one's emptie, another's full; his ruine is a ladder to the third; such are our ordinary proceedings. What's the market? A place according to *Anacharsis*, wherein they cozen one another, a trap; nay, what's the world it self? *A vast Chaos*, a confusion of maners, as fickle as the air, *domicilium insanorum*, a turbulent troop full of impurities, a mart of walking spirits, goblins, the theatre of hypocrisie, a shop of knavery, flattery, a nursery of villanie, the scene of babbling, the school of giddinesse, the academie

Juvon, Sat. 4.

Quod tot sint fures & mendaci, magistratum culpa fit,

qui malos imitantur preceptores, qui discipulos libentius verberant quam docent.

Morus Utop. lib. 1.

Decernuntur furi gravia & horrenda supplicia, quum potius providendum multo foret ne fures sint, ne cuiquam tam dira furandi aut periculi sit necessitas.

Idem.

Boterus de augment. urb. lib. 3. cap. 3.

E fraterno corde sanguinem eliciunt.

Mitrus rapit ac deglubit.

Petronius de crotona civit.

Quid forum? locus quo alius alium circumvenit.

Vastum chaos, larvarum emporium, theatrum hypocrisios, &c.

e Nemo cœlum,
nemo jus iuran-
dum, nemo fo-
vem pluvii fa-
cit, sed omnes
apertis oculis
bona sua com-
putant Petron.
f Plutarchi, vit.
ejus. Indecorū
animarū ut
calceis uti aut
vitrīs, quæ ubi
fracta abjici-
mus, nam ut de
me ipso dicam,
nec bovem se-
nem vendide-
ram, nec dum bo-
minem natu
grandem laboris
socium.
g Jovius. Cum
innumera illius
beneficia re-
pendere non
posset aliter in-
terfici jussit.
h Beneficia eo-
usque lata sunt
dum videntur
solvi posse, ubi
multum ante-
venere pro gra-
tia odium red-
ditur. Tac.
i Paucis chari-
or est fides
quam pecunia.
Salust.
k Prima fere
vota & cunctis
&c.
l Et genus &
formam regina
pecunia donat.
Quantum quis-
que sua num-
morum servat
in arca, tan-
tum habet &
fidei.
m Non à peri-
tiā sed ab or-
natu & vulgi
vocius habemur excellen-
tes. Cardan. l.
n de conf.
o Perjurata
suo possunt
numina lucrare,
Mortuorum. Ut
necessarium sit
vel Deo displi-
cere, vel ab hominibus contemni,
vexari, negligi. a Qui Curios simulant & Bacchanalia vivunt. b Tragelapho similes vel
eentauris, sursum homines, deorsum equi.

of vice; a warfare, *ubi velis nolis pugnandum, aut vincas aut succumbas*, in which kill or be killed; whereinevery man is for himself, his private ends, and stands upon his own guard. No charity, ^c love, friendship, fear of God, alliance, affinity, consanguinity, Christianity can contain them, but if they be any ways offended, or that string of commodity be touched, they fall foul. Old friends become bitter enemies on a suddain, for toys and small offences, and they that erst were willing to do all mutual offices of love and kindness, now revile, & persecute one another to death, with more then *Vatinian* hatred, & will not be reconciled. So long as they are behoveful, they love, or may bestead each other, but when there is no more good to be expected, as they do by an old dog, hang him up or casheer him: which ^f *Cato* counts a great *indecorum*, to use men like old shoes or broken glasses, which are flung to the dunghil; he could not finde in his heart to sell an old Ox, much lesse to turn away an old servant: but they in stead of recompense, revile him, and when they have made him an instrument of their villany, as ^g *Bajazet* the second Emperour of the *Turks*, did by *Acomethes Bassa*, make him away, or in stead of ^h reward, hate him to death, as *Silius* was served by *Tiberius*. In a word, every man for his own ends. Our *summū bonum* is commodity, and the goddesse we adore *Dea moneta*, Queen money, to whom we daily offer sacrifice, which steers our hearts, hands, ⁱ affections, all: that most powerful goddes, by whom we are reared, depressed, elevated, ^k esteemed the sole commandresse of our actions, for which we pray, run, ride, go, come, labor, and contend as fishes do for a crum that falleth into the water. Its not worth, vertue, (that's *banum theatrale*) wisdom, valor, learning, honesty, religion, or any sufficiency for which we are respected, but ^l money, greatness, office, honour, authority; honesty is accounted folly; knavery, policie; ^m men admired out of opinion, not as they are, but as they seem to be: such shifting, lying, cogging, plotting, counterplotting, temporizing, flattering, cozening, dissembling, ⁿ that of necessity one must highly offend God if he be conformable to the world, Cretizare cum Cretæ, or else live in contempt, disgrace, and misery. One takes upon him temperance, holiness, another austeritie, a third an affected kinde of simplicity, when as indeed he, and he, and he, and the rest are ^a hypocrites, *ambodexters*, out sides, so many turning pictures, a lyon on the one side, a lamb on the other. How would *Democritus* have been affected to see these things?

To see a man turn himself into all shapes like a *Camelion*, or as *Proteus*, *omnia transformans sese in miracula rerum*, to act twenty parts and persons at once, for his advantage, to temporize & vary like *Mercurie* the Planet, good with good, bad with bad; having a several face, garb, & character for every one he meets; of all religions, humors, inclinations, to fawn like a *Spaniel*, *mentitis & mimicis obsequiis*, rage like a lion, bark like a Cur, fight like a dragon, sting like a serpent, as meek as a lamb, & yet again grin like a tygre, weep like a crocodile, insult over some, & yet others domineer over him, here command, there crouch, tyrannize in one place, be baffled in another, a wise man at home, a fool abroad to make others merry.

To see so much difference betwixt words and deeds, so many parasanges betwixt tongue and heart, men like stage-players act variety of parts, give good precepts to others; fors aloft, whilst they themselves grovel on the ground,

To see a man protest friendship, kisse his hand, *quem mallet truncatum videre*; smile with an intent to do mischief; or cozen him whom he salutes, magnifie his friend unworthy with hyperbolical elogiums; his enemy albeit a good man, to vilifie and disgrace him, yea all his actions, with the utmost lior and malice can invent.

To see a servant able to buy out his Master, him that carries the mace more worth then the Magistrate, which *Plato lib. 11. de leg.* absolutely forbids, *EpiFetus* abhors. An horse that tils the land fed with chaff, an idle jade have provender in abundance; him that makes shoes go bare-foot himself, him that fels meat almost pined; a toiling drudge starve, a drone flourish.

To see men buy smoke for wares, castles built with fools heads, men like apes follow the fashions in tiges, gestures, actions: if the King laugh, all laugh;

Rides? majore chachinno *Concutitur, flet si lacrimas conspexit amici.*

Alexander stooped, so did his Courtiers; *Alphonfus* turned his head, and so did his parasites, *Sabina Poppea*, *Nero's* wife, wore amber-colour'd hair, so did all the Roman Ladies in an instant, her fashion was theirs.

To see men wholly led by affection, admired and censured out of opinion without judgement: an inconsiderate multitude, like so many dogs in a village, if one bark all bark without a cause: as fortunes fan turns, if a man be in favor, or commended by some great one, all the world applauds him; if in disgrace, in an instant al hate him, & as at the Sun when he is eclipsed, that erst took no notice, now gaze, and stare upon him.

To see a man were his brains in his belly, his guts in is head, an hundred oaks on his back, to devour 100 oxen at a meal, nay more, to devour houses and towns, or as those *Anthrophagi*, to eat one another.

To see a man roll himself up like a snow ball, from base beggery to right worshipfull and right honourable titles, injustly to screw himself into honours and offices; another to starve his genius, damn his soul to gather wealth, which he shall not enjoy, which his prodigall son melts and consumes in an instant.

To see the *razo* of our times, a man bend all his forces, means, time, fortunes, to be a favorites, favorites, favorite, &c: a parasites, parasites, parasite, that may scorn the servile world as having enough already.

To see an hirsute beggars brat, that lately fed on scraps, crept and whin'd, crying to all, and for an old jerkin ran of errands, now ruffle in silk and fatten, bravely mounted, jovial and polite, now scorn his old friends and familiars, neglect his kindred, insult over his betters, domineer over all.

To see a scholar crouch and creep to an illiterate pesant for a meals meat, a scrivener better paid for an obligation; a faulkner receive greater wages then a student: a lawyer get more in a day then a philosopher in a year, better reward for an hour, then a scholar for a twelve moneths studie;

c Præceptis suis calum promittunt, ipsi interim pulveris terreni villamancipia.

d Aeneas Silvo.

e Arridere homines ut serviunt, blandiri ut fallant. *Cyp. ad Donatum.*

f Love & hate are like the two ends of a perspective glass, the one multiplies, the other makes less.

g Ministri locupletiores iis quibus ministratur, servus majores opes habens quam patronus.

h Qui terram colunt equi palis pascuntur, qui otiantur caballi avena.

i saginantur, discalceatus discurret qui calces alius facit.

j Juvon.

k Bodin lib. 4.

l de repub. cap. 6.

m Plinius l. 37.

n cap. 3. capillos habuit succineos, exinde factum ut omnes

o puelle Romana colorem illum affectarent.

p Odis damnatos. *Juv.*

q Agrippa ep. 28. l. 7. Quorum cerebrum est in ventre, ingenium in patinis.

r Psal. They eat up my people as bread.

s Absumit heres cæcuba dignior servata centum clavibus, & meo

t distinguet pavimentis superbo, pontificum potiore canis.

u Hor.

* Qui Thai-
dem pingere,
inflare tibiam
crispare crines.
Doctus spectare
lancinar.
Tullius. Est
enim proprium
stultitie allo-
rum cernere
vitia; obliuisci
suum.
Idem Aristoph.
pud. Ebat in mo-
do apud Epicurum.
Omnino stulti-
tie consilium
esse puto, &c.
* Execrari
publice quod
occulte agat.
Salvianus lib.
de pro. acres ul-
ciscendis vitiis
quibus ipsi ve-
hementer in-
dugent.
u. Adamus eocl.
bist. cap. 2. 12.
Siquis damna-
tus fuerit, laetus
esse gloria est,
nam lachrymas
& planctum
ceteras; com-
punctionum ge-
nera que nos
salubria veni-
mus, ita docti-
monum Dani-
ut nec pro pec-
catis nec pro de-
finitis amictis
nulli flere liceat.
* Orbi dat se-
ges solus, vix
famulum regis
sine strepitu
domi.
x. Quicquid e-
go volo hoc
vult mater
mea, & quod
mater vult, fa-
cit pater.
y. Oves olim
mille pecus,
nunc tam indo-
mitum & edax
ut homines de-
vorent, &c.
Morus Diop.
lib. x.
z. Diversos
varius tribuit
natura favores
* Democrit. ep.
prad. Hos deprecantes & potentes deprehendit, hos comentes, illos litigantes, insidias molientes, suffragantes, vana miscentes,
in amicorum accusationem subscribentes, hos gloria, illos ambitione, cupiditate, mente captos, &c.

die, him that can * paint *Thais*, play on a fiddle, curl hair, &c. sooner get preferment then a philologer or a poet.

To see a fond mother like *Afops* ape, hug her child to death, a^c wital wink at his wives honesty, and too perspicuous in all other affairs; one stumble at a straw, and leap over a block; rob *Peter*, and pay *Paul*; scrape unjust sums with one hand, purchase great Mannors by corrup-tion, fraud and cozenage, and liberally to distribute to the poor with the other, give a remnant to pious uses, &c. Penny wise, pound foolish. Blind men judge of colours, wise men silent, fools talk; finde fault with others, and do worse themselves; * denounce that in publike which he doth in secret; and which *Aurelius Victor* gives out of *Augustus*, severely censure that in a third, of which he is most guilty himself.

To see a poor fellow, or an hired servant venture his life for his new Master that will scarce give him his wages at years end; A country co-lone toil and moil, till and drudg for a prodigal idle drone, that devours all the gain, or lasciviously consumes with phantastical expences; A no-ble man in a bravado to encounter death, and for a small flash of honor to cast away himself, A worldling tremble at an Executor, and yet not fear hel-fire; To wish and hope for immortality, desire to be happy, and yet by all means avoyd death, a necessary passage to bring him to it.

To see a fool-hardy fellow like those old *Danes*, *qui decollari malant quam verberari*, die rather then be punished, in a sottish humor imbrace death with alacrity, yet * scorn to lament his own sins and miseries; or his dearest friends departures.

To see wise men degraded, fools preferred, one govern Towns and Cities, and yet a silly woman over-rules him at home; Command a Province, and yet his own servants or children prescribe laws to him, as *Themistocles* son did in Greece; * *What I will* (said he) *my mother will, and what my mother will, my father doth*. To see horses ride in a Coach, men draw it; dogs devour their masters; towers build masons; chil-dren rule; old men go to school; women wear the breeches; sheep demolish towns, devour men, &c. And in a word, the world turned up-side downward. *O vivere! Democritus.*

To insist in every particular were one of *Hercules* labors, there's so many ridiculous instances, as motes in the Sun. *Quantum est in rebus ina-me?* And who can speak of all? *Crimine ab uno disce omnes*, take this for a taste.

But these are obvious to sense, trivial and well known, easie to be dis-cerned. How would *Democritus* have been moved, had he seen * the se-crets of their hearts? If every man had a window in his brest, which *Momus* would have had in *Vulcans* man, or that which *Tully* so much wisht it were written in every mans forehead, *Quid quisque de republica sentiret*, what he thought; or that it could be effected in an instant, which *Amercarie* did by *Charon* in *Lucian*, by touching of his eyes, to make him discern *semel & simul rumores & susurros*.

*Spes hominum cacas, morbos, votumque labores,
Et passim toto volitantes æthere curas.*

Blinde hopes and wishes, their thoughts and affairs,
Whispers and rumors, and those flying cares.

That he could *cubiculorum abdectas foras recludere, & secreta cordium penetrare*, which ⁷ *Cyprian* desired, open doors and locks, shoot bolts, as *Lucians Gallus* did with a feather of his tail: or *Gyges* invisible ring, or some rare perspective glasse, or *Otaconsticon*, which would so multiply species, that a man might hear and see all at once (as ² *Martianus Capellars* *Jupiter* did in a spear, which he held in his hand, which did present unto him all that was daily done upon the face of the earth) observe cuckolds horns, forgeries of alcumists, the philosophers stone, new projectors, &c. and all those works of darknesse, foolish vows, hopes, fears and wishes, what a deal of laughter would it have afforded? He should have seen Wind-mills in one mans head, an Hornets nest in another. Or had he bin present with *Icaromenippus* in *Lucian* at *Jupiters* whispering place, ² and heard one pray for rain, another for fair weather; one for his wives, another for his fathers death, &c. to ask that at Gods hand which they are abash-ed any man should hear: How would he have been confounded? Would he, think you, or any man else, say that these men were well in their wits?

Hac sani esse hominis quis sanus juret Orestes?

Can all the *Hellebor* in the *Anticyra* cure these men? No sure, ^{*} an acre of *Hellebor* will not do it.

That which is more to be lamented, they are mad like *Seneca's* blind woman, and will not acknowledge, or ^b seek for any cure of it, for *pauci vident morbum suum, omnes amant*. If our leg or arm offend us, we cover by all means possible to redresse it; ^d and if we labor of a bodily disease, we send for a physician; but for the diseases of the minde we take no notice of them: Lust harrows us on the one side, envy, anger, ambition on the other. We are torn in pieces by our passions, as so many wilde horses, one in disposition, another in habit; one is melancholy, another mad; ^e and which of us all seeks for help, doth acknowledge his error, or knows he is sick? As that stupid fellow put out the Candle, because the biting fleas should not finde him; he shrouds himself in an unknown habit, borrowed titles, because no body should discern him. Every man thinks with himself *Egomet videor mihi sanus*, I am well, I am wise, and laughs at others. And tis a generall fault amongst them all, that ^f which our forefathers have approved, diet, apparel, opinions, humors, customs, manners, we deride and reject in our time as absurd. Old men account Juniors all fools, when they are meer dizzards; and as to sailers

terraque urbesque recedunt

they move, the land stands still, the world hath much more wit, they dote themselves. *Turks* deride us, we them; *Italians Frenchmen*, accounting them light headed fellows the *French* scoffe again at *Italians*, and at their several customs; *Greeks* have condemned all the world but themselves of *barbarism*, the world as much villifies them now; we account *Germans* heavy, dull fellows, explode many of their fashions; they as contemptibly think of us; *Spaniards* laugh at all, and all again at them,

agrotare se agnoscat & bullit ira, &c. Et tunc tamen agros esse negamus. Incolumes medicum recusant. Prasens atas stultitiam praeferit exprobat. Eud. de affect. lib. 9. & Seneca pro stultis habent juvenes. Raltb. Cast.

Ad Donat
ep. 2. l. 1. O si
posset in specu-
la sublimi con-
stitutus, &c.
2. Lib. 1. de nup.
Philol. in qua
quid singuli
nationum popu-
li quotidianis
motibus agita-
rent, relucebat.
ad Jupiter con-
tingat mihi au-
rum, hereditas,
&c. Multos da
Jupiter annos,
Dementia
quanta est homi-
num, &c. pif-
fima vota diis
insurrant, si
quis admoveat
aurum, contice-
cunt; & quod
sine homines
nolunt, Deo
narrant. Seneca
ep. 10. l. 1.
* Plautus Me-
nech, non potest
hec res Helle-
bori jugere ob-
timere.
b Eoq; gravior
morbus quo ig-
notior periculi-
tanti.
c Quae laedant
oculos festinas
demere; si quid
est animus,
differs curandi
tempus in an-
num. Hor.
d Si caput, cym
dolet, brachium
&c. Medicum
acerrimus, re-
cte & honeste, si
par etiam indu-
fria in animi
morbis po-
neretur. Job.
Peletius Jesu-
ta. lib. 2. de
hum. affect. mor-
borumque cura.
e Et quotusquis-
que tamen est
qui contra tot
pestes medicum
requirat vel

h Clodius accusat meobos.

* Omnium stultissimi qui aversulas studiose s'gunt. Sat. Memp.

i Hor. Epist. 2.

k Proffer.

l Statim sapiunt, statim sciunt, neminem reverentur, neminem imitantur, ipsi sibi exempla. Plin. epist. lib. 8.
m Nulli alteri sapientia conceditur, ut desipere videatur. Agrip.
* Omnis orbis perfectio a persis ad Lusitaniam.

* Florid.

n August.

Qualis in oculis hominum qui in versis pedibus ambulat, talis in oculis sapientium & angelorum qui sibi placet, aut cuius passiones dominantur.

o Plautus Menechmi.

* Governor of Afnich by Caesar's appointment.

p Nunc sancta est patrocinitium est insanientium turba. Sen.

a Pri. Roscio

Americus &

quod inter omnes constat insensatissimus, nisi inter eosque ipsosque insaniant.

b Necessum est

cum insanantibus ferere, nisi solus retineatur.

vis. Petronius.

So are we fools and ridiculous, absurd in our actions, carriages, dyet, apparel, customs and consultations; we scoffe and point one at another, when as in conclusion all are fools, * and they the veriest asses that hide their ears most. A private man if he be resolved with himself, or set on an opinion, accounts all idiots and asses that are not affected as he is,

nisi rectum, nisi quod placuit sibi, ducit,

that are not so minded, * (quodque volunt homines se bene velle putant) all fools that think not as he doth: he will not say with Atticus, *Suum quisque sponsum, mihi meam*, let every man enjoy his own spouse; but his alone is fair, *suum amor &c.* and scorns all in respect of himself; wil imitate none, hear none ^m but himself, as Pliny said, a law and example to himself. And that which Hippocrates in his epistle to *Dionysius*, reprehended of old, is verified in our times, *Quisque in alio superfluum esse censet, ipse quod non habet nec curat*, that which he hath not himself or doth not esteem, he accounts superfluity, an idle quality, a meer foppery in another: like a fox, when he had lost his tail, would have all his fellow foxes cut off theirs. The *Chinezes* say, that we *Europeans* have one eye, they themselves two, all the world else is blinde: (though * *Scaliger* accounts them Brutes too, *merum pecus*;) so thou and thy sectaries are only wise, others indifferent, the rest beside themselves, meer idiots and asses. Thus not acknowledging our own errors, and imperfections, we securely deride others, as if we alone were free, and spectators of the rest, accounting it an excellent thing; as indeed it is, *Aliena optimum frui insania*, to make our selves merry with other mens obliquities, whereas he himself is more faulty then the rest: *mutato nomine, de te fabula narratur*, he may take himself by the nose for a foot; and which one calls *maximum stultitia specimen*, to be ridiculous to others, and not to perceive or take notice of it, as *Marsyas* was when he contended with *Apollo*, *non intelligens se deridiculo haberi*; saith * *Apuleius*, tis his own cause, he is a convict madman, as * *Anstlin* wel infers, *In the eyes of wise men and Angels he seems like one, that to our thinking walks with his heels upward*. So thou laughest at me, and I at thee, both at a third; and he returns that of the poet upon us again, * *Hei mihi, insanire me ardeat, quam ipsi ultro insaniam*. We accuse others of madnesse, of folly, and are the veriest dizzards our selves. For it is a great sign and propertie of a fool (which *Eccel. 10. 3.* points at) out of pride and self-conceit, to insult, vilifie, condemn, censure, and call other men fools (*Non videmus mantica quod a tergo est*) to tax that in others, of which we are most faulty; teach that which we follow not our selves: For an inconstant man to write of constancy, a prophane liver prescribe rules of sanctity and piety, a dizzard himself make a treatise of wisdom, or with *Salust* to rail down right at spoilers of countreys, and yet in * office to be a most grievous poler himself. This argues weakness, and is an evident sign of such parties indiscretion. * *Peccat uter nostrum cruce dignus? Who is the fool now?* Or else peradventure, in some places we are all mad for company, and so tis not seen, *Satiras erroris & demerita pariter absurditatem & admirationem tollit*. Tis with us, as it was of old (in * *Fallies* censure at least) with *C. Fimbria* in *Rome*, a bold, half-brain, mad fellow, and so esteemed of all, such only excepted, that were as mad as himself: now in such a case there is * no notice taken of it.

Nimirum

*Nimirum insanus paucis videatur, eo quod
Maxima pars hominum morbo jactatur eodem.*

When all are mad, where all are like oppress,
Who can discern one mad man from the rest?

But put case they do perceive it, and some one be manifestly convict of
madnes, he now takes notice of his folly, be it in action, gesture, speech,
a vain humor he hath in building, bragging, jangling, spending, gaming,
courting, scribbling, prating, for which he is ridiculous to others, on
which he dotes, he doth acknowledge as much: yet with all the Rhetorick
thou hast, thou canst not so recall him, but to the contrary notwithstanding,
he will persevere in his dotage. Tis *amabilis insania, & mentis*
gravissimus error, so pleasing, so delicious, that he cannot leave it. He
knows his error, but will not seek to decline it, tell him what the event
will be, beggery, sorrow, sickness, disgrace, shame, losse, madnesse, yet
an angry man will prefer vengeance, a lascivious his whore, a thief his
booty, a glutton his belly before his welfare. Tel an Epicure, a covetous man,
an ambitious man of his irregular course, wein him from it a little, *pol*
me occidistis amici, he cries anon, you have undone him, and as a dog to
his vomit, he returns to it again: no perswasion will take place, no coun-
sell, say what thou canst,

Clames licet & mare cælo

— *Confundas, surdo narras*, demonstrate as *Vlysses* did to *El*
penor and *Gryllus*, and the rest of his companions those swinish men, he is
irrefragable in his humor, he will be a hog still, bray him in a mortar, he
will be the same. If he be in an heresie, or some perverse opinion, settled as
some of our ignorant Papists are, convince his understanding, shew him
the severall follies, and absurd fopperies of that sect, force him to say,
veris vincor, make it as cleer as the sun, he will erre still, peevish and ob-
stinate as he is; and as he said *si in hoc erro, libenter erro, nec hunc errorem*
aufferi mihi volo, I will do as I have done, as my predecessors have done,
and as my friends now do: I will dote for company. Say now, are these
men mad or no, *Hæus age responde*? are they ridiculous? *cedo quemvis*
arbitrum, are they *sane mentis*, sober, wife, and discreet? have they com-
mon sense?

— *uter est insanius horum?*

I am of *Democritus* opinion for my part, I hold them worthy to be laugh-
ed at; a company of brain-sick disards, as mad as *Orestes* and *Athamas*,
that they may go ride the ass, & all sail along to the *Anticyra*, in the ship
of fools for company together. I need not much labor to prove this
which I say otherwise then thus, make any solemn protestation, or swear,
I think you will beleieve me without an oath; say at a word, are they
fools? I refer it to you, though you be likewise fools and madmen
your selves, and I as mad to ask the question; for what said our comi-
cal *Mercure*?

Fastum ab injustis petere insipientia est.

He stand to your censure yet, what think you?

But for as much as I undertook at first, that Kingdoms, Provinces, fa-
milies, were melancholy as well as private men, I will examin them in

F

particular,

*c Quoniam non est genus unum stultitie qua me insani-
re putas;
d Stultum me fateor, liceat concedere ve-
rum, Atque etiam insanum.
Hor.
e Odi nec pos-
sum cupiens nec esse quod odi. Ovid.
f Errore grato libenter omnes insanimus.
g Amator scortum vite pre-
ponit, iracundus vindictam; fur
pro adam, para-
situs gulam,
ambitiosus ho-
nores, avarus
opes, &c. odi-
mus hæc & ac-
cerimus. Car-
dan. l. 2. de con-
so.
h Prov. 26. 11.
i Plutarch.
Gryllo, suilli
homines sic
Clem. Alex. vo.
i Non persua-
debis, etiamsi
persuaseris.
k Tully.
l Malo cum il-
lis insanire,
quam cum aliis
bene sentire.
m Qui inter
bos enutritur,
non magis
sapere possunt,
quam qui in
culina bene ole-
re. Petron.
n Persius.
o Hor. 2. ser.
p Vesani ex-
agitant pueri,
imupteque pu-
elle.
q Plautus.*

particular, and that which I have hitherto dilated at random, in more general terms, I will particularly insist in, prove with more special and evident arguments, testimonies, Illustrations, and that in brief.

^a Hor. l. 2. sat. 2.

^a Nunc accipe quare desipiant omnes aequae ac tu.

Superbam stultitiam Plinius vocat. 7. epist. 21. quod semel dixi, fixum ratumque sit.

^b Multi sapientes proculdubio fuissent, si se non putassent ad sapientiae summum pervenisse.
^c Idem.

^{*} Plutarchus Solone. De virtute sapientiori

^d Tam presentibus plena est numeribus, ut facilius possit Deum quam hominem invenire.

^e Plutarchus bis dicere non nocet.

^f Malefactor.

^g VWho can finde a faultful man? Pro. 20. 6.

^h In Psal. 49.

Qui momentanea semper, nec semper, nec qui delapidat heri abstulit bona mox in jus vocandus & damnandus.

My first argument is borrowed from Solomon, an arrow drawn out of his sententious quiver, Pro. 3. 7. Be not wise in thine own eyes. And 26. 12. Seest thou a man wise in his own conceit? more hope is of a fool than of him. I say pronounceth a woe against such men: cap. 5. 21. That are wise in their own eyes, and prudent in their own sight. For hence we may gather, that it is a great offence, and men are much deceived that think too well of themselves, an especial argument to convince them of folly. Many men (saith ^b Seneca) had been without question wise, had they not had an opinion that they had attained to perfection of knowledge already, even before they had gone half way, too forward, too ripe, praepræperi, too quick and ready, cito prudentes, cito per, cito mariti, cito patres, cito sacerdotes, cito omnis officii capaces & curiosi, they had too good a conceit of themselves, and that married all: of their worth, valour, skill, art, learning, judgement, eloquence, their good parts; all their geese are swans, and that manifestly proves them to be no better than fools. In former times they had but seven wise men, now you can scarce find so many fools. Thales sent the golden Tripod, which the Fishermen found, & the oracle commanded to be ^{*} given to the wisest, to Bias, Bias to Solon, &c. If such a thing were now found, we should all fight for it, as the three goddesses did for the golden apple, we are so wise: we have women-politicians, children metaphysicians, every silly fellow can square a circle, make perpetual motions, find the philosophers stone, interpret Apocalypsis, make new Theonicks, a new systeme of the world, new Logick, new Philosophie, &c. Nostri antiquæ regio, saith ^b Petronius, our country is so full of despicable spirits, divine souls, that you may sooner finde a God than a man amongst us, we think so well of our selves, and that is an ample testimony of much folly.

My second argument is grounded upon the like place of Scripture, which though before mention'd in effect, yet for some reasons is to be repeated (& by Plato's good leave, I may do it, ^c Nec in ædibus quibus utitur homines) Fools (saith David) by reason of their transgressions, &c. Psal. 107. 17. Hence Musculus infers all transgressors must needs be fools. So we read Rom. 2. Tribulation and anguish on the soul of every man that doth evil; but all do evil. And Isay 65. 14. My servants shall sing for joy, and ye shall cry for sorrow of heart, and vexation of minde. It is ratified by the common consent of all philosophers. Dishonesty (saith Cardan) is nothing else but folly and madness. ^d Probus quis nobiscum vivit? Shew me an honest man. Nemo malus qui non stultus, tis Pabius aphorism to the same end. If none honest, none wise, then all fools. And well may they be so accounted: for who will account him otherwise, ^e Qui iter adornat in occidentem, quum properaret in orientem? that goes backward all his life, westward, when he is bound to the east? or hold him a wise man (saith ^b Musculus) that prefers momentary pleasures to eternity, that spends his masters goods in his absence, forsooth to be condemned for it? Nequicquam sapit qui sibi non sapit, who will say that a sick man is wise, that eats & drinks to overthrow the

the temperature of his body? Can you account him wise or discreet that would willingly have his health, and yet wil do nothing that should procure or continue it? *Theodoret* out of *Plotinus* the *Platonist*, holds it a ridiculous thing for a man to live after his own laws, to do that which is offensive to God, and yet to hope that he should save him: and when he voluntarily neglects his own safety, and contemns the means, to think to be delivered by another: who will say these men are wise?

A third argument may be derived from the precedent, ^k all men are carried away with passion, discontent, lust, pleasures, &c. they generally hate those vertues they should love, and love such vices they should hate. Therefore more then melancholy, quite mad, bruit beasts, and void of reason, so *Chrysostome* contends; or rather dead and buried alive, as ^l *Philo Judeus* concludes it for a certainty, of all such that are carried away with passions, or labour o' any disease of the minde. Where is fear and sorrow, there ^m *Lactantius* stiffly maintains, wisdom cannot dwell.

— qui cupiet, metuet quoque porro,
Qui metuens vivit, liber mihi non erit unquam.

Seneca & the rest of the *Stoicks* are of opinion; that where is any the least perturbation, wisdom may not be found. What more ridiculous, as ⁿ *Lactantius* urgeth, then to hear how *Xerxes* whipped the *Hellepont*, threatened the Mountain *Athos*, and the like. To speak ad rem, who is free from passion? ^o *Mortalis nemo est quem non attingat dolor, morbusve*, as ^p *Tully* determines out of an old Poem, no mortal men can avoid sorrow & sickness, and sorrow is an unseparable companion of melancholy. ^q *Chrysostome* pleads farther yet, that they are more then mad, very beasts, stupified and void of common sense: For how (saith he) shall I know thee to be a man, when thou kickest like an ass, neighest like an horse after women, raveest in lust like a bull, ravenest like a bear, stingest like a scorpion, rakeest like a wolf as subtil as a fox, as impudent as a dog? Shall I say thou art a man, that hast all the symptomes of a beast? How shall I know thee to be a man? by thy shape? That affrights me more, when I see a beast in likeness of a man.

^r *Seneca* calls that of *Epicurus*, *magnificam vocem*, an heroical speech, A fool still begins to live, and accounts it a filthy lightnesse in men, every day to lay new foundations of their life; but who doth otherwise? One travels, another builds; one for this, another for that business, and old folks are as far out as the rest; *O dementem senectutem*, *Tully* exclaims. Therefore yong, old, middle age, all are stupid, and dote.

^s *Aneas Sylvius* amongst many other, sets down three special wayes to finde a fool by. He is a fool that seeks that he cannot finde: He is a fool that seeks that, which being found will do him more harm then good: He is a fool, that having variety of wayes to bring him to his journeyes end, takes that which is worst. If so, me thinks most men are fools; examine their courses, and you shal soon perceive what dizards and mad men the major part are.

formam hominis habeo, id magis terret, quam feram humana specie videre me putem. r *Epist. lib. 2. 13.* Stultus semper incipit vivere, sed a hominum levitas, nova quotidie fundamenta vite ponere, novas spes, &c. De curial. miser Stultus, qui quare quod nequit invenire, stultus qui querit quod nocet invenit, stultus qui cum plures habet calles, deteriorem deligit. Mibi videntur omnes deliri, amener, &c.

i Perquam ridiculum est homines ex animi sententia vivere, & que Diis ingrata sunt exequi, & tamen a solis Diis velle salvos fieri, quam propria salutis curam abjicerint. Theod. c. 6. de provid. lib. de curat. grec. affect. k Sapiens sibi qui imperiosus, &c. Hor. 2. ser. 7. l Conclus. lib. de vic. offer. certum est animi morbis laborantes pro mortuis confendas. m Lib. de sap. ubi timor adesse nequit. n Quid infamius Xerxe Hellepontum verberante, &c. o Eccl. 21. 12. Where is bitterness, there is no understanding. p Prov. 12. 16. An angry man is a fool. q 3. Tusc. Invidia in sapientem non cadit. r Hom. 6. in 2. Epist. ad Cor. Hominem te agnoscere nequeo, cum tanquam asinus recalcitres, lascivias ut taurus, himias ut equus post mulieres, ut usque ventri indulgas, quum rapias ut lupo, &c. at inquis Stultus semper De curial. miser

Beroaldus will have drunkards, afternoon men, and such as more then ordinarily delight in drink, to be mad. The first pot quencheth thirst, so *Panyasis* the Poet determines in *Athenaus*, *secunda gratias, horis & Dyonisio*: the second makes merry, the third for pleasure, *quarta ad insaniam*, the fourth makes them mad. If this position be true, what a catalogue of mad men shall we have? what shall they be that drink four times four? *Nonne supra omnem furorem, supra omnem insaniam reddunt insanissimos?* I am of his opinion, they are more then mad, much worse then mad.

The *Abderites* condemned *Democritus* for a mad man, because he was sometimes sad, and sometimes again profusely merry. *Hæc Patria* (saith *Hippocrates*) *ab risum furere & insanire dicunt*, his countrey men hold him mad because he laughs; & therefore he desires him to advise all his friends at *Rodes*, that they do not laugh too much, or be over sad. Had those *Abderites* been conversant with us, and but seen what ^d fleering and grining there is in this age, they would certainly have concluded, we had been all out of our wits.

Aristotle in his *Ethicks* holds, *felix idemque sapiens*, to be wise and happy are reciprocal terms, *bonus idemq; sapiens honestus*. Tis ^e *Tullies* paradox, *wise men are free, but fools are slaves*, liberty is a power to live according to his own Laws, as we wil our selves: who hath this liberty? who is free?

*Sapiens sibi que imperiosus,
Quem neque pauperies, neque mors, neque vincula terrent,
Respondere cupidinibus, contemnere honores
Fortis, & in seipso totus teres atque rotundus.*
He is wise that can command his own will,
Valiant and constant to himself still,
Whom poverty nor death, nor bands can fright,
Checks his desires, scorns honours, just and right.

But where shall such a man be found? If no where, then *è diametro*, we all are slaves, senseless, or worse. *Nemo malus felix*. But no man is happy in this life, none good, therefore no man wise.

Rari quippe boni

For one virtue you shall finde ten vices in the same party; *pauci Prometheus, multi Epimethei*. We may peradventure usurp the name, or attribute it to others for favor, as *Carolus Sapiens, Philippus Bonus, Lodovicus Pi-us, &c.* & describe the properties of a wise man, as *Tully* doth an Orator, *Xenophon* *Cyrus*, *Castilio* a Courtier, *Galen* Temperament, An aristocrasie is described by Politicians. But where shall such a man be found?

*Vir bonus & sapiens, qualem vix repperis unum
Milibus & multis hominum consultis Apollo.*

A wise, a good man in a million,
Apollo consulted could scarce finde one.
A man is a miracle of himself, but *Trimegistus* adds, *Maximum miraculum homo sapiens* a wise man is a wonder: *multi Thirsigeri, pauci Bacchi*. *Alexander* when he was presented with that rich and costly casket of *King Darius*, and every man advised him what to put in it, he reserved it to keep *Homers* works, as the most precious Jewell of humane wit, and

ye

b Ep. Demag.
gite.

c Amicis no-
stris Rhodi di-
citur ne nimium
rideant, aut ni-
mium tristes
sint.

d Per multam
visum potest
cognoscere
fluctum.

Offic. 3. c. 9.

e Sapientes li-
beri, stulti ser-
vi libertas est
potestas, &c.

i Hor. 2. ser. 7.

Juven.

yet^a Scaliger upbraids Homers Muse, *Natrice insana sapientia*, a nur-
serie of madnesse, ^bimpudent as a Court Lady, that blushes at nothing.
Jacobus Mycillus, *Gilbertus Cognatus*, *Erasmus*, and almost all posterity
admire *Lucians* luxuriant wit, yet *Scaliger* rejects him in his censure, and
cals him the *Cerberus* of the *Muses*. *Socrates* whom all the world so
much magnified, is by *Lactantius* and *Theodoret* condemned for a fool.
Plutarch extols *Seneca's* wit beyond all the *Greeks*, *nulli secundus*, yet^c *Se-*
neca saith of himself, when I would solace my self with a fool, I reflect upon
my self, and there I have him. *Cardan* in his 16 book of *Subtilties*, reckons
up twelve supereminent, acute Philosophers, for worth, subletie, & wis-
dom: *Archimedes*, *Galen*, *Vitruvius*, *Architas Tarentinus*, *Euclide*, *Geber*,
that first inventor of *Algebra*, *Alkindus* the Mathematician, both *Arabi-*
ans, with others. But his *triumviri terrarum* far beyond the rest, are *Pto-*
lomeus, *Plotinus*, *Hippocrates*. *Scaliger exercitat.* 224. scoffs at this cen-
sure of his, cals some of them carpenters, and mechanicians, he makes *Ca-*
len fimbriam Hippocratis, a skirt of *Hippocrates*: and the said^d *Cardan* him-
self elsewhere condemns both *Galen* and *Hippocrates* for tediousnesse,
obscurity, confusion. *Paracelsus* will have them both meer idiots, infants
in phylick and philosophie. *Scaliger* and *Cardan* admire *Swisset* the *Cal-*
culator, *qui pene modum excoessit humani ingenii*, and yet^e *Lod. Vives* cals
them *nugas Suisseticas*: and *Cardan* opposite to himself in another place,
contemns those ancients in respect of times present, *Majoresque nostros*
ad presentes collatos iuste pueros appellari. In conclusion the said^f *Cardan*
and *Saint Bernard* will admit none into this Catalogue of wise men,^h but
only Prophets and Apostles, how they esteem themselves, you have
heard before. We are worldly-wise, admire our selves, and seek for ap-
plause: but hear *Saint Bernard*, *quanto magis foras es sapiens, tanto magis*
intus stultius efficeris, &c. in omnibus es prudens, circa teipsum insipiens:
the more wise thou art to others, the more fool to thy self. I may not
deny but that there is some folly approved, a divine furie, a holy mad-
nesse, even a spiritual drunkennesse in the Saints of God themselves;
Sanctam insaniam Bernard cals it (though not as blasphemingⁱ *Vorstius*,
would infer it as a passion incident to God himself, but) familiar to
good men, as that of *Paul*, *2 Cor.* he was a fool, &c. and *Rom. 9.* he wisheth
himself to be anathematized for them. Such is that drunkennesse which
Ficinus speaks of, when the soul is elevated and ravished with a divine
rapt of that heavenly Nectar, which poets deciphered by the sacrifice
of *Dionysius*, and in this sense with the Poet, *insanire lubet*, as *Austin* ex-
horts us, *ad ebrietatem se quisque parat*, let's all be mad and^m drunk. But
we commonly mistake, and go beyond our commission, we reel to the
opposite part, "we are not capable of it," and as he said of the *Greeks*,
Vos Greci semper pueri, vos Britanni, Galli, Germani, Itali, &c. you are a
company of fools.

Proceed now *a partibus ad totum*, or from the whole to parts, and you
shall finde no other issue, the parts shall be sufficiently dilated in this fol-
lowing Preface. The whole must needs follow by a *Sorites* or inducti-
on. Every multitude is mad, *bellua multorum capitum*, pretipitate and
rash without judgement, *stultum animal*, a roaring rout. ^a*Roger Bacon*
proves

^a Hypocrit.
^b Ut mulier
aulica nullius
pudens.

^c Epist. 33.
Quando fatuo
delectari volo,
non est longe
quaerendus, me
video.

^d Primo con-
tradictorium.
^e Lib. de causis
corrupt. artiu.
^f Aetione ad
subril. in Scal.
fol. 1226.

^g Lib. 1. de sap.
^h Vide miser
homo, quia to-
tius est vani-
tas, totum stul-
titia, totum de-
mentia, quic-
quid facis in
hoc mundo,
præter hoc so-
lum quod pro-
pter Deum fa-
cis. Ser. de mi-
ser. hom.

ⁱ In 2 Platonis
dial. 1. de iusto.
^k Dum tran-
sodiam in Deo
verera ponit.
^l Virg. 1. Eccl. 3
in Ps. inebria-
buntur ab u-
bertate domus.
^m In Psal. 104.
Austin.

ⁿ In Platonis
Tim. sacerdos
Ægyptius.
^p Hor. vulgus
insanum.

^q Patet ea di-
viso probabilis,
&c. ex Arist.
Top. lib. 1. c. 8.
Rog. Bac. Epist.
de secret. art.
& nat. c. 8. non
est iudicium in
vulgo.

proves it out of *Aristotle*, *Vulgus dividi in oppositum contra sapientes, quod vulgo videtur verum, falsum est*; that which the commonalty accounts true, is most part false, they are still opposite to wise men, but all the world is of this humor (*vulgus*) and thou thy self art *de vulgo*, one of the Commonalty; and he, and he, and so are all the rest; and therefore, as *Phocion* concludes, to be approved in nought you say or do, meer idiots and asses, Begin then where you will, go backward or forward, choose out of the whole pack, wink and choose, you shall finde them all alike, *never a barrell better herring.*

Copernicus, *Atlas* his successor, is of opinion, the earth is a planet, moves and shines to others, as the Moon doth to us. *Digges*, *Gilbert*, *Keplerus*, *Origanus*, and others, defend this *hypothesis* of his in sober sadness, and that the Moon is inhabited: if it be so that the Earth is a Moon, then are we also giddy, vertigenous and lunatick within this sub-lunary Maze.

I could produce such arguments till dark night: If you should hear the rest,

Ante diem clauso componet vesper Olympo:

but according to my promise, I will descend to particulars. This melancholy extends it self not to men only, but even to vegetals and sensibiles.

I speak not of those creatures which are *Saturnine*, melancholy by nature, as Lead, and such like Minerals, or those Plants, Rue, Cypress, &c.

and Hellebor it self, of which ^a *Agrippa* treats, Fishes, Birds, and Beasts, Hares, Conies, Dormice, &c. Owls, Bats, Nightbirds, but that artificial, which is perceived in them all. Remove a plant, it will pine away,

which is especially perceived in Date trees, as you may reade at large in *Constantines* husbandry, that antipathy betwixt the Vine and the Cabbage, Vine and Oyl. Put a bird in a cage, he will dye for sullenness, or a

beast in a pen, or take his young ones or companions from him, and see what effect it will cause. But who perceives not these common passions of sensible creatures, fear, sorrow, &c. Of all other, dogs are most subject to this maladie; in so much some hold they dream as men do,

and through violence of melancholy, run mad; I could relate many stories of dogs, that have dyed for grief, and pined away for loss of their Masters, but they are common in every ^b Author.

Kingdoms, Provinces, and politick bodies are likewise sensible and subject to this disease, as ^c *Boterus* in his politicks hath proved at large.

As in humane bodies (saith he) there be divers alterations proceeding from humors, so there be many diseases in a common-wealth, which do as diversly happen from severall distempers, as you may easily perceive by their particular symptoms. For where you shall see the people civil, obedient to God and Princes, judicious, peaceable and quiet, rich, fortunate, ^d and flourish, to live in peace, in unity and concord, a Country well tilled, many fair built and populous Cities, *ubi inculta nitent*, as old ^e *Cato* said, the people are neat, polite and terse, *ubi bene, beateque vivunt*, which our Politicians make the chief end of a Common-wealth; and which ^f *Aristotle* *Polit. lib. 3. cap. 4. calls Commune bonum*, *Polibius lib. 6. optabilem & selectum statum*, That countrey is free from melancholy; As it was in Italy in the time of *Augustus*, now in China, now in many other flourishing kingdoms

^a De occult. Philosoph. l. 1. c. 25 & 19. c. jusd. l. Lib. 10. cap. 4.

^b See Lipsius epist.

^c De politia illustrium lib. 1. cap. 4. ut in humanis corporibus varia accidunt mutationes corporis, animique, sic in republica, &c.

^d Obi reges philosophantur, Plato.

^e Lib. de re rust. l. 1. vel publicam utilitatem: salus publica suprema lex esto.

^f Beati civiles non ubi pauci beati, sed ubi civitas beata. Plato quarto de republica.

doms of *Europe*. But whereas you shall see many discontents, common grievances, complaints, poverty, barbarism, beggery, plagues, wars, rebellions, seditions, mutinies, contentions, idleness, riot, epicurism, the land ly untill'd, waste, full of bogs, fens, desarts, &c. cities decayed, bafe and poor towns, villages depopulated, the people squalid, oughly, uncivil, that kingdom, that country, must needs be discontent, melancholy, hath a sick body, and had need to be reformed.

Now that cannot well be effected, till the causes of these maladies be first removed, which commonly proceed from their own default, or some accidental inconvenience: as to be sitte in a bad clime, too far North, sterill, in a barren place, as the desert of *Lybia*, desarts of *Arabia*, places void of waters, as those of *Liby* and *Belgian* in *Asia*, or in a bad ayr, as at *Alexandria*, *Bastam*, *Pisa*, *Durazzo*, *S. Iohn de Vlua*, &c. or in danger of the seas continual inundations, as in many places of the Low-countries and elsewhere, or neer some bad neighbors, as *Hungarians* to *Turks*, *Podolians* to *Tartars*, or almost any bordering countries, they live in fear still, and by reason of hostile incursions are oftentimes left desolate. So are cities by reason^a of wars, fires, plagues, inundations, ^b wilde beafts, decay of trades, barred havens, the seas violence, as *Antwerp* may witness of late, *Syracuse* of old, *Brundisium* in *Italy*, *Rhye* and *Dover* with us, and many that at this day suspect the seas fury and rage, and labor against it as the *Venerians* to their inestimable charge. But the most frequent maladies are such as proceed from themselves, as first when religion and Gods service is neglected, innovated or altered, where they do not fear God, obey their prince, where Acheism, Epicurism, Sacriledg, Simony, &c. And all such impieties are freely committed, that countrey cannot prosper. When *Abraham* came to *Gerar*, and saw a bad land, he said, sure the fear of God was not in that place. ^c *Cyprian Echovius* a *Spanish* Chorographer, above all other Cities of *Spain*, commends *Borcino*, in which there was no begger, no man poor, &c. but all rich & in good estate, and he gives the reason, because they were more religious then their neighbors: why was *Israel* so often spoiled by their enemies, led into captivity, &c. but for their idolatry, neglect of Gods word, for sacriledge, even for one *Achans* fault? And what shall we expect that have such multitudes of *Achans*, church robbers, simoniacal Patrons, &c. how can they hope to flourish, that neglect divine duties, that live most part like Epicures?

Other common grievances are generally noxious to a body politick; alteration of laws and customs, breaking priviledges, generall oppressions, seditions, &c. observed by ^d *Aristotle*, *Bodin*, *Boterus*, *Iunius*, *Arnifons*, &c. I will only point at some of the chiefest. *Impotentia gubernandi*, *ataxia*, confusion, ill government, which proceeds from unskilful, slothful, griping, covetous, unjust, rash, or tyrannizing magistrates, when they are fools, idiots, children, proud, wilful, partial, undiscreeet, oppressors, giddy heads, tyrants, nor able or unfit to mannage such offices: many noble cities and flourishing kingdoms by that means are desolate, the whole body groines under such heads, and all the members must needs be misaffected, as at this day those goodly provinces in *Asia Minor*, &c. groine under the burthen of a *Turkish* government, and those vast king-

^a Mantua ve
misere nimium
vicina cremo-
ne.
^b Interdum à
feris, ut olim
Mauritania,
&c.

^c Deliciis His-
panie Anno
1604. Nemo
malus, nemo
pauper, optimus
quisque atque
ditissimus.
Pie, sancteque
vivebant sum-
maque vine-
ratione, & ci-
more divino
cultu, sacrisq;
rebus incumb-
bant.

^d Polit. l. 5. c. 3.
^e Boterus polit.
lib. 1. c. 1. Cum
nempe princeps
rerum gerendar-
um imperitus,
segnis, osci-
tans, sui que
muneris immem-
or, aut fatuus
est.
Non viget
respublica cu-
jus caput infir-
matum. Salisbu-
rien. l. 6. c. 22.

g See D. Fleet-
chers relation
and Alexander
Gagrinus hi-
storie.

h Abundans
omni divitia-
rum affluentia,
incolarum mul-
titudine splen-
dore ac poten-
tia.

a Not above
200. miles in
length, 60 in
breadth, accord-
ing to Adri-
comius.

b Romulus A-
mascus.

c Sabellicus. Si
quis incola ve-
tus non agnos-
ceret, si quis
peregrinus in-
gemisceret.

d Polit. l. 5. c. 8.
Crudelitas
principum, im-
punitas scel-
erum, violatio
legum pecu-
niae pecunie
publicae, &c.
e Epist.

f De increm.
lib. cap. 20.
subditi miseri,
rebelles, despe-
rati, &c.

g R. Dalling-
ton, 1596. con-
clusio libri.

h Boterius l. 9.
c. 4. Polit. Quo
fit ut aut rebus
desperatis ex-
sistent, aut com-
pensatione subdito-
rum crudelissi-
me tandem tru-
cidentur.

i Mutui odii
& cadibus ex-
hausti, &c.

k Lucia ex ma-
lis, secleratisq;
causis.

l Salust.

m For most
part we mi-
stake the name
of Politicians,
accounting
such as reade
Machiavel and
Tacitus, great
statemen, that can dispute of political precepts,
supplant and overthrow their adversaries, enrich themselves, get ho-
nours, dissemble; but what is this to the bene esse, or preservation of a Common-wealth?

doms of Muscovia, Russia, under a tyrannizing Duke, Who ever heard of more civil and rich populous countreys then those of Greece, Asia Minor, abounding with all wealth, multitude of inhabitants, force, power, splendor and magnificence? and that miracle of countrys, the Holy land, that in so small a compass of ground could maintain so many Towns, Cities, produce so many fighting men? Egypt another Paradise, now barbarous and desert, and almost waste, by the despotical government of an imperious Turk, intolerabili servitutis iugo premitur (one saith) not only fire and water, goods or lands, sed ipse spiritus ab insolentissimi victoris pendet, such is their slavery, their lives and souls depend upon his insolent will and command. A tyrant that spoys all wheresoever he comes, inso- much that an Historian complains, if an old inhabitant should now see them, he would not know them, if a traveller, or stranger, it would grieve his heart to behold them. Whereas Aristotle notes, Nova exactiones, nova opera imposita, new burdens and exactions daily come upon them, like those of which Zosimus lib. 2. so grievous, ut viri uxores, patres filios prostituerent ut exactoribus e questu, &c. they must needs be discontent, hinc civitatum gemitus & ploratus, as Tully holds, hence come those complaints and tears of Cities, poor, miserable, rebellious, and desperate subjects, as Hippo- litus adds: & as a judicious countrey-man of ours observed not long since in a survey of that great Dutchy of Tuscany, the people lived much grie- ved and discontent, as appeared by their manifold and manifest com- plainings in that kinde. That the State was like a sick body, which had lately taken physick, whose humors are not yet well seiled, and weakened so much by purging, that nothing was left but melancholy.

Whereas the Princes and Potentates are immoderate in lust, Hypo- crites, Epicures, of no religion, but in shew: Quid hypocrisi fragilius? what so brittle and unsure? what sooner subverts their estates then wan- dring & raging lusts, on their subjects wives, daughters: to say no worle. They that should facem praeferre, lead the way to all vertuous actions, are the ringleaders oftentimes of all mischief and dissolute courses, and by that means their countries are plagued, and they themselves often ru- ined, banished or murdered by conspiracy of their subjects, as Sardanapalus was, Dionysius Junior, Heliogabalus, Periander, Pisistratus, Tarquinius, Timocrates, Childericus, Appius Claudius, Andronicus, Galeacius Sforzia, Alexander Me- dices, &c.

Whereas the Princes or great men are malicious, envious, factious, ambitious, emulators, they tear a Common-wealth asunder, as so many Guelfes and Gebellines disturb the quietnesse of it, and with mutual mur- ders let it bleed to death; our histories are too full of such barbarous inhumanities, and the miseries that issue from them.

Whereas they be like so many horse-leeches, hungry, griping, corrupt, covetous, avaritia mancipia, ravenous as wolves, for as Tully writes; qui praest prodest, & qui pecudibus praest, debet eorum utilitati inservire: or such as prefer their private before the publick good. For as he said long since, res privata publicis semper officere. Or whereas they be illite- rate, ignorant, Empericks in policie, ubi deest facultas, virtus (Aristot.

pol. 5. cap 8.) & scientia, wise only by inheritance, and in authority by birth-right, favour, or for their wealth and titles; there must needs be a fault, ^a a great defect: because as an ^o old Philosopher affirms, such men are not alwayes fit. Of an infinite number, few alone are Senators, and of those few, fewer good, and of that small number of honest good and noble men, few that are learned, wise, discreet and sufficient, able to discharge such places, it must needs turn to the confusion of a State.

For as the ^a Princes are, so are the people; *Qualis Rex, talis grex*: and which ^b Antigonus right well said of old, *qui Macedonia regem erudit, omnes etiam subditos erudit*, he that teacheth the King of Macedon, teacheth all his subjects, is a true saying still.

*For Princes are the glass, the school, the book,
Where subjects eyes do learn, do reade, do look,*

Velocius & citius nos

Corrumpunt vitiorum exempla domestica, magnis

Cum subeant animos auctoribus

their examples are soonest followed, vices entertained, if they be prophane, irreligious, lascivious, riotous, Epicures, factious, covetous, ambitious, illiterate, so will the commons most part be, idle, unthrifts, prone to lust, drunkards, and therefore poor and needy (*ἡ πτωχὴ αἰὶν ἐν τῷ ἔθνει καὶ ἀκαταρτία*, for poverty begets sedition and villany) upon all occasions ready to mutine and rebel, discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innovations, in debt, shifters, cozeners, outlaws, *Proflagata fama ac vita*. It was an old ^c Politicians Aphorism, *They that are poor and bad, envie rich, hate good men, abhor the present government, wish for a new, and would have all turned topsie turvie*. When Cætiline rebelled in Rome, he got a company of such deboshed rogues together, they were his familiars and coadjutors, and such have been your rebels most part in all ages, *Jack Cade, Tom Straw, Kette, & his companions*.

Where they be generally riotous and contentious, where there be many discords, many laws, many law-suits, many Lawyers, and many Physicians, it is a manifest sign of a distempered, melancholy state, as ^d Plato long since maintained: for where such kinde of men swarm, they will make more work for themselves, and that body politick diseased, which was otherwise sound. A generall mischief in these our times, an unsensible plague, and never so many of them: *which are now multiplied* (saith *Mat. Geraldus*, ^e a Lawyer himself,) *as so many Locusts, not the parents, but the plagues of the Country, and for the most part a supercilious, bad, covetous, litigious generation of men.* ^f *Crumenimulga natio, &c.* A purse-milking nation, a clamorous company, gowned vultures, ^g *qui ex injuriâ vivunt & sanguine civium*, theeves and Seminaries of discord; worse then any polers by the high way side, *auri accipitres, auri exterebronides, pecuniarum hamiola, quadruplatores, Curie harpagones, fori tintinabula, monstra hominum, mangones, &c.* that take upon them to make peace, but are indeed the very disturbers of our Peace, a company of irreligious, Harpies, scraping, griping catch-poles (I mean our common hungry Pettefoggers, *rabulas forenses*, love and honour in the mean time, all good laws, and worthy Lawyers, that are so many ^k Oracles and

*n Imperium sup-
apte sponte
corrunt.*

*o Apul. Prim.
Flor. Ex innum-
merabilibus,*

*pauci Senato-
res genere no-
biles, & consu-
laribus pauci
boni, & bonis
ad hoc pauci
eruditi.*

*a Non solum
vitia concipi-
unt ipsi princi-
pes, sed etiam
infundunt in
civitatem,*

*plusq; exemplo
quam peccato
nocent. Cic. 1.
de legibus.*

*b Epist. ad Zen.
Juven. Sat. 4.
Paupestas se-
ditionem gignit*

*& maleficium,
Arist. pol. 2. c. 7.
c Salust. Sem-
per in civitate*

*quibus opes
nulle sunt bo-
nis invident,*

*vetera odere,
nova exoptant,
odio suarum re-
rum mutari om-
nia petunt.*

*d De legibus.
proflagata in
repub. discipli-
na est indicium*

*jurisperitorum
numerus, &
medicorum copia.*

*e In pref. stud.
juris. Multipli-
cantur nunc in
terrâ ut locustæ*

*non patriæ pa-
rentes, sed pe-
stes, pestimi ho-
mines, majore*

*ex parte super-
cilioſi, contenti
ost & licitum
latrocinium*

exercent.

*f Douſa epid.
loquieſcia tur-
ba, vultures
togati.*

*g Barc. Argen.
i Iuris conſulti
domus oraculi
civitatis. Tully.*

k Lib. 3.

a Lib. 3.

b Lib. 1. de rep. Gallorum, incredibilem rei pub. perniciem afferunt.

c Polyerat. lib. d Is sipe contentus, & hi asses integros sui multiplicari jubent.

* Plus accipiunt tacere, quam nos loqui.

e Totius injustitie nulla capitalior quam eorum qui cum maxime decipiunt, id agunt ut boni viri esse videantur.

f Nam quocunque modo causa procedat, hoc semper agitur, ut loculi impleantur, etsi avaritia nequit satiare.

g Camden in Norfolk: qui si nihil sit, litium est juris apicibus lites tamen severe callent.

h Plutarch. vit. Cat. causas apud inferos quas in suam fidem viceperunt, patrocinio suo tuebuntur.

i Lib. 2. de Helvet. repub. non explicandis, sed molendis controversiis operam dant, ita ut lites in multos annos extrahantur summa cum molestia utrisque partis & dum interea patrimonium exhauriantur.

k Lupum auribus tenent. l Hor. in Lib. de Helvet. repub. iudices quicumque pago constituunt qui amica aliqua transactione si fieri possit, lites solvant. Ego majorum nostrorum simplicitatem admittor, qui sic causas gravissimas composuerint, &c. n Clemenard l. 1. ep. Si que contraverſie utraq; pars judicem adit, is semel & simul rem tran-

Pilots of a well governed common-wealth.) Without Art, without Judgement, that do more harm, as ^a Livy said, *quam bella externa, famēs, morbi, ve*, then sickness, wars, hunger, diseases; and cause a most incredible destruction of a Common-wealth, saith ^b Sefellius, a famous civilian sometimes in Paris, As Ivic doth by an Oke, imbrace it so long, untill it hath got the heart out of it, so do they by such places they inhabite; no counsel at all, no justice, no speech to be had, *nisi cum pramulseris*, he must be feed still, or else he is as mute as a fish, better open an Oyster without a knife. *Experto crede* (saith ^c Salisburienſis) *in manus eorum millies incidi*, & Charon immitis qui nulli pepercit unquam, his longè clementior est; I speak out of experience, I have been a thousand times amongst them, and Charon himself is more gentle then they; ^d he is contented with his single pay, but they multiply still, they are never satisfied: besides, they have *damnificas linguas*, as he terms it, *nisi funibus argenteis vincias*, they must be feed to say nothing, and ^e get more to hold their peace, then we can to say our best. They will speak their clients fair, and invite them to their tables, but as he follows it, ^f of all injustice, there is none so pernicious as that of theirs, which when they deceive most, will seem to be honest men. They take upon them to be peace-makers, & *overe causas humilium*, to help them to their right, *patrocinantur afflictis*, ^g but all is for their own good, *ut loculos pleniorum exhauriant*, they plead for poor men gratis, but they are but as a stale to catch others. If there be no jar, ^h they can make a jar, out of the law it self finde still some quirk or other, to set them at odds, and continue causes so long, *lustra aliquot*, I know not how many years before the cause is heard, and when tis judged and determined by reason of some tricks and errors, it is as fresh to begin, after twice seven years sometimes, as it was at first; and so they prolong time, delay suits till they have enriched themselves, and beggered their clients. And as ⁱ Cato inveighed against Isocrates Scholars, we may justly tax our wrangling Lawyers, they do *consensescere in litibus*, are so litigious and busie here on earth, that I think they will plead their clients causes hereafter, some of them in hell. ^j Simlerus complains amongst the Suffers of the Advocates in his time, that when they should make an end, they began controversies, and *protract their causes many years, perswading them their title is good, till their patrimonies be consumed, and that they have spent more in seeking then the thing is worth, or they shall get by the recovery*. So that he that goes to law as the proverb is, ^k holds a wolfe by the ears, or as a sheep in a storm runs for shelter to a brier, if he prosecute his cause he is consumed, if he surcease his suit he loseth all, what difference? they had wont heretofore, saith Austin, to end matters, *per communes arbitros*; and so in Switzerland, (we are informed by ^m Simlerus,) they had some common arbitrators, or dayesmen in every Town, that made a friendly composition betwixt man and man, and he much wonders at their honest simplicity, that could keep peace so well, and end such great causes by that means. At ⁿ Fez in Africk, they have neither Lawyers nor

Advocates

Advocates, but if there be any controversies amongst them, both parties plaintiff and defendant come to their *Alsakins* or chief Judge, and at once without any farther appeals, or pitifull delays, the cause is heard and ended. Our forefathers, as ^o a worthy Corographer of ours observes, had wont ^o Camden. *pauculis cruculis aureis*, with a few golden crosses, and lines in verse, make all conveyances, assurances. And such was the candor & integrity of succeeding ages, that a Deed (as I have oft seen) to convey a whole Manor, was *implicitè* contained in some twenty lines, or thereabouts; like that *scede* or *Sytala Laconica*, so much renowned of old in all contracts, which ^p Tully so earnestly commends to *Atticus*. *Plutarch* in his *Lyfander*, ^p Lib. 10. *epist. ad Atticum, epist. 11.* *Aristotle polit: Thucydides lib. 1.* ^q *Diodorus* and *Suidas* approve and magnific, for that *Laconick* brevity in this kind, and well they might, for according to ^r *Tertullian*, *certa sunt paucis*, there is much more certainty in fewer words. And so was it of old throughout: but now many skins of parchment will scarce serve turn, he that buys and sels a house, must have a house full of writings, there be so many circumstances, so many words, such tautological repetitions of all particulars (to avoid cavillation they say) but we finde by our woful experience, that to subtile wits it is a cause of much more contention and variance, and scarce any conveyance so accurately pened by one, which another wil not find a crack in, or cavil at, if any one word be misplaced, any little error, all is disannulled. That which is law to day, is none to morrow, that vvhich is sound in one mans opinion, is most faulty to another, that in conclusion, here is nothing amongst us but contention and confusion, we bandie one against another. And that which long since ^p *Plutarch* complained of them in *Asia*, may be verified in our times. *These men here assembled, come not to sacrifice to their gods, to offer Iupiter their first fruits, or merriments to Bacchus; but an yearly disease exasperating Asia hath brought them hither, to make an end of their controversies and law suits. Tis multitudo perditionum & pereuntium*, a destructive rout, that seek one anothers ruine. Such most part are our ordinary suiters, termers, clients, new stirrs every day, mistakes, errors, cavils, and at this present, as I have heard in some one Court, I know not how many thousand causes: no person free, no title almost good, with such bitterness in following, so many slights, procrastinations, delays, forgery, such cost (for infinite sums are inconsiderately spent) violence and malice, I know not by whose fault, lawyers, clients, laws, both or all: but as *Paul* reprehended the *Corinthians* long since, I may more appositely infer now; *There is a fault amongst you, & I speak it to your shame, Is there not a wise man amongst you, to judge between his brethren? but that a brother goes to law with a brother.* And * *Christs* counsel concerning Law-suits, vvas never so fit to be inculcated, as in this age: * *Agree with thine adversary quickly, &c. Matth. 5. 25.*

I could repeat many such particular grievances, vvhich must disturb a body politick; To shut up all in brief, vvhether good government is, prudent and vvise Princes, there all things thrive and prosper, peace and happiness is in that Land: vvhether it is otherwise, all things are ugly to behold, incult, barbarous, uncivil, a Paradise is turned to a wilderness. This Island amongst the rest, our next neighbors the *French*

^p Lib. 10. *epist. ad Atticum, epist. 11.*
^q *Biblioth. 13.*
^r *Lib. de Anim.*

^p Lib. major
morb. corp. an.
animi. Hi non
conveniunt ut
diis more majorum
sacra faciant, non ut Iovi
primicias offerant, aut Baccho
commensationes, sed universarius
morb. exasperans
Asian huc eos coegit, ut
contentiones hic peragant.
1 Cor. 6. 5, 6.
u Stulti quando
dum sapientis? Ps. 49. 8.
x Of which
Text read two
learned Sermons, * so intitled and
preached by
our Regius
Professor, D.
Prideaux:
printed at
London by
Felix King-
ston, 1611.

a *Sæpius bona materia cessat sine artifice.*
Sabellicus de Germania. Si quis videret Germaniam urbibus hodie excultam, non diceret ut olim tristem cultu, asperam celo, terram infortunem.
b By his Majesties Attorney General there.
c As Zeipland, Bemster in Holland, &c.
d From Gaant to Sluce, from Bruges to the Sea, &c.
e *Ortelius, Boterus, Mercator, Meternus, &c.*
f *Iam inde non belli gloria, quam humanitatis cultu inter florentissimas orbis Christiani gentes imprimis floruit.* Camden Brit. de Normannis.
g *Geog. Kecker.*
h *Tam hieme quam æstate invrepidè succant Oceanus, & duo illorum duces non minore audaciâ quam fortunâ totius orbem rectè circumnavigant.* Ampulbeatro Boterus.
i *A fertile soil, good air, &c.* Tin. Lead, Wool, Saffron, &c.
k *Tota Britannia unica velut arx.* Boter.

and *Germanes*, may be a sufficient witnesse, that in a short time by that prudent policy of the *Romans*, was brought from barbarism; see but what *Cæsar* reports of us, and *Tacitus* of those old *Germanes*, they were once as uncivil as they in *Virginia*, yet by planting of Colonies and good laws, they became from barbarous outlaws, to be full of rich and populous cities, as now they are, and most flourishing Kingdoms. Even so might *Virginia*, and those wild *Irish* have been civilized long since, if that order had been heretofore taken, which now begins, of planting Colonies, &c. I have read a^b discourse, printed Anno 1612. Discovering the true causes, why Ireland was never intirely subdued, or brought under obedience to the Crown of England, untill the beginning of his Majesties happy reign. Yet if his reasons were thoroughly scanned by a judicious Politician, I am afraid he would not altogether be approved, but that it would turn to the dishonor of our Nation, to suffer it to lye so long waste. Yea, and if some travellers should see (to come neerer home) those rich, united Provinces of *Holland*, *Zealand*, &c. over against us; those neat cities and populous towns, full of most industrious artificers, so much land recovered from the Sea, and so painfully preserved by those artificial inventions, so wonderfully approved, as that of *Bemster* in *Holland*, ut nihil huic par aut simile invenias in toto orbe, saith *Bertius* the Geographer, all the world cannot match it, so many navigable chanel from place to place, made by mens hands, &c, and on the other side so many thousand acres of our seas lie drowned, our cities thin, and those vile, poor, and ugly to behold in respect of theirs, our trades decayed, our still running rivers stopped, and that beneficiall use of transportation, wholly neglected, so many Havens voyd of ships and towns, so many Parks and Forrests for pleasure, barren Heaths, so many Villages depopulated, &c. I think sure he would finde some fault.

I may not deny but that this Nation of ours, doth bene audire apud exteros, is a most noble, a most flourishing kingdom, by common consent of all Geographers, Historians, Politicians, tis unica velut arx, and which *Quintius* in *Livy* said of the inhabitants of *Peloponesus*, may be well applied to us, we are testudines testâ suâ inclusi, like so many Tortoises in our shels, safely defended by an angry Sea, as a wall on all sides; Our Island hath many such honorable Elogiums; and as a learned countreyman of ours right well hath it, Ever since the Normans first coming into England, this country both for military matters, and all other of civility, hath been paralleld with the most flourishing kingdoms of Europe, and our Christian world, a blessed, a rich countrey, and one of the fortunate Isles; and for some things preferred before other countries, for expert seamen, our laborious discoveries, art of navigation, true Merchants, they carry the bell away from all other Nations, even the Portugals and Hollanders themselves, without all fear, saith *Boterus*, furrowing the Ocean Winter and Summer, and two of their Captains, with no less valor then fortune, have sailed round about the world. We have besides many particular blessings, which our neighbors want, the Gospel truly preached, Church discipline established, long peace and quietnesse free from exactions, forraign fears, invasions, domesticall seditions, well manured, fortified by Art, and

and Nature, and now most happy in that fortunate union of *England* and *Scotland*, which our forefathers have labored to effect, and desired to see: But in which we excel all others, a wise, learned, Religious King, another *Numa*, a second *Augustus*, a true *Iosiah*, most worthy Senators, a learned Clergy, an obedient Commonalty, &c. Yet amongst many roses, some thistles grow, some bad weeds and enormities, which much disturb the peace of this body politick, eclipse the honour and glory of it, fit to be rooted out, and with all speed to be reformed.

The first is idleness, by reason of which we have many swarms of rogues and beggars, thieves, drunkards, and discontented persons (whom *Lycurgus* in *Plutarch* calls *morbus reipub.* the boils of the commonwealth) many poor people in all our Towns, *Civitates ignobiles*, as ^a *Polydore* calls them, base built cities, inglorious, poor, small, rare in sight, ruinous, and thin of inhabitants. Our land is fertile we may not deny, full of all good things, and why doth it not then abound with cities, as well as *Italy*, *France*, *Germany*, the Low-countries? because their policy hath been otherwise, and we are not so thrifty, circumspect, industrious; Idleness is the *malus Genius* of our nation. For as ^b *Boetius* justly argues, fertility of a country is not enough, except Art and Industry be joyned unto it, according to *Aristotle*, riches are either natural or artificial; natural are good land, fair mines, &c. artificial, are manufactures, coines, &c. Many kingdoms are fertile, but thin of inhabitants, as that Dutchy of *Piedmont* in *Italy*, which *Leander Albertus* so much magnifies for Corn, Wine, Fruits, &c. yet nothing neer so populous as those which are more barren. *England*, saith he (*London only excepted*) hath never a populous City, and yet a fruitfull Countrey, I finde 46 cities and walled towns in *Alsacia*, a small Province in *Germany*, 50 castles, an infinite number of Villages, no ground idle, no not rocky places, or tops of hills are untilld, as ^c *Munster* informeth us. In ^d *Greichgea* a small territory on the *Netter*, 24 *Italian* miles over, I reade of 20 walled towns, innumerable villages, each one containing 150 houses most part, besides castles and Noblemens Palaces. I observe in ^e *Turinge* in *Dutchland* (twelve miles over by their scale) 12 counties, and in them 144 cities, 2000 villages, 144 towns, 250 castles. In ^f *Bavaria* 34 cities, 46 town, &c. ^g *Portugallia interamnis*, a small plot of ground hath 1460 parishes, 130 monasteries, 200 bridges. *Malta* a barren Island, yeelds 20000 inhabitants. But of all the rest, I admire *Lues Gujciardines* relations of the Low-countries. *Holland* hath 26 cities, 400 great villages. *Zeland* 10 cities, 102 parishes. *Brabant* 26 cities, 102 parishes. *Flanders* 28 cities, 90 towns, 1154 villages, besides Abbies, castles, &c. The Low-countries generally have three cities at least for one of ours, and those far more populous and rich: and what is the cause, but their industry & excellency in all maner of trades? Their commerce, which is maintained by a multitude of Tradersmen, so many excellent chanelles made by art, and opportune havens, to which they build their Cities: all which we have in like measure, or at least may have. But their chiefest Lodestone which draws all maner of commerce and merchandize, which maintains their present estate, is not fertility of soyl, but industry that enricheth them, the gold mines of *Pern*, or *Nova Hispania*

^a Lib. 1. hist.

^b Increment. urb. l. 1. cap. 9

^c Anglia, excepto Londino, nulla est civitas memorabilis, licet ea natio rerum omnium copia abundet.

^d Cosmog. lib. 3. cap. 119. Villarum non est numerus, nullus locus otiosus aut incultus.

^e Chytreus orat. edit. Francof. 1583.

^f Maginus

Geog.

^g Ortelius de Vaseo & Pet. de Medina.

^h An hundred families in each.

Hispania may not compare with them. They have neither gold nor silver of their own, wine nor oyl, or scarce any corn growing in those united Provinces, little or no Wood, Tin, Lead, Iron, Silk, Wooll, any stuff almost, or Mettle; and yet *Hungary*, *Transilvania*, that brag of their mines, fertile *England* cannot compare with them. I dare boldly say, that neither *France*, *Tarentum*, *Apulia*, *Lombardy*, or any part of *Italy*, *Valence* in *Spain*, or that pleasant *Andalusia*, with their excellent fruits, Wine and Oyl, two Harvests, no not any part of *Europe* is so flourishing, so rich, so populous, so full of good ships, of well built cities, so abounding with all things necessary for the use of man. Tis our *Indies*, an Epitome of *China*, and all by reason of their industry, good policy, and commerce. Industry is a Load-stone to draw all good things; that alone makes countries flourish, cities populous, and will enforce by reason of much manure, which necessarily follows, a barren soyl to be fertile and good, as Sheep, saith ^b *Dion*, mend a bad pasture.

a Populi mul-
tando diligen-
ter cultura fa-
cundat solum.
Boter. l. 8. c. 3.

b Oat. 35. Ter-
ra ubi oves sta-
bulantur opti-
ma agricolis ob-
servetur.

c De re rust. l.
2. cap. 1.

d Hodie urbi-
bi is desolatur,
& magna ex
parte incolis
destituitur.
Gerbelius dese-
r. Græciæ lib 6.

e Videbit eas
se re omnes aut
ev. res aut so-
lo. equatas aut
in. udera se-
dis. uine dejectas
Ger. belius.

f. Lib. 1.
Septem-
olim de
scrip-
tur: qu-
bodie, 1

g. 1.
regina
tiones
dicun-
as vires
etc.

Tell me Politicians, why is that fruitful *Palestina*, noble *Greece*, *Egypt*, *Asia Minor*, so much decayed, and (meer carcasses now) fallen from that they were? The ground is the same, but the government is altered, the people are grown sloathful, idle, their good husbandry, policy, and industry is decayed. *Non fatigata aut effusa humus*, as ^c *Columella* well informs *Sylvius*, *sed nostrâ sit inertia*, &c. May a man believe that which *Aristotle* in his politicks, *Pansanias*, *Stephanus*, *Sophianus*, *Gerbelius* relate of old *Greece*? I find heretofore 70 Cities in *Epirus* overthrown by *Paulus Amilius*, a goodly Province in times past, now left desolate of good towns and almost inhabitants. 62 Cities in *Macedonia* in *Strabo's* time. I finde 30 in *Laconia*, but now scarce so many Villages, saith *Gerbelius*. If any man from Mount *Tigerus* should view the countrey round about, and see tot. *delicias*, tot. *urbes per Peloponesum dispersas*, so many delicate and brave built cities with such cost and exquisite cunning, so neatly set out in *Peloponesus*, he should perceive them now ruinous and overthrown, burnt, waste, desolate, and laid level with the ground. *Incredibile dictu*, &c. And as he laments, *Quis talia fando Temperet a lachrymis? Quis tam durus aut ferreus*, (so he prosecutes it) Who is he that can sufficiently condole and commiserate these ruines? Where are those 4000 cities of *Egypt*, those 100 cities in *Crete*? Are they now come to two? What saith *Pliny* and *Alian* of old *Italy*? There were in former ages 1166 cities: *Blondus* and *Machiavel*, both grant them now nothing near so populous, and full of good towns as in the time of *Augustus* (for now *Leander Albertus* can finde but 300 at most) and if we may give credit to ^f *Livy*, not then so strong and puissant as of old: They mustered 70 Legions in former times, which now the known world will scarce yeeld. *Alexander* built 70 cities in a short space for his part, our *Sultans* and *Turks* demolish twice as many, and leave all desolate. Many will not believe but that our Island of Great Britain is now more populous then ever it was, yet let them read *Bede*, *Leland*, and others, they shall finde it most flourished in the *Saxon Heptarchy*, and in the *Conquerors* time was far better inhabited, then at this present. See that *Domesday-Book*, and shew me those thousands of Parishes, which are now decayed, cities ruined

ned, Villages depopulated, &c. The lesser the Territory is, commonly the riches it is. *Parvus sed bene cultus ager*. As those *Athenian, Lacedaemonian, Arcadian, Aelian, Sycionian, Messenian, &c.* Common-wealths of Greece make ample proof, as those Imperial Cities, and free States of Germany may witnesse, those Cantons of *Switzers, Rheti, Grisons, Walloons*, Territories of *Tuscanie, Luke and Senes* of old, *Piedmont, Mantua, Venice in Italy, Raguse, &c.*

That Prince therefore as, ^g *Boterus* adviseth, that will have a rich Country, and fair Cities, let him get good Trades, Priviledges, painfull inhabitants, Artificers, and suffer no rude Matter unwrought, as tin, Iron, Wool, Lead, &c. to be transported out of his Country. ^h A thing in part seriously attempted amongst us, but not effected. And because industry of men, and multitude of Trade so much avails to the ornament and enriching of a Kingdom; Those ancient ⁱ *Masilians* would admit no man into their city that had not some Trade. *Selym* the first *Turkish* Emperor procured a thousand good Artificers to be brought from *Tauris* to *Constantinople*. The *Polanders* indented with *Henry Duke of Anjou*, their new chosen King, to bring with him an hundred Families of Artificers into *Poland*. *James* the first in *Scotland* (as ^k *Buchanan* writes) sent for the best Artificers he could get in *Europe*, and gave them great rewards to teach his Subjects their severall Trades. *Edward* the third, our most renowned King to his eternal memory, brought clothing first into this Island, transporting some families of Artificers from *Gaunt* hither. How many goodly cities could I reckon up, that thrive wholly by Trade, where thousands of Inhabitants live singular wel by their fingers ends: As *Florence* in *Italy* by making cloth of Gold; great *Millan* by Silke; and all curious Wroks; *Arras* in *Artois* by those fair Hangings; many cities in *Spain*, many in *France, Germany*, have none other maintenance, especially those within the Land. ^l *Mecha* in *Arabia Petraea*, stands in a most unfruitfull country, that wants water, amongst the Rocks (as *Vertomannus* describes it) and yet it is a most elegant and pleasant city, by reason of the traffick of the East and West. *Ormus* in *Persia* is a most famous Mart-Town, hath nought else but the opportunity of the haven to make it flourish. *Corinth* a noble city (*Lumen Grecia*, *Tully* calls it) the Eye of *Greece*, by reason of *Cenchreas* and *Lecheus*, those excellent Ports, drew all that traffick of the *Ionian* and *Aegean* seas to it; & yet the country about it was *curva & superciliosa*, as ^m *Strabo* terms it, rugged and harsh. We may say the same of *Athens, Actium, Thebes, Sparta*, and most of those towns in *Greece*. *Noremberg* in *Germany* is sited in a most Barren soil, yet a noble Imperial city, by the sole industry of Artificers, and cunning Trades, they draw the riches of most countries to them, so expert in Manufactures, that as *Salust* long since gave out of the like, *Sedem animae in extremis digitis habent*, their soul, or *intellectus agens*, was placed in their fingers ends; & so we may say of *Basil, Spire, Cambray, Frankfurt, &c.* It is almost incredible to speak what some write of *Mexico*, and the Cities adjoyning to it, no place in the world at their first discovery more populous, ⁿ *Mat. Riccius* the Jesuite and some others, relate of the industry of the *Chinaes* most populous countreys, not a begger, or an idle person to be seen, and how by that means they prosper and flourish.

^g Polit. l. 3. c. 8

^h For dying of cloaths, and dressing &c.
ⁱ Valer. l. 2. c. 1.

^k Hist. Scot. lib. 10. Magnis propositis premis, ut Scoti ab iis edocerentur.

^l Munst. cosm. l. 5. c. 74. Agro omnium rerum insacundissimo aqua indigente inter saxeta, urbs tamen elegantissima, ob Orientis negotiationes & Occidentis.
^m Lib. 8. Geogr. ob asperum situm;

ⁿ Lib. Edit. 2 Nic. Tregant. Belg. A. 1616. expedit in Sinas.

o Vbi nobiles
prohri loco ha-
bent artem ali-
quam profiteri.
Cleopard. ep. 4. 1.
p Lib. 13. Belg.
Hist. non tam
laboriosi ut
Belgæ, sed ut
Hispani otia-
tores vitam ut
plurimum otio-
jam agentes :
artes manua-
rie quæ pluri-
mum habent in
se laboris &
difficultatis,
majoremq; re-
quirunt indu-
striam, à per-
grinis & exte-
ris exercentur;
habitant in pi-
scosissimis mari-
bus, interea tantum
non piscantur
quantum insula
sufficeret sed
à vicinis emere
coguntur.
q Grotii Liber.
r Urbs animis
numeroque po-
tens, & robore
gentis. Scaliger.
l Camden.
r York, Bristol,
Norwich, Wor-
cester, &c.
u M. Gains-
ford's Argu-
ment: Because
Gentlemen
dwell with us
in the Coun-
try villages,
our Cities are
lesse, is no-
thing to the
purpose: put
three hundred
or four hun-
dred villages
in a Shire, and
every village
yeeld a Gen-
tleman, what
is four hun-
dred families
to encrease one of our Cities, or to contend with theirs, which stand thicker? And whereas ours usually consists of
seven thousand, theirs consists of forty thousand inhabitants. x Maxima pars victus in carne consistit. Polyd. Lib. 1.
Hist. y Restrenate monopolii licentiam, pauciores alantur otio, vedintegretur agricolatio, lanificium instauratur, ut sit bone-
stium negotium quo se exerceat otiosa illa turba. Nisi his malis medentur, frustra exercent justitiam. Mor. Viop. Lib. 1.
z Mansipius locuples eget aris Cappadocum rex. Hor.

flourish. We have the same means, able bodies, pliant wits, matter of all sorts, Wool, Flax, Iron, Tin, Lead, Wood, &c. many excellent subjects to work upon, only industry is wanting. We send our best commodities beyond the seas, which they make good use of to their necessities, set themselves a work about, and severally improve, sending the same to us back at dear rates, or else make toys and bables of the Tails of them, which they sell to us again, at as great a reckoning as they bought the whole. In most of our cities, some few excepted, like *Spanish loyterers*, we live wholly by Tipling-Inns and Ale-houses; Malting are their best ploughs, their greatest traffick to sell ale. *Mete-ran* and some other object to us, that we are no whit so industrious as the *Hollanders*: *Manual trades* (saith he) *which are more curious or trouble-some, are wholly exercised by strangers: they dwell in a Sea full of Fish, but they are so idle, they will not catch so much as shall serve their own turns, but buy it of their neighbors.* Tush! *Mare liberum*, they fish under our noses, and sell it to us when they have done, at their own prices.

—Pudet hæc opprobria nobis

Et dici potuisse, & non potuisse refelli.

I am ashamed to hear this objected by strangers, and know not how to answer it.

Amongst our Towns, there is only *London* that bears the face of a City, *Epitome Britannia*, a famous *Emporium*, second to none beyond Seas, a noble Mart: But *sola crescit, de crescentibus aliis*; and yet in my slender judgement, defective in many things. The rest (some few excepted) are in mean estate, ruinous most part, poor and full of beggars, by reason of their decayed trades, neglected or bad policy, idlenesse of their Inhabitants, riot, which had rather beg or loyter, and be ready to starve, then work.

I cannot deny but that something may be said in defence of our Cities, "that they are not so fair built, (for the sole magnificence of this Kingdom (concerning buildings) hath been of old in those *Norman Castles* and Religious Houses) so rich, thick sited, populous, as in some other countries; besides the reasons *Cardan* gives, *Subtil. Lib. 11.* we want Wine and Oyl, their two Harvests, we dwell in a colder Air, and for that cause must a little more liberally* feed of Flesh, as all Northern Countries do: Our provision will not therefore extend to the maintenance of so many: yet notwithstanding we have matter of all sorts, an open sea for traffick, as well as the rest, goodly Havens. And how can we excuse our negligence, our riot, drunkenness, &c. and such enormities that follow it? We have excellent laws enacted, you will say, severe statutes, houses of correction, &c. to small purpose it seems, it is not houses will serve, but cities of correction, ^y our trades generally ought to be reformed, wants supplied. In other countries they have the same grievances, I confesse, but that doth not excuse us, ^z wants, defects, enormities, idle drones, tumults, discords, contention, Law-suits, many

to encrease one of our Cities, or to contend with theirs, which stand thicker? And whereas ours usually consists of seven thousand, theirs consists of forty thousand inhabitants. x Maxima pars victus in carne consistit. Polyd. Lib. 1. Hist. y Restrenate monopolii licentiam, pauciores alantur otio, vedintegretur agricolatio, lanificium instauratur, ut sit honestum negotium quo se exerceat otiosa illa turba. Nisi his malis medentur, frustra exercent justitiam. Mor. Viop. Lib. 1. z Mansipius locuples eget aris Cappadocum rex. Hor.

Laws

Laws made against them to repress those innumerable brawls and Law-suits, excess in Apparel, Diet, decay of Tillage, Depopulations, * especially against Rogues, Beggars, Egyptian vagabonds (so termed at least) which have ^a swarmed all over Germany, France, Italy, Poland, as you may read in ^b Munster, Cranzius, and Aventinus; as those Tartars and Arabians at this day do in the Eastern countries: Yet such hath been the iniquity of all ages, as it seems to small purpose. *Nemo in nostra civitate mendiculus esto*, saith Plato, he will have them purged from a ^c Common-wealth, ^d as a bad humor from the body, that are like so many Ulcers and Boils, and must be cured before the Melancholy body can be eased.

What *Carolus Magnus*, the Chinese, the Spaniards, the Duke of Saxony, and many other states have decreed in this case, read *Arniseus cap. 19. Boterus libro 8. cap. 2. Orosius de Rebus gest. Eman. lib. 11.* When a country is over-stored with people, as a pasture is oft overlaid with cattle, they had wont in former times to disburden themselves, by sending out colonies, or by wars, as those old Romans, or by employing them at home about some publike buildings, as Bridges, Rode-waies, for which those Romans were famous in this Island: As *Augustus Caesar* did in Rome, the Spaniards in their Indian Mines, as at *Potosa* in Peru, where some 30000 men are still at work, 6000 Furnaces ever boyling, &c. ^e Aqueducts, Bridges, Havens, those stupend works of *Trajan*, *Claudius* at *Ostium*, *Dioclesiani Therma*, *Fucinus Lacus*, that *Pireum* in Athens, made by *Themistocles*, *Ampitheatrum* of curious Marble; as at *Verona*, *Civitas Philippi*, and *Heraclea* in Thrace, those *Appian* and *Flaminian* wayes, prodigious works all may witness: And rather then they should be idle, as those ^h Egyptian Pharaohs, *Moris* and *Sesostris* did, to task their subjects to build unnecessary Pyramides, Obelisks, Labyrinths, Chancels, Lakes, Gigantian works all, to divert them from Rebellion, Riot, Drunkenesse, ⁱ *Quo scilicet alantur, & ne vagando laborare desuescant.*

Another eye-fore is that want of conduct and navigable rivers, a great blemish as ^k *Boterus*, ^l *Hippolitus* a *Collibus*, and other Politicians hold, if it be neglected in a Common wealth. Admirable cost and charge is bestowed in the Low-Countries on this behalf, in the Dutchy of *Mil-lan*, Territory of *Padua* in ^m France, Italy, China, and so likewise about corrivations of Waters to moisten and refresh barren Grounds, to drean Fens, Bogs, and Moors. *Masiniſa* made many inward parts of *Barbarie*, and *Namidia* in *Africk* before his time incult and horrid, fruitful and bartable by this means. Great industry is generally used all over the Eastern Countries in this kinde, especially in *Egypt*, about *Babylon* and *Damascus*, as *Vertemannus* and ⁿ *Gotardus Arthus* relate; about *Barcelona*, *Segovia*, *Murtia*, and many other places of Spain, *Mil-lan* in Italy, by reason of which, their Soil is much impoverished, and infinite commodities arise to the Inhabitants.

The Turks of late attempted to cut that *Isthmos* betwixt *Africk* and *Asia*, which ^o *Sesostris* and *Darius*, and some Pharaohs of *Egypt* had formerly undertaken, but with ill successe, as ^p *Diodorus Siculus* records, and *navigabiles, &c.* *Boterus de Gallia.* ^q *Horodotus.* ^r *Ind. Orient. cap. 2.* *Rotam in medio flumine constituerunt, cui ex pellibus animalium confutos uteres appendunt, hi dum rota movetur, aquam per canales, &c.* ^s *Centum pedes lata fossa 300. alta.*

* Regis digni-tatis non est ex-ercere imperi-um in mendicos, sed in opulen-tos. Non est regi secus, sed carceris esse custos. Idem. a Colluvies hominum mirabi-les excocti solo, immundi vestes sedi visu, furii imprimis acres, &c.

b Cosmog. L3. cap. 5.

c Seneca. Haud minus turpia principi multa supplicia, quam medico multa funera.

d Ac pituitam & item a corpore (11. de leg.) omnes vult exterminari.

e See Lipsius Admiranda. f De quo Suet. in Claudio, & Plinius c. 36.

g Ut egestati simul & igna-vie occurratur, opificia condif-cantur, senesque subleventur.

h Bodm. l. 6. c. 2. num. 6. 7.

i Amasis E-gypti Rex legem promulgavit, ut omnes subditi quotannis rati-onem redderent unde vi-verent.

j Buscoldus discursu polit. c. 2.

k Lib. 1. de in-crem. Urb. cap. 6.

l Cap. 5. de increm urb. Quas flumen, lacus, aut mare alluit.

m Incredibilem commoditatem, vetus a mer-cium tres fluvii constituant, p Centum pe-

q Contrary to
that of Archi-
medes, who
holds the su-
perficies of all
waters even.
r Lib. 1. cap. 3.

a Dion. Pausa-
nias, & N. c.
Gerbelius.
Munster. Cosm.
lib. 4. cap. 36.
ut brevior foret
navigatio &
minus pericu-
losa.

b Chayles the
great went a-
bout to make
a chanel from
Rhine to Danu-
bius. Bil. Pirki-
myus describe.
Ger. the ruins
are yet seen a-
bout Wessen-
berg. f. om Red-
nich to Alli-
mul. Ut navi-
gabilia inter se
Occidentis &
Septentrionis
littora fierent
c Maginus
Geogr.
Simlerus de
rep. Helvet. lib.
1. describit.

d Camden in
Lincolnshire.
Fossedike.
* Near S.
Alibons.

Pliny, for that Red-sea being three ^a cubits higher then *Aegypt*, would have drowned all the country, *capto desisterant*, they left off; yet as the same ^r *Diodorus* writes, *Proton* renewed the work many years after, and absolved it in a more opportune place.

That *Isthmos* of *Corinth* was likewise undertaken to be made navigable by *Demetrius*, by *Iulius Caesar*, *Nero*, *Domitian*, *Hérodés Atticus*, to make a speedy ^a passage, and lesse dangerous, from the *Ionian* and *Aegean* seas; but because it could not be so well effected, the *Peloponnesians* built a wall like our *Piæts* wall about *Schanute*, where *Neptunes* Temple stood, and in the shortest cut over the *Isthmos*, of which *Diodorus* lib. 11. *Herodorus* lib.

8. *Vran*. Our latter writers call it *Hexamilium*, which *Amurath* the Turk demolished, the *Venetians* anno 1453. repaired in 15 daies with 30000 men. Some, saith *Acosta*, would have a passage cut from *Panama* to *Nombre de Dios* in *America*, but *Thuanus* & *Serres* the *French* historians speak of a famous Aqueduct in *France*, intended in *Henry* the fourths time, from the *Loyr* to the *Seine*, and from *Rodanus* to *Loyr*. The like to which, was formerly assayed by *Domitian* the Emperor, ^b from *Arar* to *Mossella*, w^{ch} *Cornelius Tacitus* speaks of in the 13 of his *Annals*, after by *Charls* the great and others. Much cost hath in former times been bestowed in either new making or mending chanel of rivers, and their passages, (as *Aurelianus* did by *Tybur* to make it navigable to *Rome*, to convey corn from *Aegypt* to the city, *vadium alvei tumentis effodit* saith *Vopiscus*, & *Tyburis ripas extruxit*, he cut fords, made banks, &c.) decayed havens, which *Claudius* the Emperor with infinite pains and charges attempted at *Ostia*, as I have said, The *Venetians* at this day to preserve their City, many excellent means to enrich their Territories, have been fostered, invented in most Provinces of *Europe*, as planting some *Indian* plants amongst us, Silk-worms, the very Mulberry leaves in the Plaines of *Granado*, yeeld 30000 crowns *per annum* to the King of *Spains* coffers, besides those many trades and artificers that are busied about them in the kingdom of *Granado*, *Murcia*, and all over *Spain*. In *France* a great benefit is raised by salt, &c. whether these things might not be as happily attempted with us, and with like successe, it may be controverted, Silk-worms (I mean) Vines, Fir trees, &c. *Cardan* exhorts *Edward* the sixth to plant Olives, and is fully perswaded they would prosper in this Island. With us, navigable rivers are most part neglected; our streams are not great, I confels, by reason of the narrownes of the Island, yet they run smoothly and even, not headlong, swift, or amongst rocks and shelves, as coming *Rhodanus* and *Loyre* in *France*, *Tygris* in *Mesopotamia*, violent *Durius* in *Spain*, with cataracts and whirl-pools, as the *Rhine*, and *Danubius*, about *Shaphausen*, *Lansenburgh*, *Linz*, and *Cremmes*, to endanger navigators; or broad shallow, as *Neckar* in the *Palatinat*, *Tibris* in *Italy*; but calm and fair as *Arar* in *France*, *Hebrus* in *Macedonia*, *Eurotes* in *Lacontia*, they gently glide along, and might as well be repaired many of them (I mean *Wie*, *Trent*, *Ouse*, *Thamisis* at *Oxford*, the defect of which we feel in the mean time) as the river of *Lee* from *Ware* to *London*. B. *Atwater* of old, or as some will *Henry* 1. ^d made a chanel from *Trent* to *Lincoln*, navigable; which now, saith Mr. *Camden* is decayed, and much mention is made of anchors, & such like monuments found about old *Verulamium*, good

good ships have formerly come to *Exeter*, and many such places, whose Channells, Havens, Ports are now barred and rejected. We condemn this benefit of carriage by waters, & are therefore compelled in the inner parts of this Island, because portage is so dear, to eat up our commodities ourselves, & live like so many boars in a sty, for want of vent and utterance.

We have many excellent havens, royal havens, *Falmouth*, *Portsmouth*, *Milford*, &c. equivalent, if not to be preferred to that *Indian Havana*, old *Brundisium* in *Italy*, *Aulis* in *Greece*, *Ambracia* in *Acarnania*, *Suda* in *Crete*, which have few ships in them, little or no traffick or trade, which have scarce a village on them, able to bear great cities, *sed viderint politici*. I could here justly tax many other neglects, abuses, errors, defects among us, and in other countries, depopulations, riot, drunkenness, &c. & many such, *qua nunc in aurem susurrare non libet*. But I must take heed, *ne quid gravius dicam*, that I do not overshoot my self, *Sus Minervam*, I am forth of my element, as you peradventure suppose; and sometimes *veritas odium parit*, as he said, *verjuice and oatmeal is good for a Parrot*. For as *Lucian* said of an Historian, I say of a Politician. He that will freely speak and write, must be for ever no subject, under no prince or law, but lay out the matter truly as it is, not caring what any can, will, like or dislike.

We have good laws, I deny not, to rectifie such enormities, and so in all other countries, but it seems not alwayes to good purpose. We had need of some general visitor in our age, that should reform what is amiss; a just army of *Rosie* crosse men, for they wil amend all matters, (they say) religion, policy, maners, with arts, sciences, &c. Another *Attila*, *Tamberlane*, *Hercules*, to strive with *Achelous*, *Auges stabulum purgare*, to subdue tyrants, as he did *Diomedes* and *Busiris*: to expel theeves, as he did *Cacus* and *Lacinius*: to vindicate poor captives, as he did *Hesione*: to passe the *Torrid Zone*, the deserts of *Lybia*, and purge the world of monsters and *Centaures*: Or another *Theban Crates* to reform our maners, to compose quarrels and controversies, as in his time he did, and was therefore adored for a god in *Athens*. As *Hercules* purged the world of Monsters, & subdued them, so did he fight against envy, lust, anger, avarice, &c. and al those feral vices and monsters of the minde. It were to be wished we had some such visitor, or if wishing would serve, one had such a ring or rings, as *Timolans* desired in *Lucian*, by vertue of which he should be as strong as 10000 men, or an army of gyants, go invisable, open gates & castle doors, have what treasure he would, transport himself in an instant, to what place he desired, alter affections, cure all maner of diseases, that he might range over the world, and reform all distressed states and persons, as he would himself. He might reduce those wandring *Tartars* in order, that infest *China* on the one side; *Muscovy*, *Poland* on the other; and tame the vagabond *Arabians* that rob and spoil those *Eastern* countries, that they should never use more *Caravans*, or *Tanisaries* to conduct them. He might root out Barbarism out of *America*, and fully discover *Terra Australis* *Incognita*, find out the North-east, and North-west passages, drean those mighty *Maorian* fens, cut down those vast *Hircinian* woods, irrigate those barren *Arabian* deserts, &c. cure us of our Epidemical diseases, *Scorbutum*, *Plica*, *morbus Neapolitanus*, &c. end all our idle controversies, cut off our tumultuous desires, inordinate lusts, root out athiesm,

Eisus Girald. Nas comes.

f. Apuleius lib. 4. Flor. Lar. familiaris inter homines etatis sue cultus est, litium omnium et iurgiorum inter propinquos arbitror et disceptator. Adversus iracundiam, invidiam, avaritiam, libidinem, ceteraque animi humani vitia et monstra. Philo. phus iste Hercules fuit. Pestes eas mentibus exegit omnes, &c. g. Votis Navig.

impiety, heresie, schism and superstition, which now so crucifie the world, catechise grosse ignorance, purge *Italy* of luxury and riot; *Spain* of superstition and jealousy, *Germany* of drunkenness, all our Northern country of gluttony and intemperance, castigate our heard-hearted parents, masters, tutors; lash disobedient children, negligent servants, correct these spendthrifts and prodigall sons, enforce idle persons to work, drive drunkards off the alehouse, repress thieves, visit corrupt and tyrannizing magistrats, &c. But as *L. Licinius* taxed *Timolais*, you may us. These are vain, absurd and ridiculous wishes not to be hoped: all must be as it is, *Boccalinus* may cite Common-wealths to come before *Apollo*, and seek to reform the world it self by Commissioners, but there is no remedy, it may not be redressed, *desinent homines tum demum stultescere quando esse desinent*, so long as they can wag their beards, they will play the knaves and fools.

*h Ragnalios
part 2. cap. 2.
& part 3. c.
17.*

*i Valent. Andree, Apolog. manip. 604.
k Qui sordidus est, sordescat ad huc.*

Because therefore it is a thing so difficult, impossible, and far beyond *Hercules* labours to be performed; let them be rude, stupid, ignorant, incult, *lapis super lapidem sedeat*, and as the *i Apologist* will, *Resp. tusti, & graveolentia laboret, mundus vitio*, let them be barbarous as they are, let them ^k tyrannize, epicurize, oppress, luxuriate, consume themselves with factions, superstitions, law-suits, wars and contentions, live in riot, poverty, want, misery; rebel, wallow as so many swine in their own dung, with *Vlisses* companions, *stultos jubeo esse libenter*. I wil yet to satisfie and please my self, make an *Utopia* of mine own, a new *Atlantis*, a poetical Common-wealth of mine own, in which I will freely domineer, build cities, make laws, statutes, as I list my self. And why may I not?

l Hor.

Picioribus atque Poetis, &c.

You know what liberty Poets ever had, and besides, my predecessor *Democritus* was a Politician, a Recorder of *Abdera*, a law-maker as some say; and why may not I presume so much as he did? Howsoever I will adventure. For the site, if you will needs urge me to it, I am not fully resolved, it may be in *Terra Australi Incognita*, there is room enough (for of my knowledge neither that hungry *Spaniard*, nor *Mercurius Britannicus*, have yet discovered half of it) or else one of those floating Islands in *Mare del Zur*, which like the *Cyanian Isles* in the *Euxine* sea, alter their place, and are accessible only at set times, and to some few persons; or one of the Fortunate Isles, for who knows yet where, or which they are? there is room enough in the inner parts of *America*, and northern coasts of *Asia*. But I will chuse a site, whose latitude shall be 45 degrees (I respect not minutes) in the midst of the temperate Zone, or perhaps under the Equator, that ^{*} Paradise of the world, *ubi semper virens laurus*, &c. where is a perpetual Spring: the longitude for some reasons I will conceal. Yet he ^k it known to all men by these presents, that if any honest gentleman will send in so much money, as *Cardan* allows an Astrologer for casting a Nativity, he shall be a sharer, I will acquaint him with my project, or if any worthy man will stand for any temporal or spiritual office or dignity, (for as he said of his Archbishoprick of *Utopia*, *tis sanctus ambitus*, and not amiss to be sought after) it shall be freely given without all intercessions, bribes, letters, &c. his own worth shall be the best spokesman, & because we shall admit of no deputies or advisors, if he be sufficiently qualified,

*Ferdinando
Quir. 1612.*

** Vide Acolia
& Laet.*

lified, and as able as willing to execute the place himself, he shall have present possession. It shall be divided into 12 or 13 Provinces, and those by hills, rivers, rode-ways, or some more eminent limits exactly bounded. Each province shall have a *Metropolis*, which shall be so placed as a center almost in a circumference, and the rest at equal distances, some 12 *Italian* miles asunder, or thereabout, and in them shall be sold all things necessary for the use of man; *statia horis & diabus*, no market towns, markets or fairs, for they do but beggar cities (no village shall stand above 6, 7, or 8 miles from a city.) except those Emporiums which are by the sea side, generall Staples, Marts, as *Antwerp*, *Venice*, *Bergen* of old, *London*, &c. cities most part shall be situat upon navigable rivers or lakes, creeks, havens, and for their form, regular, round, square, or long square, ^m with fair, broad, and strait ^o streets, houses uniform, built of brick and stone, like *Bruges*, *Bruxels*, *Rhegium Lepidi*, *Berna* in *Switzerland*, *Milan*, *Mantua*, *Crema*, *Cambalu* in *Tartary* described by *M. Polus*, or that *Venetian Palma*. I will admit very few or no suburbs, & those of baser building, wals only to keep out man & horse, except it be in some frontier towns, or by the sea side, and those to be fortified ^o after the latest maner of fortification, and sit upon convenient havens, or opportune places. In every so built city, I will have convenient churches, and separate places to bury the dead in, not in churchyards; a *citadella* (in some, not all) to command it, prisons for offenders, opportune market places of all sorts, for corn, meat, cattel, fuel, fish, &c. commodious courts of Justice, publike hals for all societies, burres, meeting places, armories, ^p in which shall be kept engines for quenching of fire, artillery gardens, publike walks, theaters, and spacious fields allotted for all gymnicks, sports, and honest recreations, hospitals of all kindes, for children, orphans, old folks, sick men, mad men, souldiers, pest-houses, &c. not built *precarie*, or by gowty benefactors, who, when by fraud and rapin they have extorted all their lives, oppressed whole provinces, societies, &c. give something to pious uses, build a satisfactory almshouse, school, or bridge, &c. at their last end, or before perhaps, which is no otherwise then to steal a goose, and stick down a feather, rob a thousand to relieve ten: And those hospitals so built and maintained, not by collections, benevolences, donaries, for a set number, (as in ours) just so many and no more at such a rate; but for all those who stand in need, be they more or lesse, and that *ex publico arario*, and so still maintained, *non nobis solum nati sumus*, &c. I will have conduits of sweet and good water, aptly disposed in each town, common ^q granaries, as at *Dresden* in *Misnia*, *Sietein* in *Pomerland*, *Nuremberg*, &c. Colledges of mathematicians, musicians, and actors, as of old at *Lacedum* in *Ionia*, ^r alchemists, physicians, artists and philosophers; that all arts and sciences may sooner be perfected & better learned, and publick historiographers, as amongst those ancient ^t *Persians*, *qui in commentarios referebant quae memorata digna gerebantur*, informed and appointed by the state to register all famous acts, & not by each insufficient scribler, partial or parasitical pendant, as in our times. I will provide publike schools of all kindes, singing, dancing, fencing, &c. especially of Gramar & languages, not to be taught by those tedious precepts ordinarily used, but by use; example, conversation, as travelers learn abroad, & nurses teach their children: as I will have

^m Vide Patri-
tium lib. 8. tit.
10. de Instit.
Reipub.

ⁿ Sic olim Hip-
podamus Mile-
sius Arist. polit.
cap. 11. & Vi-
truvius l. 1. c.
ult.

^o With wals
of earth, &c.

^p De his Plin.
epist. 42. lib. 2.
& Tacit. An-
nal. 13. lib.

^q Vide Brisoni-
um de regno
Perse lib. 3. de
his & Vegeti-
um lib. 2. cap. 3.
de Annona.
^r Not to make
gold, but for
matters of
physick.

^t Brissonius Io-
sephus lib. 21.
antiquit. lud.
cap. 6. Herod.
lib. 3.

^u So Lod. Vives
thinks best
Comminius,
and others.

all

u Plato 3. de leg. Ediles creari vult, qui fora, fontes, vias, portus, plateas, & id genus alia procurent. Vide Isaacum Pontanum de civ. Amstel. hæc omnia, &c. Gotardum & alios.
 x D. Increm. urb. cap. 13. Ingenuè fateor me non intelligere cur ignobilis sit urbes bene munitas colere nunc quam olim, aut casæ rusticæ præfisse quam urb. Idem Vbertus Foliot, de Neapoli.
 y Ne tantillum quidem soli incultum relinquitur, ut verum sit ne pollicem quidem agri in his regionibus sterilem aut infæcundum reperiri. Marcus Hemingius Augustanus de regno Chinæ l. 1. c. 3.
 z M. Carew in his Survey of Cornwall, saith that before that country was inclosed, the husbandmen drank water, did eat little or no bread fol 66. lib. 1. their apparel was coarse, they went bare legged, their dwelling was correspondent; but since inclosure, they live decently, and have money to spend (fol. 23.) when their fields were common, their wooll was coarse, Cornish hairs; but since inclosure, it is almost as good as Cotswol, and their soil much mended. Tusser. cap. 52. of his husbandry, is of his opinion, one acre inclosed, is worth three common. The country inclosed I praise: The other delighteth not me, For nothing of wealth it doth raise, &c. a Incredibilis navigiorum copia, nibila pauciores in aquis, quam in continentis commorantur. M. Riccius expedit. in Sinas, l. 1. c. 3. b To this purpose, Arist. polit. 2. c. 6. allows a third part of their renewes, Hippodamus hall. c Ita lex Agraria olim Romæ. d His segetes, illis venium salicinus vire, Arborei fetus alibi, atque injussa virescunt Gramina, Virg. l. Georg. e Lucanus l. 6. f Virg. l. 1. b. Valent. Andron. l. 1. d. Verulam. g So is it in the kingdom of Naples and France.

all such places, so will I ordain^a publike governors, fit officers to each place, Treasurers, Ediles, Questors, Overseers of pupils, widows goods, and all publike houses, &c. and those once a year to make strict accounts of all receipts, expences, to avoid confusion, & sic fiet ut non absument (as Pliny to Trajan), quod pudeat dicere. They shall be subordinate to those higher officers, and governors of each City, which shall not be poor Tradesmen, and mean Artificers, but Noblemen and Gentlemen, which shall be tied to residence in those towns they dwell next, at such set times and seasons: for I see no reason (which^x Hippolitus complains of (that it should be more dishonourable for Noblemen to govern the City, then the Country, or unseemly to dwell there now, then of old. y I will have no bogs, fens, marishes, vast woods, desarts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake me not) for that which is common, and every mans, is no mans; the richest countries are still inclosed, as Essex, Kent, with us, &c. Spain, Italy; and where inclosures are least in quantity, they are best^a husbanded, as about Florence in Italy, Damascus in Syria, &c. which are liker gardens then fields. I will not have a barren acre in all my Territories, not so much as the tops of mountains: where nature fails, it shall be supplied by art: lakes and rivers shall not be left desolate. All common high-ways, bridges, banks, corrivations of waters, aqueducts, chanel, publike works, building, &c. out of a^b common stock, curiously maintained and kept in repair; no depopulations, ingrossings, alterations of wood, arable, but by the consent of some supervisors that shall be appointed for that purpose, to see what reformation ought to be had in all places, what is amiss, how to help it,

Et quid quæque ferat regio, & quid quæque recuset,

what ground is aptest for wood, what for corn, what for cattle, gardens, orchards, fishponds, &c. with a charitable division in every Village, (not one dominerer house greedily to swallow up all, which is too common with us) what for Lords, what for tenants: and because they shall be better encouraged to improve such lands they hold, manure, plant trees, drean, fence, &c. they shall have long leases, a known rent, and known fine to free them from those intollerable exactions of tyrannizing Landlords. These supervisors shall likewise appoint what quantity of land in each manor is fit for the Lords Demesnes, what for holding of Tenants, how it ought to be husbanded,

Ut Magnetis equis, Minya gens cognita remis,

how to be manured, tilled, rectified, hic segetes venium, illic salicinus vire, Arborei fetus alibi, atque injussa virescunt Gramina, and what proportion is fit for all callings, because private professors are many times idlers, ill husbands, oppressors, covetous, and know not how to improve their own, or else wholly respect their own, and not publike good.

Utopian parity is a kinde of government, to be wished for, rather than

inclosure, they live decently, and have money to spend (fol. 23.) when their fields were common, their wooll was coarse, Cornish hairs; but since inclosure, it is almost as good as Cotswol, and their soil much mended. Tusser. cap. 52. of his husbandry, is of his opinion, one acre inclosed, is worth three common. The country inclosed I praise: The other delighteth not me, For nothing of wealth it doth raise, &c. a Incredibilis navigiorum copia, nibila pauciores in aquis, quam in continentis commorantur. M. Riccius expedit. in Sinas, l. 1. c. 3. b To this purpose, Arist. polit. 2. c. 6. allows a third part of their renewes, Hippodamus hall. c Ita lex Agraria olim Romæ. d His segetes, illis venium salicinus vire, Arborei fetus alibi, atque injussa virescunt Gramina, Virg. l. Georg. e Lucanus l. 6. f Virg. l. 1. b. Valent. Andron. l. 1. d. Verulam. g So is it in the kingdom of Naples and France.

effectcd

effected, *Respub. Christianopolitana*, Campanella's city of the Sun, and that new *Atlantis*, witty fictions, but meer *Chimera's* and *Platoes* community in many things is impious, absurd and ridiculous, it takes away all splendor and magnificence. I will have several orders, degrees of nobility, and those hereditary, not rejecting younger brothers in the mean time, for they shall be sufficiently provided for by pensions, or so qualified, brought up in some honest calling, they shall be able to live of themselves. I will have such a proportion of ground belonging to every *Barony*, he that buyes the land, shall buy the *Barony*, he that by riot consumes his patrimony, & ancient demeans, shall forfeit his honours. As some dignities shall be hereditary, so some again by election, or by gift (besides free offices, pensions, annuities) like our *Bishopricks*, *Prebends*, the *Bassa's* palaces in *Turky*, the *Procurators* houses, & offices in *Venice*, which like the golden Apple, shall be given to the worthiest, & best deserving both in war and peace, as a reward of their worth and good service, as so many goals for all to aim at, (*honus alit artes*) and encouragements to others. For I hate these severe, unnatural, harsh, *German*, *French*, and *Venetian* Decrees, which exclude *Plebeians* from honors, be they never so wise, rich, vertuous, valiant, and well qualified, they must not be *Patritians*, but keep their own rank, this is *natura bellum inferre*, odious to God and men, I abhor it. My form of government shall be Monarchical.

* *nunquam libertas gratior extat,*
Quam sub Rege pio, &c.

few lawes, but those severely kept, plainly put down, and in the mother tongue, that every man may understand. Every city shall have a peculiar trade or privilege, by which it shall be chiefly maintained: and Parents shall teach their children, one of three at least, bring up and instruct them in the mysteries of their own trade. In each town these several tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence: Fire-trades, as *Smiths*, *Forge-men*, *Brewers*, *Bakers*, *Metal-men*, &c. shall dwell apart by themselves: *Dyers*, *Tanners*, *Fel-mongers*, and such as use water in convenient places by themselves: noysom or fulsome for bad smells, as *Butchers* slaughter-houses, *Chandlers*, *curriers*, in remote places, & some back lanes. *Fraternities* and companies, I approve of, as *Merchants* *Burfes*, *Colledges* of *Druggers*, *Physicians*, *Musicians*, &c. but all trades to be rated in the sale of wares, as our *Clerks* of the market do *Bakers* and *Brewers*, Corn it self, what scarcity soever shall come, not to exceed such a price. Of such wares as are transported or brought in, if they be necessary, commodious, and such as neerly concern mans life, as corn, wood, cole, &c. & such provision we cannot want, I will have little or no custom paid, no taxes; but for such things as are for pleasure, delight, or ornament, as wine, spice, tobacco, silk, velvet, cloth of gold, lace, jewels, &c. a greater impost. I will have certain ships sent out for new discoveries every year, & some discreet men appointed to travel into all neighbor kingdoms by land, which shall observe what artificial inventions, and good laws are in other Countries, customes, alterations, or ought else, concerning war or peace, which may tend to the common good. Ecclesiastical discipline, penes *Episcopos*, subordinate

as

h See Contare-
nus and Ofori-
us de rebus ge-
lis Emanuelis.

* Claudian l. 7.
Herodotus
Erato lib 6.

Cum Egyptiis
Lacedemoni in
hoc congruunt,
quod eorum
pracones, tibi-

cines, coqui, &
reliqui artifi-
ces, in paterno
artificio succe-

dunt, & coquus
a coquo gigni-
tur, & paterno
opere perseve-

rat. Idem Mar-
cus polus de
Quintay. Idem
Oforius de E-

manude vege-
Lufitano. Ric-
cius de Sinis.

h Hippol. a col-
libus de in-
crem. urb. c. 20.

Plato idem 7.
de legibus, qua
ad vitam ne-
cessaria, &

quibus carere
non possumus,
nullum depen-
di vestigal, &c.

l Plato 12. de
legibus, 40. an-
nos natos vult,
ut si quid me-

morabile vide-
rent apud exte-
ros, hoc ipsum
in repub. reci-
piatur.

as the other. No impropriations, no lay patrons of church livings, or one private man, but common societies, corporations, &c. and those Rectors of benefices to be chosen out of the Universities, examined and approved as the *literati* in *China*. No Parish to contain above a thousand Auditors. If it were possible, I would have such priests as should imitate *Christ*, charitable lawyers should love their neighbors as themselves, temperate and modest Physicians, Politicians condemn the world, Philosophers should know themselves, Noblemen live honestly, Tradesmen leave lying and cosening, Magistrates corruption, &c. but this is impossible, I must get such as I may. I will therefore have^m of lawyers, judges, advocates, physicians, chirurgions, &c. a set number, "and every man, if it be possible, to plead his own cause, to tell that tale to the judge, which he doth to his advocate, as at *Fex* in *Africk*, *Bantam*, *Aleppo*, *Raguse*, *suam quisq; causam dicere tenetur*. Those Advocate, Chirurgions and^o Physicians, which are allowed to be maintained out of the^r common treasure, no fees to be given or taken upon pain of losing their places; or if they do, very small fees, and when the^a cause is fully ended. He that sues any man shall put in a pledge, which if it be proved he hath wrongfully sued his adversary, rashly or maliciously, he shall forfeit, and lose. Or else before any suit begin, the plaintiff shall have his complaint approved by a set delegacy to that purpose; if it be of moment he shall be suffered as before, to proceed, if otherwise they shall determine it. All causes shall be pleaded *suppressio nomine*, the parties names concealed, if some circumstances do not otherwise require. Judges and other officers shall be aptly disposed in each Province, Villages, Cities, as common arbitrators to hear causes, and end all controversies, and those not single, but three at least on the bench at once, to determine or give sentence and those again to sit by turns or lots, and not to continue stil in the same office. No controversy to depend above a year, but without all delays and further appeals to be speedily dispatched, and finally concluded in that time allotted. These and all other inferior Magistrates, to be chosen^r as the *Literati* in *China*, or by those exact suffrages of the^r *Venetians*, and such again not be eligible, or capable of magistracies, honours, offices, except they be sufficiently "qualified for learning, maners, and that by the strict approbation of deputed examiners: *first Scholars to take place, then Souldiers; for I am of *Vigetus* his opinion, a Scholar deserves better then a Souldier, because *Vnius ætatis sunt qua fortiter fiunt, qua vero pro utilitate Reipub. scribuntur, æterna*: a Souldiers work lasts for an age, a Scholars for ever. If they^x misbehave themselves, they shal be deposed, and accordingly punished, & whether their offices be annual^z or otherwise, or ce a year they shall be called in question, and give an account; for men are partial and passionate, mercileffe, covetous, corrupt, subject to love, hate, fear, favor, &c. *omne sub regno graviore regnum*: like *Solons* *Areopagites*, or those *Roman* Censors, some shall visit others, and^a be vi-

in Simlerus in Helvetia.
a *Ætapienses* causidicos excludunt, qui causas callide & vafre tractant & disputant. Iniquissimum censent hominum ullis obligari legibus, quæ aut numerosiores sunt, quàm ut perlegi queant, aut obscuriores quàm ut à quodvis possint intelligi. Volunt ut suam quisq; causam agat, eamq; referat Judici quam narraturus fuerat patrono, sic minus erit ambagum, & veritas facilius elicietur. *Mor. Utap. l. 2.*
o *Medici ex publico vicium sumunt.* *Botey. l. c. 5. de Ægyptiis.*
p De his lege *Patrit. l. 3 tit. 8 de reip. Instit.*
q Nihil à clientibus patroni accipiant, priusquam lis finita est. *Bavcl. Arg. lib. 3.*
r It is so in most free cities in Germany.
l *Mat. Riccius* exped. in Sinas *l. c. 5. de examinatione electionum copiose agit, &c.*
t *Contar. de reipub. Venet. l. 1.*
u *Ofor. l. 11. de reb. gest. Emar.*
Qui in lictis maximos progressus fecerint maximis honoribus afficiuntur secundus honoris gradus militibus assignatur, postremi ordinis mechanici, doctorum hominum iudiciis in altiorum locum quisq; præfertur, & qui a plurimis approbatur, ampliores in rep. dignitates consequitur. Qui in hoc examine primas habet, insigni per totam vitam dignitate insignitur, marchioni similis, aut duci apud nos. x Cedant arma toge. y As in *Berna*, *Lucerne*, *Friburge* in *Switzerland*. a vicious liver is incapable of any office; if a Senator, instantly deposed. *Simlerus*; z Not above three years, *Arist. politis, c. 8.* a Nam quis custodiet ipsos custodes?

fired

ted *invicem* themselves,^b they shall oversee that no proling officer, under colour of authority shal insult over his inferiors, as so many wild beasts, oppress, domineer, flea, grinde, or trample on, be partial or corrupt, but that there be *equabile jus*, justice equally done, live as friends & brethren together; and which^c *Sesellius* would have and so much desires in his kingdom of France, a diapason and sweet harmony of Kings, Princes, Nobles, and Plebeians so mutually tied and involved in love, as well as Laws and authority, as that they never disagree, insult or inroach one upon another. If any man deserve well in his office he shall be rewarded.

quis enim virtutem amplectitur ipsam,

præmia si tollas?

He that invents any thing for publike good in any Art or Science, writes a Treatise,^d or performs any noble exploit, at home or abroad,^e shall be accordingly enriched,^f honored, and preferred. I say with *Hannibal* in *Ennius*, *Hofsem qui feriet erit mihi Carthaginensis*, let him be of what condition he will, in all offices, actions, he that deserves best shall have best.

Tilianus in *Philonius* out of a charitable minde no doubt, wiht all his books were gold and silver, jewels and precious stones, * to redeem captives, set free prisoners, and relieve all poor distressed souls that wanted means; religiously done, I deny not, but to what purpose? Suppose this were so well done, within a little after, though a man had *Crasus* wealth to bestow, there would be as many more. Wherefore I will suffer no^g Beggars, Rogues, Vagabonds, or idle persons at all, that cannot give an account of their lives how they^h maintain themselves: If they be impotent, lame, blinde, and single, they shall be sufficiently maintained in several hospitals, built for that purpose; if married and infirm, past work, or by inevitable losse, or some such like misfortune cast behind, by distribution ofⁱ corn, house-rent free, annual pensions or money, they shall be relieved, and highly rewarded for their good service they have formerly done; if able, they shall be enforced to work. ^k For I see no reason (as^l he said) why an Epicure or idle drone, a rich glutton, a usurer should live at ease, and do nothing, live in honor, in all manner of pleasures, and oppress others, when as in the mean time a poor laborer, a smith, a carpenter, an husbandman that hath spent his time in continual labour, as an *Ass* to carry burdens, to do the Commonwealth good, and without whom we cannot live, shall be left in his old age to begge or starve, and lead a miserable life worse then a judgment. As^m all conditions shall be tied to their task, so none shall be overtired, but have their set times of recreations and holidays, *indulgere genio*, feasts & merry meetings, even to the meanest artificer, or basest servant, once a week to sing or dance, (though not al at once) or do whatsoever he

^b *Cyrenus* in *Greifgeia*.
^c *Qui non ex sublimi despiciant inferiores, nec ut bestias conculeant sibi subditos auctoritatis nomine confisi &c.*

^c *Sesellius* de rep. Gallorum lib. 1. & 2.

^d *Si quis egre-*

gium aut bello

aut pace perfe-

cerit. Sefel. l. 1.

^e *Ad regendam*

rempub. soli lic-

terati admit-

tuntur, nec ad

eam rem gra-

tia magistra-

tium aut regis

indigent, omnia

explorata cu-

jusq; scientia

& virtute pen-

dent. Ricinus

lib. 1. cap. 5.

^f *In defuncti lo-*

cum cum iussit

subrogari. qui

inter majores

virtutes reliquis

præaret, non

fuit apud mor-

tales ullum ex-

cellentius cer-

tamen, aut cu-

jus victoria

magis esset ex-

petenda, non e-

nim inter cele-

res, celerrimo,

non inter robu-

stos vubusissi-

mo, &c.

^g *Nullum vi-*

deres vel in hac

vel in vicinis

regionibus pau-

perem nullum

obertatum, &c.

^h *Nullus men-*

dicus apud Sinas, nemini sano quamvis oculis turbatus sit mendicare permittitur, omnes pro vivibus laborare coguntur, cæci molis trusatilibus versandis addicuntur, soli hospitibus gaudent, qui ad labores sunt inepti. Osor. l. 11. de reb. gest. E-man. Heming. de reg. Chin. l. 1. c. 3. Gotard. Arth. Orient. Ind. descr. h. Alex. ab Alex. 3. c. 12. i Sic olim Rome Isaac Pontan. de his optime. Amstot. l. 2. c. 9. k Idem Aristot. pol. 5. c. 8. Vitiosum quum soli pauperum liberi educantur ad labores, nobilitum & divitum in voluptatibus & deliciis. l Que hæc injustitia ut nobilis quispiam, aut fenerator qui nihil agat, lautam & splendidam vitam agat, otio & deliciis, quum interim auriga, faber, agricola, quo respub. carere non potest, vitam adeo miseram ducat, ut pejor quam jumentorum sit ejus conditio? Iniqua resp. que dat parasitis, adulatoribus, inanum voluptatum artificibus, generosis & otiosis tanta munera prodigit, at contra agricolis, carbonariis, aurigis, fabris, &c. nihil prospicit, sed eorum abusa labore florentis etatis fame penfet & arummis doro. Utop. l. 2. m In Segovia nemo otiosus, nemo mendicus nisi per etatem aut morbum opus facere non potest: nulli deest unde victum querat, aut quo se exerceat. Cypr. Echovius Delit. Hispan. Nullus Geneve otiosus, ne septennis puer. Paulus Henzner Itiner.

I

shall

n Athenaus
l. 12.
o Simlerus de
repub. Helvet.
p Spartian. o-
lim Romæ sic.
q He that pro-
vides not for
his family, is
worfe then a
thief. Paul.
r Alfredi lex.
utraq; manus
& lingua præ-
cidatur, nisi
eam capite re-
demerit.
s Si quis nup-
tam stupraverit,
virga virilis ei
præciditur, si
mulier, nasus
& auricula
præcidatur.
Alfredi lex. En
leges ipsi Ven-
eti Martiq; ti-
mendas.
t Pauperes non
peccant, quum
extrema neces-
sitate coacti
rem alienam
capiunt. Mal-
donat. summula
quæst. 8. art. 3.
Ego cum illis
sentio qui lice-
re putant à di-
vite clam acci-
pere qui tene-
tur pauperi
subvenire. Em-
manuel Sa. A.
phor. confess.
u Lib. 2. de reg.
Persarum.
x Lib. 24.
y Aliter Arist-
oteles, a man at
25. a woman
at 20. polit.
z Lex olim Li-
curgi, hodie
Chinensium;
vide Plutar-
chum, Riecium,
Hemmingium,
Arnyseum, Nevisanum, & alios de hac questione. a Alfredus. b Apud Lacones olim virgines sine dote nubebant. Bo-
ter. l. 3. c. 3. c Lege cautum non ita pridem apud Venetos, ne quis Patritius dotem excederet 1500 cor on. d Bux. Synag.
Jud. Sic Iudæi. Leo Afer Africa descript. ne sint aliter incontinentes ob reipub. bonum. Ut August. Cesar. orat. ad celibes
Romanos olim edocuit. e Morbo laborans, qui in prolem facile diffunditur, ne genus humanum se da contagione ledatur,
juventute castrato, mulieres tales procul à consortio vivorum ablegantur, &c. Hector Boethius hist. lib. 1. de vet. Scotorum
moribus. f Speciosissimi juvenes liberis dabunt operam. Plato 5. de legibus. The Saxons exclude dumb, blinde, le-
prous, and such like persons from all inheritance, as we do fools. h Ut olim Romani, Hispani hodie, &c. i Riccius lib.
11. cap. 4. de Sinarum. expedit. sic Hispani cogunt Mauros arma deponere. So it is in most Italian cities. k Idem Plato 12.
de legibus, it hath ever been immoderate vide Guil. Stuckium antiq. convival. lib. 1. cap. 26. l Plato 9. de legibus.

shall please, like ^a that *Saccarum festum*, amongst the *Persians*, those *Satur-
nals* in *Rome*, as well as his master. ^o If any be drunk, he shall drink no
more wine or strong drink in a twelve moneth after. A bankrupt shall be
^p *Catademiat* in *Ampitheatro*, publicly shamed, and he that cannot pay
his debts, if by riot or negligence he have been impoverished, shall be for
a twelve-month imprisoned, if in that space his creditors be not satisfied,
^q he shall be hanged. He ^r that commits sacrilege shall lose his hands; he
that bears false-witness, or is of perjury convict, shall have his tongue
cut out, except he redeem it with his head. Murder, ^s adultery shall be pu-
nished by death, but not theft, except it be some more grievous offence,
or notorious offenders: otherwise they shall be condemned to the galleys,
mines, be his slaves whom they offended, during their lives. I hate all he-
reditary slaves, and that *duram Persarum legem*, as ^t *Brisoni* calls it; or as
^x *Ammianus*, *impendio formidatas & abominandas leges, per quas ob noxam
unius, omnis propinquitatis perit*, hard law that wife and children, friends
and allies should suffer for the fathers offence.

No man shall marry until he ^y be 25. no woman till she be 20. ^z *nisi a-
liter dispensatum fuerit*. If one ^a die, the other party shall not marry till six
months after; and because many families are compelled to live niggard-
ly, exhaust and undone by great dowers, ^b none shall be given at all, or ve-
ry little, and that by supervisors rated, they that are foul shall have a grea-
ter portion; if fair, none at all, or very little: ^c howsoever not to exceed
such a rate as those supervisors shall think fit. And when once they come
to those years, poverty shall hinder no man from marriage, or any other
respect, ^d but all shall be rather enforced then hindered, ^e except they be
dismembred, or grievously deformed, infirm, or visited with some
enormous hereditary disease, in body or mind; in such cases upon a great
pain, or mulct, ^f man or woman shall not marry; other order shall be ta-
ken for them to their content. If people overabound, they shall be eas-
ed by ^h Colonies.

No man shall wear weapons in any City. The same attire shall be
kept, and that proper to several callings, by which they shall be distin-
guished. ⁱ *Luxus funerum* shall be taken away, that intempestive expence
moderated, and many others. Brokers, takers of pawns, biting usurers, I
will not admit; yet because *hic cum hominibus non cum diis agitur*, we con-
verse here with men, not with gods, and for the hardnesse of mens hearts
I will tolerate some kinde of usury. If we were honest, I confesse, *si pro-
bi essemus*, we should have no use of it, but being as it is, we must neces-
sarily admit it. Howsoever most Divines contradict it,

Dicimus inficias, sed vox ea sola reperta est.

it must be winked at by Politicians. And yet some great Doctors approve

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of it, Calvin, Bucer, Zanchius, P. Mariyr, because by so many grand lawyers, decrees of Emperors, Princes, Statutes, customs of Commonwealths, churches approbations it is permitted, &c. I wil therefore allow it. But to no private persons, not to every man that wil, to orphans only, maids, widows, or such as by reason of their age, sex, education, ignorance of trading, know not otherwise how to employ it, and those so approved, not to let it out apart, but to bring their money to a^m common bank which shall be allowed in every city, as in *Genua, Geneva, Noremberg, Venice*, atⁿ 5, 6, 7. not above 8 per centum, as the supervisors, or *ararii prefetti* shall think fit.^o And as it shall not be lawful for each man to be an Usurer that will, so shall it not be lawful for all to take up money at use, not to prodigals and spendthrifts, but to merchants, yong tradesmen, such as stand in need, or know honestly how to imploy it, whose necessity, cause and condition the said supervisors shall approve of.

I wil have no private monopolies, to enrich one man, and begger a multitude, ^p multiplicity of offices, of supplying by deputies, weights and measures the same throughout, and those rectified by the *Primum mobile*, and Suns motion, threescore miles to a degree according to observation, 1000. Geometrical paces to a mile, five foot to a pace, twelve inches to a foot, &c. & from measures known it is an easie matter to rectifie weights &c. to cast up all, and resolve bodies by Algebra, Stereometry. I hate wars if they be not *ad populi salutem*, upon urgent occasion,

Odimus accipitrem, quia semper videt in armis.

^o offensive wars, except the cause be very just, I will not allow of. For I do highly magnifie that saying of Hannibal to Scipio, in *Livy*, *It had been a blessed thing for you and us if God had given that minde to our predecessors, that you had been content with Italy, we with Africk*. For neither Sicily, nor Sardinia are worth such cost and pains, so many fleets and armies, or so many famous Captains lives. *Omnia prius tentanda*, fair means shall first be tried. *Peragit tranquilla potestas, Quod violenta nequit*. I will have them proceed with all moderation: but hear you, Fabius my General, not Minutius, nam ^{*} *qui Consilio nititur plus hostibus nocet, quam qui sine animi ratione, viribus*: And in such wars to abstain as much as is possible from ^t depopulations, burning of towns, massacring of infants, &c. For defensive wars, I will have forces still ready at a small warning, by land and sea, a prepared Navy, souldiers in procinctu, & quam ^{*} *Bonfinius apud Hungaros suos vult, virgam ferream*, and money which is *nervus belli*, still in a readinesse, and a sufficient revenue, a third part as in oldⁿ Rome and Egypt, reserved for the Common-wealth; to avoid those heavy taxes and impositions, as well to defray this charge of wars, as also all other publike defalcations, expences, fees, pensions, reparations, chaff sports, feasts, donaries, rewards, and entertainments. All things in this nature especially I will have maturely done, and with great ^{*} *deliberatione, quid temere*,

^p Idem apud Persas olim, lege Brissonium. ^q Idem Plato de legibus. ^r Lib. 30. Optimum quidem fuerat eam patribus nostris mentem a diis datam esse, ut vos Italia, nos, Africa imperio contenti essemus. Neque enim Sicilia aut Sardinia satis digna precia sunt pro tot classibus, &c. [Claudian. ^{*} Thucydides. ^t A depopulatione, agrorum incendiis, & eiusmodi factis immanibus. Plato. ^{*} Hungar. dec. 1. lib. 9. u Sefellius lib. 2. de repub. Gal. valde enim est indecorum, ubi quod præter opinionem accidit dicere, Non putaram, præsertim si res præcaveri potuerit. Livius lib. 1. Dian. lib. 2. Diodorus Siculus lib. 2. — ^x peragit tranquilla potestas, Quod violenta nequit. — Claudian. y Bellum nec timendum nec provocandum. Plin. Panegy. Traiano.

m As those Lombards beyond Seas, though with some reformation, *mons pietatis*, or bank of charity, as Malines terms it, cap. 33. *Lex mercat. part. 2.* that lend money upon easie pawns, or take money upon adventure for mens lives. n That proportion will make merchantife increase, land dearer, and better improved, as he hath judicially proved in his tract of usury, exhibited to the Parliament anno 1621. o Hoc fore Zanchius com. in 4 cap. ad Ephes. acquissimam vocat usuram, & charitati Christiane consentaneam, modo non exigant, &c. nec omnes dent ad sœnus, sed ii qui in pecuniis bona habent, & ob ætatem, sexum, artis alicuius ignorantiam, non possunt uti. Nec omnibus, sed mercatoribus & iis qui honeste impendent, &c.

ne quid remitte de timido fiat; Sed quò feror hospes? To prosecute the rest would require a volume. *Nummum de tabella*, I have been overticious in this subject; I could have here willingly ranged, but these straits wherein I am included will not permit.

From Common-wealths and cities, I will descend to Families, which have as many corives & molestations, as frequent discontents as the rest. Great affinity there is betwixt a Political and Oeconomical body; they differ only in magnitude and proportion of business (so *Scaliger* writes) as they have both likely the same period as *Bodin* and *Peucer* hold, out of *Plato*, six or seven hundred years, so many times they have the same means of their vexation and overthrows, as namely, riot, a common ruine of both; riot in building, riot in profuse spending, riot in apparel, &c. be it in what kinde soever, it produceth the same effects. A *Corographer* of ours speaking *obiter* of ancient families, why they are so frequent in the North, continue so long, are so soon extinguished in the South, and so few; gives no other reason but this, *luxus omnia dissipavit*, riot hath consumed all; fine cloaths and curious buildings came into this Island, as he notes in his Annals, not so many years since; *non sine dispendio hospitalitatis*, to the decay of hospitality. Howbeit many times that word is mistaken; and under the name of bounty and hospitality, is shrowded riot and prodigality and that which is commendable in it self wel used, hath been mistaken heretofore, is become by his abuse, the bane & utter ruin of many a noble family. For some men live like the rich glutton, consuming themselves and their substance by continual feasting and invitations, with *Axilon* in *Homer*, keep open house for all comers, giving entertainment to such as visit them, keeping a table beyond their means, and a company of idle servants (though not so frequent as of old) are blown up on a sudden; and as *Achaon* was by his hounds, devoured by their kinsmen, friends, and multitude of followers. It is a wonder that *Paulus Jovius* relates of our Northern Countreys, what an infinite deal of meat we consume on our tables: that I may truly say, tis not bounty, not hospitality, as it is often abused, but riot in excess, gluttony and prodigality; a meer vice, it brings in debt, want and beggary, hereditary diffeals, consumes their fortunes, and overthrows the good temperature of their bodies. To this I might here well add their inordinate expence in building, those phantastical houses, turrets, walks, parks, &c. gaming, excess of pleasure, and that Prodigious riot in apparel, by which means they are compelled to break up house, and creep into holes. *Sesellius* in his common-wealth of *France*, gives three reasons why the French Nobility were so frequently bankrupts: First because they had so many law-suits and contentions, one upon another, which were tedious and costly: by which means it came to passe, that commonly lawyers bought them out of their possessions. A second cause was their riot, they lived beyond their means, and were therefore swallowed up by merchants. (La Nove a French writer, yeelds five reasons of his countrey-mens poverty, to the same effect almost, and thinks verily if the Gentry of France were divided into ten parts, eight of them would be found much impaired, by sales, mortgages, and debts, or wholly sunk in their estates.) The last was immoderate excess in apparel, which consumed their revenues. How this concerns and agrees with

a Lib. 3. poet.

cap. 19.

b Lib. 4. de r.

pub. cap. 2.

c Peucer. lib.

de divinat.

d Cynd. n. in

Cueshiv.

e Uind. 6. lib.

f Vide Puteani

Comum, Golt-

num de porten-

tohis cœnis no-

strorum tempo-

rum.

g Mirabile di-

cū est quan-

tum opsenio-

rum una domus

singulis diebus

absumat, ster-

nuatur mense

in omnes pene

horas calenti-

bis semper co-

culis, descript.

Britan.

h Lib. 1. de rep.

Gallorum; quod

tot lites &

cause forenses,

alia ferantur

ex aliis, in im-

mensum produ-

cantur, & ma-

gnos sumptus

requirant unde

fit ut juris ad-

ministris ple-

runq; nobilium

possiones ad-

quirant, tum

quod sumptuose

vivant, & a

mercatoribus

absorbentur &

spendissime

ostentantur, &c.

with our present state, look you. But of this elsewhere. As it is in a mans body, if either head, hart, stomach, liver, spleen, or any one part be misaffected; all the rest suffer with it: so is it with this Oeconomical body. If the head be naught, a spendthrift, a drunkard, a whoremaster, a gamester, how shall the family live at ease? *Ipsa si cupiat salus servare, prorsus non potest hanc familiam,* as Demea said in the Comedy, safety her self cannot save it. A good, honest, painful man many times hath a shrew to his wife, a sickly, dishonest, slothful, foolish, carelesse woman to his mate, a proud, peevish flurt, a liquorist, prodigal quean, and by that means all goes to ruine: or if they differ in nature, he is thrifty, she spends all, he wise, she sottish and soft, what agreement can there be? what friendship? Like that of the Thrush and Swallow in *Æsop*, in stead of mutual love, kind compellations, whore and thief is heard, they sling stools at one anothers heads, *Que intemperies vexat hanc familiam?* All enforced marriages commonly produce such effects, or if on their behalfs it be well, as to live and agree lovingly together, they may have disobedient & unruly children, that take ill courses to disquiet them, *their son is a thief, a spend-thrift, their daughter a whore*; a step^m mother, or a daughter in law distempers all,ⁿ or else for want of means, many torturers arise, debts, dues, fees, dowries, joynters, legacies to be paid, annuities issuing out, by means of which, they have not wherewithal to maintain themselves in that pomp as their Predecessors have done, bring up or bestow their children to their callings, to their birth and quality,^p and will not descend to their present fortunes. Oftentimes too, to aggravate the rest, concur many other inconveniences, unthankful friends, decayed friends, bad neighbors, negligent servants *servi furaces, Versipelles, callidi, occlusa sibi mille claudibus referant, furtimq; raptant, consumunt, liguriunt*; casualties, taxes, mulcts, chargeable offices, vain expenses, entertainments, losse of stock, enmities, emulations, frequent invitations, losses, suretiship, sicknesse, death of friends, and that which is the gulf of all, improvidence, ill husbandry, disorder and confusion, by which means they are drenched on a sudden in their estates, and at unawares precipitated insensibly into an inextricable labyrinth of debts, cares, woes, want, grief, discontent, and melancholy it self.

I have done with families, and will now briefly run over some few sorts and conditions of men. The most secure, happy, jovial and merry in the worlds esteem are Princes and great men, free from melancholy: but for their cares, miseries, suspicions, jealousies, discontents, folly and madnesse, I refer you to *Xenophons Tyrannus*, where King *Hieron* discourseth at large with *Simonides* the Poet, of this subject. Of all others they are most troubled with perpetual fears, anxieties, insomuch, that as he said in *Valerius*, If thou knewest with what cares and miseries this robe were stuffed, thou wouldst not stoop to take it up. Or put case they be secure and free from fears and discontents, yet they are void^r of reason too oft, and precipitate in their actions, reade all our histories, *quos de stultis prodidere stulti*, *Iliades*, *Æneides*, *Annales*, and what is the subject?

Stultorum regum, & popularum continet ætus.

How mad they are, how furious, and upon small occasions, rash and inconsiderate

17r.

h Amphitrua. Plaut.

1 Paling. Filius aut fur. m catus cum. nure, duo galli simul in ade, Et glotes bine nunquam vivunt sine lite. n Res angusta domi.

q When pride and beggary meet in a family, they roar and howl, and cause as many flashes of discontents, as fire and water, when they concur, make thunder-claps in the skies. p Plautus Aulular.

q Lib. 7. cap. 6.

r Pellitur in bellis sapientia, vi geritur res. Petrus proverbium, aut regem aut satrum nasci oportere.

confiderate in their proceedings, how they dote, every page almost will witnesse, *delirant reges, plectuntur Achiui.*

Next in place, next in miseries and discontents, in all manner of hair-brain actions are great men, *procul à Fove, procul à fulmine*, the nearer the worse. If they live in Court, they are up and down, ebb and flow with their Princes favors, *Ingenium vultu statq; caditq; suo*, now aloft, to morrow down, as *Polybius* describes them, like so many casting Counters, now of gold, to morrow of silver, that vary in worth as the computant will, now they stand for unites, to morrow for thousands; now before all, and anon behinde. Beside they torment one another with mutual factions, emulations: one is ambitious, another enamoured, a third in debt, a prodigal, over-runs his fortunes; a fourth solicitous with cares, gets nothing, &c. But for these mens discontents, anxieties, I refer you to *Lucians Tract, de mercede conductis*, *Aeneas Sylvius* (*libidinis & stultitiae servos*, he calls them) *Agrippa*, and many others.

Of Philosophers and Scholars, *prisca sapientia dictatores*, I have already spoken in general terms, those superintendents of wit and learning, men above men, those refined men, Minions of the Muses,

mentemque habere quæis bonam
Et esse corculis datum est.

* These acute & subtil Sophisters, so much honored, have as much need of Hellebor as others. — *Medici mediam pertundite venam.*

Reade *Lucians Piscator*, and tell how he esteemed them; *Agrippa's Tract* of the vanity of Sciences, nay read their own works, their absurd tenets, prodigious paradoxes, *risum teneatis amici?* You shall finde that of *Aristotle* true, *nullum magnum ingenium sine mixtura dementiae*, they have a worm as well as others; you shall finde a phantastical strain, a fustian, a bumbast, a vainglorious humor, an affected stile, &c. like a prominent thred in an uneven woven cloth, run parallel throughout their works. And they that teach wisdom, patience, meeknesse, are the veriest dizards, hairbrains, and most discontent. * *In the multitude of wisdom is grief, and he that encreaseth wisdom, encreaseth sorrow.* I need not quote mine author; they that laugh and contemn others, condemn the world of folly, deserve to be mocked, are as giddy-headed, and lie as open as any other.

^b *Democritus*: that common flouter of folly, was ridiculous himself, barking *Menippus*; scoffing *Lucian*, satyrical *Lucilius*, *Petronius*, *Varro*, *Persius*, &c. may be censured with the rest, *Loripedem rectus derident*, *Ethiopem albus*. *Bale*, *Erasmus*, *Hospinian*, *Vives*, *Kennisius*, explode as a vast Ocean of *Obs* and *Sols*, School divinity, ^c A labyrinth of intricable questions, unprofitable contentions, *incredibilem delirationem*, one calls it. If School divinity be so censured, *subtilis* ^d *Scotus lima veritatis*, *Occam irrefragabilis*, *cujus ingenium vetera omnia ingenia subvertit*, &c. *Baconthroepe*, *Dr. Resolutus*, and *Corculum Theologia*, *Thomas* himself, Doctor *Seraphicus*, *cui dictavit Angelus*, &c. what shall become of humanity? *Ars stulta*, what can she plead? what can her followers say for themselves? Much learning ^e *cere-diminuit-brum*, hath crackt their skonce, and taken such root, that *tribus Antisyris caput insanabile*, Hellebor it self can do no good, nor that renowned ^f *Lanthorn of Epictetus*, by which

r Lib. 1. hist.
Rom. similes a.
bacculorum
calculis, secun-
dum compu-
tantis arbitri-
um, modò auri
sunt, modò au-
re; ad nutum
regis nunc bea-
ti sunt nunc
miseri.

f *Erumnosiq;*
Solones in Sa. 3
De miser. cu-
riale.

a *F. Douce E-*
pid. lib. 1. c. 13.
u *Hoc cogno-*
mento cobone-
stati Roma, qui
cateros morta-
les sapientiâ
prestarent, te-
stis Plin. lib. 7.
cap. 34.

x *Infinite pa-*
rant certava-
tione modoque
mad by the
book, they.
y *Juvenal.*

a *Salomon.*

b *communis ir-*
risor stultitiæ.

c *Wit whither*
wilt?
d *Scaliger ex-*
cycitat. 3. 24.
e *Vic. ejus*
f *Ennius.*

g *Lucian. Ter-*
mille drachmis
olim emptâ; stu-
dens inde sapi-
entiam adipi-
sectur.

which if any man studi'd, he should be as wise as he was. But all will not serve; Rhetoricians, in ostentationem loquacitatis multa agitant, out of their volubility of tongue, will talk much to no purpose; Orators can persuade other men what they will, quo volunt, unde volunt, move, pacifie, &c. but cannot settle their own brains, what saith Tully? *Malo indiser- tam prudentiam, quam loquacem stultitiam*; and as ^h Seneca seconds him, a wise mans Oration should not be polite or solicitous. ⁱ Fabius esteems no better of most of them, either in speech, action, gesture, then as men beside themselves, *insanos declamatores*; so doth Gregory, *Non mihi sapit qui sermone, sed qui factis sapit*. Make the best of him, a good Orator is a turn-coat, an evil man, *bonus Orator pessimus vir*, his tongue is set to sale, he is a meer voice, as ^k he said of a Nightingale, *dat sine mente sonum*, an hyperbolical liar, a flatterer, a parasite, and as ^l Ammianus Marcellinus will, a corrupting cosener, one that doth more mischief by his fair speeches, then he that bribes by mony; for a man may wth more facility avoid him that circumvents by money, then him that deceives with glossing terms, which made ^m Socrates so much abhor and explode them. ⁿ Fracastorius a famous Poet, freely grants all Poets to be mad; so doth ^o Scaliger and who doth not? *Aut insanit homo, aut versus facit*, Hor. Sat. 7. l. 2. *Insanire lubet, i. versus componere*. Virg. 3. Egl. so Servius interprets it, all Poets are mad, a company of bitter Satyrists, detractors, or else parasitical applauders: and what is Poetry it self, but as Austin holds, *Vinum erroris ab ebriis doctoribus propinatum*? You may give that censure of them in general, which Sir Thomas Moore once did of Germanus Brixius Poems in particular. — *vehuntur*.

In rate stultitia sylvam habitant Furia.

Budaus in an Epistle of his to Lupsetus; will have civil Law to be the tower of wisdom; another honours physick, the Quintessence of Nature; a third tumbles them both down, and sets up the flag of his own peculiar science. Your supercilious Criticks, Grammatical triflers, Note-makers, curious Antiquaries, finde out all the ruines of wit, *ineptiarum delicias*, amongst the rubbish of old writers; ^p *Pro stultis habent nisi aliquid sufficiant invenire, quod in aliorum scriptis versant vitio*, all fools with them that cannot find fault; they correct others, & are hot in a cold cause, puzzle themselves to finde out how many streets in Rome, houses, gates, towers, Homers countrey, Aeneas mother, Niobes daughters, an Sapho publica fueris? orum ^q prius extiterit an gallina? &c. & alia qua dediscenda essent scire, si scires, as ^r Seneca holds. What clothes the Senators did wear in Rome, what shoes, how they sat, where they went to the close stool, how many dishes in a messe, what sauce, which for the present for an historian to relate, according to Lodovic. Vivies, is very ridiculous, is to them most precious elaborate stuff, they admired for it, and as proud, as triumphant in the mean time for this discovery; as if they had won a city, or conquered a province; as rich as if they had found a Mine of Gold ore. Quosvis autores absurdis commentis suis percauant & stercorant, one saith, they bewray and dawb a company of books and good Authors, with their absurd Comments, correctorum sterquilinia ^s Scaliger calls them, and shew their wit in censuring others, a company of foolish note-makers, humble-

^h Epist. 21. 1.
ⁱ lib. Non oportet
orationem sapi-
entis esse poli-
tam aut solici-
tam.

^k Lib. 3. cap. 13.
multo anbelius
jactatione su-
rentes petius,
frontem cadent-
tes, &c.

^l Lipsius, voces
sunt, prater ea
nihil.

^m Lib. 30. plus
mali facere vi-
detur qui ora-
tione quam qui
præcio quem-
vis corrupit:
nam, &c.

ⁿ In Gorg.
Platonis.

^o In nauigio.
Si furor sit
Igneus, &c.

quoties furit,
furit, furit, a-
mans, bibens, &c.
Poeta, &c.

^p Mornus Utop.
lib. 11.

^q Macrob. Sa-
tur. 7. 16.

^r Epist. 16.

^s Lib. de causis
corrupt. artium.

^t Lib. 2. in Au-
sonium, cap. 19.
& 32.

^x Edit. 7. volum. Iano Gu-
tero.

² Aristophanis
Ranis.

^b Lib. de bene-
ficiis.

^c Delirus &
amens dicatur
merit. Hor.
Seneca.
^d Ovid. Met.
^e Plutarch. A-
matorio est a-
mor insanus.
^f Epist. 39.
^g Sylva nupti-
alis l. 1. num. 11
Omnes mulie-
res utpluri-
mum stultae.
^h Aristotele.
ⁱ Dolere se di-
xit quod cum
vita egredere-
tur.
^k Lib. 1. num.
11 sapientia
& divitiæ vix
simul possideri
possunt.
^l They get
their wisdom
by eating Pic-
crust some.
^m Χρηματα
τοῖς δαιμόνι-
σι βίοντα ἀπο-
κύν.
ⁿ Opes quidem
mortalibus sunt
amentia. Theo-
gais.
^o Fortuna ni-
mum quem so-
vet, stultum
facit.
^p Joh. 28.
^q Mag. moral.
lib. 2. & lib. 1.
fac. 4.

humble-bees, dors or beetles, *inter stercorea ut plurimum versantur*, they rake over all those rubbish and dunghills, and prefer a manuscript many times before the Gospel it self, ^x *thesaurum criticum*, before any treasure, and with their *deleaturs*, *alii legunt sic, meus codex sic habet*, with their *postrema editiones*, annotations, castigations, &c. make books dear, themselves ridiculous, and do no body good: yet if any man dare oppose or contradict, they are mad, up in arms on a sudden, how many sheets are written in defence, how bitter invectives, what apologies? ^a *Epiphilledes he sunt ut mera nuga*. But I dare say no more of, for, with, or against them, because I am liable to their lash, as well as others. Of these and the rest of our Artists and Philosophers, I wil generally conclude they are a kind of mad men, as ^b *Seneca* esteems of them, to make doubts & scruples, how to read them truly, to mend old authors, but will not mend their own lives, or teach us *ingenia sanare, memoriam officiorum ingerere, ac fidem in rebus humanis retinere*, to keep our wits in order, or rectifie our maners. *Numquid tibi demens videtur, si istis operam impenderit* is not he mad that draws lines with *Archimedes*, whiles his house is ransacked, and his city besieged, when the whole world is in combustion, or we whilst our souls are in danger, *mors sequitur, vita fugit* to spend our time in toys, idle questions, and things of no worth?

That ^c Lovers are mad, I think no man will deny, *Amare simul & sapere, ipsi lovi non datur*, *Iupiter* himself cannot intend both at once,

^d *Non bene conveniunt, nec in una sede morantur*
Majestas & amor.

Tully when he was invited to a second marriage, replied, he could not *simul amare & sapere*, be wife and love both together. ^e *Est orcus ille, vis est immedicabilis, est rabies insana*, Love is madnesse, a hell, an incurable disease; *impotentem & insanam libidinem* ^f *Seneca* calls it, an impotent and raging lust. I shall dilate this subject apart, in the mean time let Lovers sigh out the rest.

^g *Nevisanus* the Lawyer holds it for an axiome, *most women are fools, consilium faminis invalidum*; *Seneca* men, be they yong or old; who doubts it, youth is mad as *Elius* in *Tully*, *Stulti adolescentuli*, old age little better, *deliri senes*, &c. *Theophrastes* in the 107. year of his age, ^h said he then began to be wise, *tum sapere capit*, and therefore lamented his departure. If wisdom come so late, where shall we finde a wise man? our old ones dote at threescore and ten. I would cite more proofs, and a better Author; but for the present, let one fool point at another. ^k *Nevisanus* hath as hard an opinion of ^l rich men, *wealth and wisdom cannot dwell together, stultitiam patiuntur opes*, ^m and they do commonly ⁿ *infatuare cor hominis*, besot men; and as we see it, *fools have fortune*: ^o *Sapientia non invenitur in terra suavisiter viventium*. For beside a natural contempt of learning, which accompanies such kind of men, innate idleness, (for they will take no pains) and which ^p *Aristotle* observes, *ubi mens plurima, ibi minima fortuna, ubi plurima fortuna, ibi mens perexigua*, great wealth and little wit go commonly together: they have as much brains some of them in their heads as in their heels; besides this inbred neglect of liberal sciences, and all Arts, which should *excolere mentem*, polish the minde, they have most

most part some gullish humor or other, by which they are led; one is an Epicure, an Atheist, a second a gamester, a third a whoremaster, (fit subjects all for a Satyrist to work upon.)

—¹ *Hic nuptiarum insanit amoribus, hic puerorum,*
one is mad of hawking, hunting, cocking; another of carousing, horseriding, spending; a fourth of building, fighting, &c.

Insanit veteres statuas Damaspippus emendo,
Damaspippus hath an humor of his own, to be talkt of: ¹ *Heliodorus* the Carthaginian another. In a word, as *Scaliger* concludes of them all, they are *Statue erecta stultitia*, the very statues or pillars of folly. Chuse out of all stories him that hath been most admired, you shall still find, *multa ad laudem, multa ad vituperationem magnifica*, as ² *Berosus* of *Semiramis*, *omnes meriales militiâ, triumphis, divitiis, &c. tum & luxu, cade, caterisq; vitiis antecessit*, as he had some good, so had the many bad parts.

Alexander, a worthy man, but furious in his anger, overtaken in drink: *Caesar* and *Scipio* valiant and wise, but vain-glorious, ambitious: *Vespasian* a worthy Prince, but covetous: *Hannibal*, as he had mighty virtues, so had he many vices: *unam virtutem mille vitiâ comitantur*, as *Machiavel* of *Cosmus Medices*, he had two distinct persons in him. I will determine of them all, they are like these double or turning pictures, stand before w^{ch} you see a fair maid, on the one side an ape, on the other an owl; look upon them at the first sight all is wel, but farther examine, you shall find them wise on the one side, and fools on the other; in some few things praise worthy, in the rest incomparably faulty. I will say nothing of their diseases, emulations, discontents, wants, and such miseries; let poverty plead the rest in *Aristophanes Plutus*.

Covetous men amongst others, are most mad, ³ they have all the Symptoms of melancholy, fear, sadness, suspicion, &c. as shall be proved in his proper place,

Danda est Hellebori multa pars maxima avaris.

And yet me thinks prodigals are much madder then they, be of what condition they will, that bear a publick, or private purse; as a ⁴ *Dutch* writer censured *Richard* the rich Duke of *Cornwal*, suing to be Emperor, for his profuse spending, *qui effudit pecuniam ante pedes principum Electorum sicut aquam*, that scattered mony like water; I do censure them, *Stulta Anglia* (saith he) *quæ tot denariis sponte est privata, stulti principes Alemania, qui nobile jus suum pro pecuniâ vendiderunt*; spend-thrifts, bribers, and bribe takers are fools, and so are⁵ all they that cannot keep, disburse, or spend their moneys well.

I might say the like of angry, peevish, envious, ambitious, ⁶ *Anticyra* *melior forbere meracas*; Epicures, Atheists, Schismatics, Hereticks; ⁷ *hi omnes habent imaginationem lesam*. (saith *Nymannus*) and their madness shall be evident, ⁸ *Tim. 3.9.* ⁹ *Fabius* an Italian, holds sea-faring men all mad; the ship is mad, for it never stands still: the mariners are mad, to expose themselves to such imminent dangers: the waters are raging mad, in perpetuall motion: the winds are as mad as the rest, they know not whence they come, whither they would go: and those men are maddest of all that go to sea; for one fool at home, they finde forty abroad. He was a mad man that

q Hor. Ser. 1.
sat. 4.
r Infana gula,
insane ob-
structiones, in-
sanum venandi
studium discor-
dia demens.
Virg. Æn.
s Heliodorus
Carthaginensis
ad extremum
orbis sarcopha-
go testamento
me hic jussu
condier. & ut
viderem an
quis infamior
ad me visendus
usq; ad hæc loca
penetraret. Or-
telius in Gad.
t If it be his
work, which
Gasser Veretus
suspects.
u Livy. Ingen-
tes virtutes in-
gentia vitiâ.
x Hor. Quis-
quis ambitione
mala aut ar-
genti pallet
amore, Quis-
quis luxuria,
tristitia, super-
stitione. Per.
y Cronica Sla-
vonica ad an-
num 1257. de
cujus pecunia
jam incredibilia
dixerunt.
z A fool and
his money are
soon parted.
a O, at de I-
mag. ambitiosus
& audax na-
viget Anticy-
ras.
b Navis stulta,
quæ continuo
mouetur pante
stulti qui se pe-
riculis expo-
nunt, aqua in-
sana quæ sic
frenit, &c. aer
jactatur, &c.
qui mari se
committit so-
lidum unum
terra fugiens,
40. mari invec-
nit. Gasser Ens
Moros.

d Cap. de alien.

mentis.

e Dignosopbist.

lib. 8.

f Tibicines

mente Capeti.

Erasm. Chil. 4.

cer. 7.

g Prov. 30. In-

sana libido. Hic

vogo non furor

est, non est hec

mentula de-

mens. Mart. ep.

74. l. 3.

h Mille puella-

rum & puero-

rum mille ju-

venes.

i Ut est infa-

nior horum.

Hor. Ovid.

Virg. Plin.

k Plin. lib. 36.

x Tacitus 3.

Annal.

a Ovid. 7. met.

E fungis nati

homines ut o-

lim Corinthi

primævi illius

loei ascole. Quia

stolidi & fatui

fungis nati di-

cebantur, idem

& alibi dicas.

b Favian.

Strade de ba-

julis, de mar-

more semiscul-

pti.

c Arianus pe-

riplo maris

Euxini portus

ejus meminit.

d Gillius l. 3.

de Bosphor.

Thoracio & lau-

rus insana que

allata in con-

vivium convi-

vas omnes in-

sania affect.

Guliel. Stueebi-

us comment.

&c.

d Lepidum po-

ema sic inscri-

ptum.

e Stultitiam

simulare non

potes nisi taci-

turnitate.

said it, and thou peradventure as mad to reade it. ^d Felix Platerus is of opinion all Alchemists are mad, out of their wits; ^e Asbæus saith as much of Fiddlers, & *musarum lusciniæ*, ^f Musicians, *omnes tibicines insanunt, ubi semel efflant, avolas illico mens*, in comes musick at one ear, out goes wit at another. Proud and vain glorious persons are certainly mad; and so are ^g lascivious; I can feel their pulses beat hither, horn mad some of them, to let others lie with their wives, and wink at it.

To insist ^h in all particulars, were an Herculean task, to ⁱ reckon up ^k *insanas substructiones, insanos labores, insanum luxum*, mad labors, mad books, endeavors, carriages, grosse ignorance, ridiculous actions; absurd gestures; *insanam gulam, insaniam villarum, insana jurgia*, as Tully terms them, madnesse of villages, stupend structures; as those Egyptian Pyramids, Labyrinths and Sphinges, which a company of crowned asses, *ad ostentationem opum*, vainly built, when neither the Archite& nor King that made them, or to what use and purpose, are yet known: To insist in their hypocrisie, inconstancie, blindness, rashnesse, *dementem temeritas*, fraud, cosenage, malice, anger, impudence, ingratitude, ambition, grosse superstition, *tempora infecta & adulatione sordida*, as in Tiberius times, such base flattery, stupend, parasitical fawning and colloquing, &c. brawles, conflicts, desires, contentions, it would ask an expert *Vesalius* to anatomise every member. Shall I say? *Jupiter* himself, *Apollo*, *Mars*, &c. doted; and monster-conquering *Hercules* that subdued the world, & helped others, could not reliev himself in this, but mad he was at last. And where shall a man walk, converse with whom, in what Province, City, and not meet whith Signior *Deliro*, or *Hercules Furens*, *Manades*, and *Corybantes*? Their speeches say no lesse. ^a *E fungis nati homines*, or else they fetched their pedegree from those that were struck by *Sampson* with the jawbone of an asse. Or from *Dencalion* and *Pyrrha's* stones, for *durum genus sumus*, ^b *marmorei sumus*, we are stony hearted, and savour too much of the stock, as if they had al heard that enchanted horn of *Astolpho* that English Duke in *Ariosto*, which never sounded but all his auditors were mad, & for fear ready to make away themselves; or landed in the mad haven in the *Euxine* sea of *Daphnis insana*, which had a secret quality to dementate; they are a company of giddy-heads, afternoon-men, it is Midfomer moon stil, and the Dogdaies last all the year long, they are all mad. Whom shall I then except? ^c *Vlricus Hustenus* *nemo, nam, nemo omnibus horis sapit, Nemo nascitur sine vitio, Crimine Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo, est ex omni parti beatus, &c.* and therefore *Nicholas Nemo*, or Monsieur No-body shall go free, *Quid veleat nemo, Nemo referre potest*? But whom shall I except in the second place? such as are silent, *vir sapit qui pauca loquitur*, ^e no better way to avoid folly and madnesse, then by taciturnity. Whom in a third? all Senators, Magistrates, for all fortunate men are wise, and conquerors valiant, and so are all great men, *non est bonum ludere cum diis*, they are wise by authority, good by their office and place, *his licet impune peccatos esse*, (some say) we must not speak of them, neither is it fit; *per me sint omnia protinus alba*, I will not think amisse of them. Whom next? Stoicks? *Sapiens Stoicus*; and he alone is subject to no perturbations; as

^f Plutarch

^f Plutarch scoffs at him, he is not vexed with torments, or burnt with fire, foiled by his adversary, sold of his enemy: though he be wrinkled, sand-blinde, toothlesse and deformed; yet he is most beautifull, and like a god, a king in conceit, though not worth a groat. He never dotes, never mad, never sad, drunk, because vertue cannot be taken away, as ^g Zeno holds, by reason of strong apprehension, but he was mad to say so. ^h Anticyra celo huic est opus aut dolabrâ, he had need to be bored, and so had al his fellows, as wise as they would seem to be. Chrysippus himself liberally grants them to be fools as well as others, at certain times, upon some occasions, *amitti virtutē ait per ebrietatem, aut acribilarium morbum*, it may be lost by drunkenness or melancholy, he may be sometimes crazed as well as the rest: ⁱ *ad sumū sapiens nisi quum pituita molesta*. I should here except some Cynicks, Memippus, Diogenes, that Theban Crates; or to descend to these times, that omniscious, only wise fraternity ^k of the *Rosie Crosse*, those great Theologues, Politicians, Philosophers, Physitians, Philologers, Artists, &c. of whom S. Bridget, *Albas Foacchimus*, *Leicenbergius*, and such divine spirits have prophesied, & made promise to the world, if at least there be any such (^l *Henⁱ Neuhusius* makes a doubt of it, ^m *Valentinus Andreas* and others) or an *Elias* artifex their *Theophrastian* master; whom though *Libavius* & many deride and carp at, yet some wil have to be the ⁿ *renewer of all arts & sciences*, reformer of the world, & now living, for so *Johannes Montanus Strigoniensis* that great Patron of *Paracelsus* contends, and certainly avers ^o a most divine man, & the quintessence of wisdom whereforever he is; for he, his fraternity, friends, &c. are all ^p *betrothed to wisdom*, if we may believe their disciples and followers. I must needs except *Lipsius* & the Pope, and expunge their name out of the catalogue of fools. For besides that parasitical testimony of *Doufa*,

*A Sole exoriente Maotidas usq; paludes,
Nemo est qui justo se equiparare queat.*

Lipsius saith of himself, that he was ^q *humani generis quidem pedagogus voce & stylo*, a grand Signior, a Master, a Tutor of us all, and for 13 years he brags, how he sowed wisdom in the Low countries, as *Ammonius* the philosopher sometimes did in *Alexandria*, ^r *cum humanitate literas & sapientiam cum prudentia: antistes sapientia*, he shall be *Sapientū Oētarus*. The Pope is more then a man, as ^s his parats often make him, a demigod, and besides his holinessse cannot erre, in *Cathedrâ* belike: and yet some of them have been Magicians, Hereticks, Atheists, children, and as *Platina* saith of *Iohn 22*. *Et si vir literatus, multa stoliditatem & levitatem præ se ferentia egit, stolidi & socordis vir ingenii*, a scholar sufficient, yet many things he did foolishly, lightly. I can say no more then in particular, but in general terms to the rest, they are all mad, their wits are evaporated, and as *Ariosto* faigns *l. 34*. kept in jars above the Moon.

Some lose their wits with love, some with ambition,

Some following Lords and men of high condition.

Some in fair jewels rich and costly set,

Others in Poetry their wits forget.

Another thinks to be an Alcumist,

Till all be spent, and that his number's mist.

Convict fools they are, mad men upon record; and I am afraid past cure many of them, ^t *crepunt inguina*, the Symptoms are manifest, they are all of *Gotam* parish:

^f Extortus non cruciatur, ambulans non leditur, prostratus in luctu non vincitur; non sit capivus ab hoste venundatus. Et si rugosus, senex edentulus, luscus, deformis, formosus tamen, & deo similis, felix, dives, ex nullius egenus, et si denario non sit dignus. ^g Illū contendunt non injuria affici, non infamia, non inebriari, quia virtus non eripitur ob constantes comprehensiones. Lips. phys. Stoic. lib. 3. diff. 18. ^h Tayreus Hebus epig. 102. l. 9. ⁱ Hor. ^k Fratres sancti. Rosæ crucis. ^l An sint, quales sint, unde nomen illud acceperint. ^m Turri Babel. n Omnia autium & scientiarum inflator. ^o Divinus ille vir auctor notarum, in epist. Rog. Bacon. ed. Hambur. 1608. ^p Sapientia desponsata. ^q Solus hic est sapiens alii volitant velut umbra. ^r In ep. ad Balthas. Moretum. ^s Rejectione ad Patavum. ^t Felinus cum reliquis. ^u Magnum virum sequi est sapere, some think; others despere. Catul.

* Plaut. Menec.

u In Sat. 14.

x Or to send what remains then^a but to send for *Lorarios*, those Officers to carry them all together for company to *Bedlam*, and set *Rablais* to be their phyfician. If any man shall ask in the mean time, who I am that so boldly cen-

sure others, *tu nullane habes vitia* ? have I no faults ? ¹ Yes more then thou hast, whatsoever thou art. *Nos numerus sumus*, I confesse it again,

I am as foolish, as mad as any one.

² *Insanus vobis videor, non deprecor ipse,*
Quo minus insanus,

I do not deny it, *demens de populo dematur*. My comfort is, I have more fellows, and those of excellent note. And though I be not so right, or so discreet as I should be, yet not so mad, so bad neither as thou perhaps takest me to be.

To conclude, this being granted, that all the world is melancholy, or mad, dotes, and every member of it, I have ended my task, and sufficiently illustrated that which I took upon me to demonstrate at first. At this present I have no more to say ; *His sanam mentem Democritus*, I can but with my self, & them a good Phyfician, and all of us a better minde.

And although for the abovenamed reasons, I had a just cause to undertake this subject, to point at these particular species of dotage, that so men might acknowledg their imperfections ; and seek to reform what is amiss, yet I have a more serious intent at this time ; and to omit all impertinent digressions, to say no more of such as are improperly melancholy, or metaphorically mad, lightly mad, or in disposition, as stupid, angry, drunken, silly, sottish, sullen, proud, vain-glorious, ridiculous, beastly, peevish, obstinate, impudent, extravagant, dry, doting, dull, desperate, harebrain, &c. mad, frantick, foolish, heteroclitcs, which no new

^a *Hospitall* can hold, no physick help : my purpose and endeavor is, in the following discourse to anatomize this humor of melancholy, through all his parts and species, as it is an habit, or an ordinary disease, and that philosophically, medicinally, to shew the causes, symptoms, and several cures of it, that it may be the better avoyded. Moved thereunto for the generality of it, and to do good, it being a disease so frequent, as ^b *Mercurialis* observes, in these our dayes ; so often happening, saith ^c *Laurentius*, in our miserable times, as few there are that feel not the smart of it. Of the same minde is *Ælian Montalius*, ^d *Melancton*, and others ; ^e *Julius Caesar Claudius* calls it the fountain of all other diseases, and so common in this crazed age of ours, that scarce one of a thousand is free from it : and that *Splenerick Hypochondriacal* winde especially, which proceeds from the spleen and short ribs. Being then it is a disease so grievous, so common, I know not wherein to do a more generall service, and spend my time better, then to prescribe means how to prevent and cure so universall a malady, an Epidemical disease, that so often, so much crucifies the body and minde.

If I have overshot my self in this, which hath been hitherto said, or that it is, which I am sure some will object, too phantastical, too light and comickall for a Divine, too satyricall for one of my profession, I will presume to answer with ^f *Erasmus*, in like case, Tis not I, but *Democritus*, *Democritus*

a That I mean of *Andr. Vale. Apolog. manip. l. 1. c. 26.*

b *Hec affectio nostris temporibus frequentissima.*

c *Cap. 15. de Mel.*

d *De anima nostro hoc saculo morbus frequentissimus.*

e *Consult. 98. adeo nostris temporibus frequentius ingruit ut nullus fere ab ejus labe immunis reperitur & omnium fere morborum occasio existat.*

f *Mor. Encom. si quis calumniatur levius est quam necet Theologum, aut moralius quam deceat Christianum.*

critus dixit : you must consider what it is to speak in ones own or anothers person, an assumed habit and name; a difference betwixt him that affects or acts a Princes, a Philosophers, a Magistrates, a Fools part, and him that is so indeed; and what liberty those old Satyrists have had, it is a *Cento* collected from others, not I, but they that say it.

§ *Dixero si quid forte jocosus, hoc mihi juris
Cum venia dabis.*

g Hor. Sat. 4. l.
1.

Take heed you mistake me not. If I do a little forget my self, I hope you wil pardon it. And to say truth, why should any man be offended, or take exceptions at it?

— *Licuit, semperque licebit,
Parcere personis, dicere de vitiis.*

It lawful was of old, and still will be,
To speak of vice, but let the name go free :

I hate their vices, not their persons. If any be displeased, or take ought unto himself, let him not expostulate or cavil with him that said it (so did^b *Erasmus* excuse himself to *Dorpius*, *si parva licet componere magnis*) and so do I, but let him be angry with himself, that so betrayed and opened his own faults in applying it to himself: ⁱ If he be guilty and deserve it, let him amend whoever he is, and not be angry. He that hateth correction is a fool, *Prov. 12. 1.* If he be not guilty, it concerns him not; it is not my freeness of speech, but a guilty conscience, a gauled back of his own that makes him winch.

*Suspitione si quis errabit sua,
Et rapiet ad se, quod erit commune omnium,
Stultè nudabit animi conscientiam.*

I deny not this which I have said favors a little of *Democritus*; ^k *Quamvis videntem dicere verum quid vetat*; one may speak in jest, and yet speak truth. It is somewhat tart, I grant it; *acriora ore exim excitant embammata*, as he said, sharp fauces increase appetite,

ⁱ *Nec cibis ipse juvat morsu fraudatus aceti.*

Object then and cavil what thou wilt, I ward all with^m *Democritus* buckle, his medicine shall salve it, strike where thou wilt, and when: *Democritus dixit, Democritus* will answer it. It was written by an idle fellow, at idle times, about our *Saturnalian* or *Dyonisian* feasts, when as he said, *malum libertati periculum est*, servants in old Rome had liberty to say and do what them list. When our country men sacrificed to their goddessⁿ *Vaccina*, and far tipling by their *Vacuna*ll fires, I writ this, and published this ^o *Si quis est qui dictum in se inclementius existimavit esse, sic existimet.* The time, place, persons, and all circumstances apologize for me, and why may I not then be idle with others? speak my minde freely? If you deny me this liberty, upon these presumptions I will take it: I say again, I will take it.

o *Si quis est qui dictum in se inclementius
Existimavit esse, sic existimet.*

If any man take exceptions, let him turn the buckle of his girdle, I care not. I owe thee nothing (Reader) I look for no favor at thy hands, I am independent, I fear not.

No,

h *Epi. ad Dorpium de Maria*,
si quisquam offendatur & sibi vindicet non habet quod expostulet cum eo qui scripsit, ipse si vult, se cum agat injuriam, utpote sui proditor, qui declaravit hoc ad se proprie pertinere.
i Si quis se lesu-
sum clamabit, aut conscientiam prodit suam, aut certe metum Phædr. lib. 3. *Æsop.*
Fab.

k Hor.
l Mart. 1. 7. 22.
m Ut lubet scriat, abstergant hos ictus Democriti phar-
macos.
n Rusticorum dea preesse vacan-
tibz & otiosis putabatur, cui post la-
bores agricola sacrificabat.
o *Plin. l. 3. c. 12.*
Ovid. l. 6. Fast.
*Jam quæ cum sunt antiquæ sacra Vacunæ, Ante Vacuna-
les stant, se-
dentq; focos.*
Rosinus.
o Ter. prol. Eu-
nuch.

No, I recant, I will not, I care, I fear, I confesse my fault, acknowledg a great offence, *motus praeſtat componere fluctus,*

o Ariost. l. 39.
Staf. 58.

I have overſhot my ſelf, I have ſpoken fooliſhly, raſhly, unadviſedly, abſurdly, I have anatomized mine own folly. And now me thinks upon a ſudden I am awaked as it were out of a dream, I have had a raving fit, a phantaſtical fit, ranged up and down, in and out, I have inſulted over moſt kinde of men, abuſed ſome, offended others, wronged my ſelf; and now being recovered, and perceiving mine error, cry with *Orlando*, *Solvite me*, pardon (*o boni*) that which is paſt, and I will make you amends in that which is to come; I promiſe you a more ſober diſcourſe in my following Treatiſe.

p Ut enim ex
ſtudiis gaudiū
ſic ſtudia ex bi-
laritate prove-
niant. Plinius
Maximo ſuo,
ep. lib. 8.
q Annal. 15.
r Sir Francis
Bacon in his
Eſſays, now
Viſcount S.
Albanes.

If through weakneſſe, folly, paſſion,^p diſcontent, ignorance, I have ſaid amiſſe, let it be forgotten and forgiven. I acknowledg that of^q *Tacitus* to be true, *Aſpera facetiae ubi nimis ex vero traxere, acrem ſui memoriam relinquunt*, a bitter jeſt leaves a ſting behind it: and as an honorable man obſerves, *They fear a Satyrists wit, he their memories*. I may juſtly ſuſpect the worſt; and though I hope I have wronged no man, yet in *Medea*s words I will crave pardon,

— *Iſtud jam voce extrema peto,
Ne ſi qua noſter dubius effudit dolor,
Maneant in animo verba, ſed melior tibi
Memoria noſtri ſubeat, hac ira data
Obliterentur*—

And in my laſt words this I do deſire,
That what in paſſion I have ſaid, or ire,
May be forgotten, and a better minde
Be had of us, hereafter as you finde.

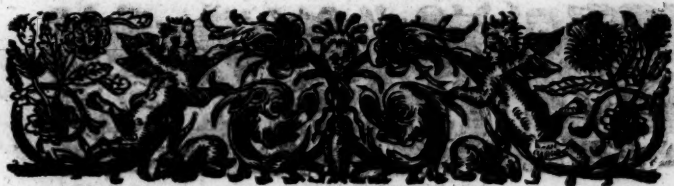
I earneſtly requeſt every private man, as *Scaligen* did *Cardan*, not to take offence. I will conclude in his lines, *Si me cognitum haberes, non ſolum donares nobis has fecetias noſtras, ſed etiam indignum duceres, tam humanum animum, lene ingenium, vel minimam ſuſpicionem deprecari oportere*. If thou kneweſt my^{*} modeſty and ſimplicity, thou woulde eaſily pardon and forgive what is here amiſſe, or by thee miſconceived. If hereafter anatomizing this ſurly humor, my hand ſlip, as an unſkilful prentiſe I launce too deep, and cut through ſkin and al at unawares, make it ſmart, or cut awry, ^r pardon a rude hand, an unſkilfull knife, tis a moſt difficult thing to keep an even tone, a perpetual tenor, and not ſometimes to laſh out; *difficile eſt Satyram non ſcribere*, there be ſo many objects to divert, inward perturbations to moleſt, and the very beſt may ſometimes erre; *aliquando bonus dormitat Homerus*, it is impoſſible not in ſo much to over-ſhoot:

* Quod Pro-
bus Perſii ſic-
ut eos virgi-
nati virecun-
dia Perſium
ſuiſſe dicit, ego,
etc.
† Quas aut in-
curia fudit,
aut humana
parum cavet
natura. Hor.

— *opere in longo ſas eſt obrepere ſomnum.*

† Prolog. quer.
Plant.

But what needs all this? I hope there will no ſuch cauſe of offence be given; if there be, ^r *Nemo aliquid recognoſcat, nos mentimur omnia*. He deny all (my laſt refuge) recant all, renounce all I have ſaid, if any man except, and with as much facility excuſe, as he can accuſe; but I preſume of thy good favor, and gracious acceptance (gentle reader) Out of an aſſured hope and confidence thereof, I will begin.



Lectori male feriato.

TU vero caveſis edico quiſquis es, ne temere ſugilles
Authorem huiſce operis, aut cavillator irrideas. Imo
ne vel ex aliorum cenſura tacite obloquaris (vis dicam
verbo) nequid naſutulus inepte improbes, aut falſo fin-
gas. Nam ſi talis revera ſit, qualem præ ſe fert *Junior*
Democritus, ſeniori *Democrito* ſaltem affinis, aut ejus
Genium vel tantillum ſapiat; actum de te, cenſorem
æque ac delatorem ^aaget econtra (*petulanti ſplene cum ſis*) ſuſſilabit te in
jocos, comminuet in ſales, addo etiam, & deoriſui te ſacrificabit.

Iterum moneo, ne quid cavillere; ne dum *Democritum Junio-rem* con-
viciis infames, aut ignominioſe vituperes, de te non male ſentientem, tu
idem audias ab amico cordato, quod olim vulgus *Abderitanum* ab ^b*Hyp-*
pocrate; concivem bene meritum & popularem ſuum *Democritum*, pro in-
ſano habens. *Ne tu Democrite ſapis, ſtulti autem & inſani Abderite.*

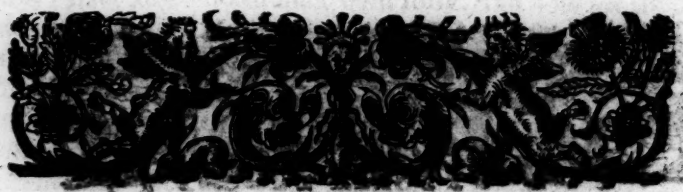
^c*Abderitana pectora plebis habes.*

Hæc te paucis admonitum volo (male feriate Lector) abi.

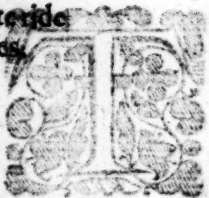
*zium, ſed verum omnium receptaculum deprehendi, ejuſq; ingenium demeratus ſum. Abderitanos vero tanquam non ſanos ac-
cuſavi, veratri potione ipſos potius eguiſſe dicens. c. Mari.*

^a Si me com-
mōrit, melius
non tangere
clamo. Hor.
^b Hippoc. epiſt.
Damageto, ac-
cerſitus ſum ut
Democritum
tanquam inſa-
num curarem,
ſed poſtquam
conveni, non
per Jovem de-
ſipientie nego-





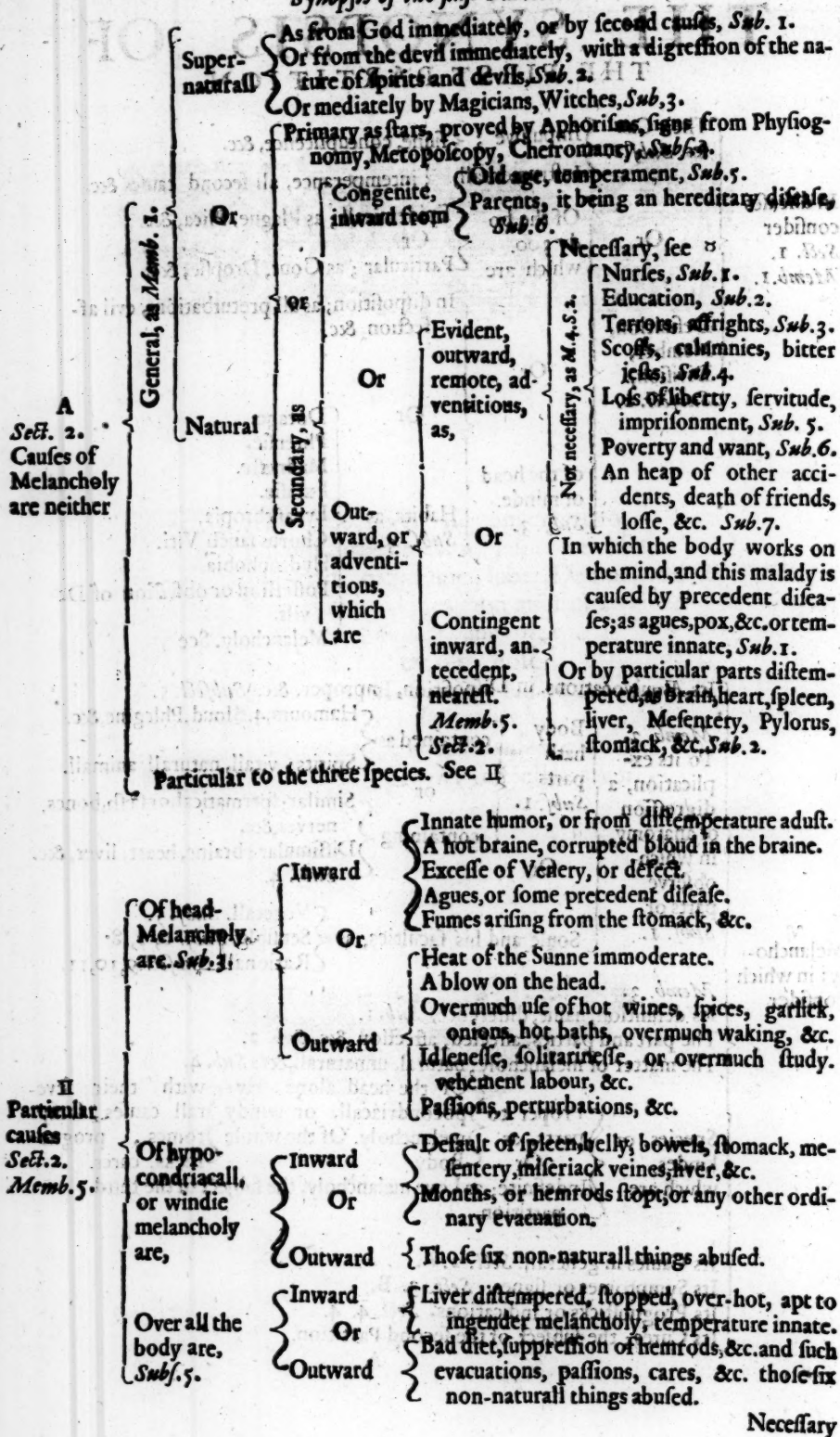
Eracrite ficas, misero sic convenit ævo,
Nil nisi turpe vides, nil nisi triste vides.
Ride etiam, quantumq; lubet, Democrite ride
Non nisi vana vides, non nisi stulta vides.
Is fletu, hic risu modo gaudeat, unus utriq;
Sit licet usq; labor, sit licet usq; dolor.
Nunc opus est (nam totus æheu jam desipit orbis)
Mille Heraclitis, milleq; Democritis.
Nunc opus est (rapta est insania) transcat omnis
Mundus in Anticyras, gramen in Helleborum.



THE SYNOPSIS OF THE FIRST PARTITION.

In diseases consider <i>Sect. 1.</i> <i>Mem. 1.</i>	<p>Their Causes.</p> <p><i>Subs. 1.</i></p> <p>Or</p> <p>Definition, Member, Division.</p> <p><i>Subs. 2.</i></p>	<p>Impulsive ;</p> <p>Instrumentall ;</p> <p>Of the body ;</p> <p>which are</p> <p>Or</p> <p>of the head or minde.</p> <p><i>Subs. 3.</i></p>	<p>hine, concupiscence, &c.</p> <p>intemperance, all second causes, &c.</p> <p>Epidemicall ; as Plague, Mica, &c.</p> <p>Or</p> <p>Particular ; as Gout, Dropsie, &c.</p> <p>In disposition ; as all preturbations, evil affection, &c.</p> <p>Or</p> <p>Dotage.</p> <p>Phrensic.</p> <p>Madnesse.</p> <p>Extasie.</p> <p>Lycanthropia,</p> <p>Chorus sancti Viti.</p> <p>Hydrophobia.</p> <p>Possession or obsession of Devils.</p> <p>Melancholy. See <i>γ</i></p>
<i>γ</i> Melancholy: in which consider	<p><i>Mem. 2.</i></p> <p>To its explication, a digression of anatomy, in which observe parts of</p> <p><i>Subs. 1.</i></p>	<p>Body hath parts</p> <p><i>Subs. 1.</i></p> <p>or</p> <p>containing</p> <p>Or</p> <p>Soule and his faculties, as</p>	<p>Its Equivocations, in Disposition, Improper, &c. <i>Subs. 5.</i></p> <p>Humours, 4. Bloud, Phlegme, &c.</p> <p>Spirits ; vitall, naturall, animall.</p> <p>Similar ; spermatical, or flesh, bones, nerves, &c.</p> <p>Diffimilar ; braine, heart, liver, &c.</p> <p><i>Subs. 4.</i></p> <p>Vegetall. <i>Subs. 5.</i></p> <p>Sensible. <i>Subs. 6, 7, 8.</i></p> <p>Rationall. <i>Subs. 9, 10, 11.</i></p>
	<p><i>Mem. 3.</i></p> <p>Its definition, name, difference, <i>Sub. 1.</i></p> <p>The part and parties, affected, affection, &c. <i>Sub. 2.</i></p> <p>The matter of melancholy, natural, unnaturall, &c. <i>Sub. 4.</i></p> <p>Species, or kinds, which are</p>	<p>Of the head alone, Hy-</p> <p>Proper to</p> <p>parts, as</p> <p>Or</p> <p>Body</p> <p>Indefinite, as Love melancholy, the subject of the third partition.</p>	<p>pocondriacall, or windy</p> <p>melancholy. Of the whole</p> <p>with their severall causes ; symptoms, prognosticks, cures.</p>
	<p>Its Causes in generall. <i>Sect. 2. A.</i></p> <p>Its Symptomes or signes. <i>Sect. 3. B.</i></p> <p>Its Prognosticks or indications. <i>Sect. 4. 4.</i></p> <p>Its Cures ; the subject of the second Partition.</p>		

Synopsis of the first Partition.



Synopsis of the first Partition.

Necessary
causes, as
those six non-
natural things
which are,
Seft. 2. Memb. 2

		Bread, coarse and black, &c.
		Drinks; thick, thin, fowr, &c.
		Wares unclean, milk, oyl, vinegar, wine, spices, &c.
		Parts; heads, feet, entrals, far, bacon, blood, &c.
Diet of feeding in <i>Sub. 3.</i>	Substance	Flesh
		Kinde
		Beef, Pork, Venifon, Harts, Goats, Pigeons, Peacocks, Fen-fowl, &c.
		Of fish; all shell-fish, hard and slimy fish, &c.
		Of herbs; pulse, cabbage, mellons, garlick, onions, &c. &c.
		All roots, raw fruits, hard and windy meats.
	Quality, as in	Preparing, dressing, sharp sauces, salt meats, indurate, sowced, fried, broyled, or made dishes, &c.
	Quantity	Disorder in eating, immoderate eating, or at unseasonable times, & <i>Subsec. 3.</i>
		Customs; delight, appetite, altered, &c. <i>Subf. 3.</i>

Retention and evacuation, *Subf. 4.* } Costiveness, hot baths, sweating, issues stopped, Venus in excess, or in defect, phlebotomy, purging, &c.
 Aire; hot, cold, tempestuous, dark, thick, foggy, moorish, &c. *Subf. 5.*
 Exercise, } Unseasonable, excessive, or defective of body or mind, solitariness, idleness, a
Subf. 6. } life out of action, &c.
 Sleep and waking, unseasonable, inordinate, overmuch, overlittle, &c. *Subf. 7.*

Memb 3. Sect. 2. Passions and perturbations of the minde, Subf. 2. With a digression of the force of imagination. Sec. 2. and division of passions into Sub. 3.

Sorrow, cause and symptome, *Sub. 4.* Fear, cause and symptome, *Sub. 5.* Shame, repulse, disgrace, &c. *Sub. 6.* Envy and malice, *Sub. 7.* Emulation, hatred, faction, desire of revenge, *Sub. 8.* Anger a cause, *Sub. 9.* Discontents, cares, miseries, &c. *Sub. 10.*

Or

Vehement desires ambition, *Sub. 11.* Covetousness, *Sub. 12.* Love of pleasures, gaming in excess, &c. *Sub. 13.* Desire of praise, pride, vain-glory, &c. *Sub. 14.* Love of learning, study in excess, with a digression of the misery of Scholars, and why the Muses are melancholy *Sub. 15.*

Body, as ill digestion, crudity, winde, dry brains, hard belly, thick blood, much waking, heaviness and palpitacion of heart, leaping in many places, &c. *Sub. 1.*

Common to all or most { Fear and sorrow without a just cause, suspicion, jealousy, discontent, solitariness, irksomness, continual cogitations, restless thoughts, vain imaginations, &c. *Subs.* 2.

Celestial influences, as ♄ ♃ ♂ .&c. parts of the body, heart, brain,
liver, spleen, stomach, &c.

Humours } Sanguine are merry still, laughing, pleasant, meditating
on plays, women, musick, &c.
Phlegmatick; slothful, dull, heavy, &c.
Cholerick; furious, impatient, subject to hear and see
strange apparitions, &c.
Black; solitary, sad, they think they are bewitcht, dead, &c.

Or mixt of these four humors aduft, or not aduft, infinitely varied.

Particular to private } Their several customs, conditions, inclinations, discipline, &c.

Continuance of time, as the humor is intended or remitted, &c.

Pleasant at first, hardly discerned; afterwards harsh and intolerable, if inveterate.

Hence some make three degrees,

1. *Falsa cogitatio.*
2. *Cogitata loqui.*
3. *Exrequi loquuntur.*

By fits, or continue, as the object varies, pleasing or displeasing.

Simple, or as it is mixt with other diseases, Apoplexies, Gout, *Caninus appetitus*, &c. so the symptoms are various.

Symptomes of the first Partition.

Particular symptomes to the three distinct spe- cies. <i>Señ 3.</i> <i>Memb. 2.</i>	Head-melancholy. <i>Sub. 1.</i>	In body	Headach, binding, heaviness, vertigo, lightness, ringing of the ears, much waking, fixed eyes, high colour, red eyes, hard belly, dry body, no great sign of melancholy in the other parts.
		Or	
		In mind	Continual fear, sorrow, suspicion, discontent, superfluous cares, solicitude, anxiety, perpetual cogitation of such toys they are possessed with, thoughts like dreams, &c.
	Hypochondriacal or windie melancholy. <i>Sub. 2.</i>	In body	Winde, rumbling in the guts, belly-ake, heat in the bowels, convulsions, crudities, short winde, sower and sharp belchings, cold sweat, pain in the left side, suffocation, palpitation, heaviness of the heart, ringing in the ears, much spittle, and moist, &c.
		Or	
		In mind	Fearful, sad; suspicious, discontent, anxiety, &c. Lascivious by reason of much winde, troublesome dreams, affected by fits, &c.
	Over all the body. <i>Sub. 3.</i>	In body	Black, most part lean, broad veins, grosse, thick blood, their hemroids commonly stopped, &c.
		Or	
		In mind	Fearful, sad, solitary, hate light, averse from company, fearful dreams, &c.

Symptoms of Nuns, Maids, and widows melancholy, in body and minde, &c.

A reason of these symptome. *Memb. 3.*

Why they are so fearful, sad, suspicious without a cause, why solitary, why melancholy men are witty, why they suppose they hear and see strange voices, visions, apparitions.

Why they prophetic, and speak strange languages, whence comes their crudity, rumbling, convulsions, cold sweat, heaviness of heart, palpitation, cardiaca, fearful dreams, much waking, prodigious phantasies.

Morphew, Scabs, Itch, Breaking out, &c.

Black Jandise.

Tending to good, as

If the Hemroids voluntarily open.

If varices appear.

Leanness, driness, hollow-eyed, &c.

Inveterate melancholy is incurable.

Tending to evil, as

If cold, it degenerates often into Epilepsie, Apoplexy, dotage, or into blindness.

If hot, into madness, despair, and violent death.

Prognosticks of melancholy. *Señ. 4.*

Corollaries and questions.

The grievousness of this above all other diseases.

The diseases of the minde are more grievous then those of the body.

Whether it be lawful in this case of melancholy, for a man to offer violence to himself. *Neg.*

How a melancholy or mad man offering violence to himself, is to be censured.

THE FIRST PARTITION.

SECTION.
THE FIRST MEMBER.
SUBSECTION.

*Mans Excellency, Fall, Miseries, Infirmities;
The causes of them.*



MAN, the most excellent and noble creature of the World, the principal and mighty work of God, wonder of Nature, as Zoroastes calls him; audacious nature's miraculum, the^a marvel of marvels, as Plato, the^b Abridgement and Epitome of the World, as Pliny; Microcosmus, a little world, a model of the world, Sovereign Lord of the Earth, Viceroy of the World, sole Commander and Governor of all the Creatures in it: to whose Empire they are subject in particular, and yield obedience; far surpassing all the rest, not in body only, but in soul; ^cImaginis Imago, created to Gods own Image, to that immortal and incorporeal substance, with all the faculties and powers belonging unto it; was at first pure, divine, perfect, happy, ^dCreated after God in true holiness and righteousness; Deo congruens, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorify him, to do his will,

Vt diis consimiles parturiat deos.

(as an old Poet saith) to propagate the Church. But this most noble creature, *Hæu tristis, & lachrymosa commutatio* (^eone exclaims) O pitiful change! is fallen from that he was, and forfeited his estate, become miserabilis homuncio, a castaway, a caitiff, one of the most miserable creatures of the world, if he be considered in his own nature, an unregenerate man, and so much obscured by his fall (that some few reliques excepted) he is inferior to a beast, *Man in honor that understandeth not, is like unto beasts that perish*, so David esteems him: a monster by stupend Metamorphosis,

2

k *Lascivus superat equum, impudens aca-nem, est vul-pem, furore le-onem.* Chrys. 23.
Gen.
l Gen. 3. 13.
m Eccles. 4. 1.
2, 3, 4, 5, 8.
A description of melancholy.
Impulsive
cause of many
misery and in-firmities.
n Gen. 3. 17.
o *Ille cadens tegmen mani-bus deussit, & una Perniciem immisit miseris mortalibus a-tram.* Hesiod. 1.
oper.
p Hom. 3. ad pop. Antioch.
q Psal. 107. 17.
r Pro. 1. 27.
s *Quod autem exiguus bella cotulans, quod sterilitas & famem sollicitudinem cumulent, quod sevientibus morbis va-litudo frangitur, quod hu-manum genus luis populatione vastatur, ob peccatum om-nia.* Cypri.
t *Si raro desuper pluvia descendat, si terra siccus pulvis, squalleat, si rix-jeiunas & pal-lidas herbas steritis gleba producat, si turbo vineam delubret.* Cypri.
u Mat. 14. 3.
x Philostratus lib. 8. vit. Apollonii. Injustitiam ejus, & sceleratas nuptias, & cetera que prater rationem fecerat, morborum causas dixit.

phosis, ^ka fox, a dog, a hog, what not? *Quantum mutatus ab illo?* How much altered from that he was, before blest and happy, now miserable and accursed; ^lHe must eat his meat in sorrow, subject to death and all manner of infirmities, all kinde of calamities ^mGreat travel is created for all men, and an heavy yoke on the sons of Adam, from they day that they go out of their mothers womb, unto that day they return to the mother of all things. Namely their thoughts, and fear of their hearts, and their imagination of things they wait for, and the day of death. From him that sitteth in the glorious throne, to him that sitteth beneath in the earth and ashes, From him that is clothed in blue silk, and weareth a Crown, to him that is clothed in simple linnen. Wrath, envy, trouble, and unquietnesse, and fear of death, and rigor, and strife, and such things come to both man and beast, but sevenfold to the ungodly. All this befalls him in this life, and peradventure eternal misery in the life to come.

The impulsive cause of these miseries in man, this privation or destruction of Gods image, the cause of death & diseases, of all temporal and eternal punishments, was the sin of our first parent Adam, ⁿin eating of the forbidden fruit, by the devils instigation and allurements. His disobedience, pride, ambition, intemperance, incredulity, curiosity, from whence proceeded original sin, and that general corruption of mankind, as from a fountain flowed all bad inclinations, and actual transgressions, which cause our several calamities inflicted upon us for our sins. And this belike is that which our fabulous Poets have shadowed unto us in the tale of ^oPandora's box, which being opened through her curiosity, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying sins of ours, which pull these several plagues & miseries upon our heads. For *Vbi peccatum, ibi procella*, 35 ^pChrysostom well observes. ^qFools by reason of their transgression, and because of their iniquities are afflicted. Fear cometh like sudden desolation, and destruction like a whirlwinde, affliction and anguish, because they did not fear God, ^rAre you shaken with wars? as Cyprian well urgeth to Demetrius, are you molested with dearth and famine? is your health crushed with raging diseases? is mankind generally tormented with Epidemicall maladies? tis all for your sins, Hag. 1. 9, 10. Amos 1. 7. God is angry, punisheth, and threatneth, because of their obstinacy and stubbornnesse, they will not turn unto him, *If the earth be barren then for want of rain, if dry and squalid, it yield no fruit, if your fountains be dried up, your wine, corn, and oyl blasted, if the air be corrupted, and men troubled with diseases, tis by reason of their sins*: which like the blood of Abel cry loud to heaven for vengeance, Lam. 5. 15. *That we have sinned, therefore our hearts are heavy, Isa. 59. 11, 12. We roar like Bears, and mourn like Doves, and want health, &c. for our sins and trespasses.* But this we cannot endure to hear, or to take notice of, 1er. 2. 30. *We are smitten in vain, & receive no correction, and cap. 5. 3. Thou hast stricken them, but they have not sorrowed, they have refused to receive correction, they have not returned. Pestilence he hath sent, but they have not turned to him, Amos 4.* ^sHerod could not abide John Baptist, nor ^tDomitian endure Apollonius to tell the causes of the plague at Ephesus, his injustice, incest, adultery, and the like.

To

To punish therefore this blindness and obstinacy of ours, as a concomitant cause, & principal agent, is Gods just judgement, in bringing these calamities upon us, to chastise us, I say for our sinnes, and to satisfie Gods wrath. For the law requires obedience or punishment, as you may read at large, *Dent. 28. 15. If they will not obey the Lord, and keep his Commandments and ordinances, then all these curses shall come upon them. Cursed in the towne and in the field, &c. Cursed in the fruit of the body, &c. The Lord shall send thee trouble and shame, because of thy wickednesse. And a little after, The Lord shall smite thee with the botch of Egypt, and with emroids, and scab, and itch, and thou canst not be healed. With madnesse, blindness, and astonishing of heart.* This Paul seconds, *Rom. 2. 9. Tribulation and anguish on the soul of every man that doth evil.* Or else these chastisements are inflicted upon us for our humiliation, to exercise and try our patience here in this life to bring us home, to make us to know God our selves, to informe and teach us wisdom. *Therefore is my people gone into captivity, because they had no knowledge, therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them.* He is desirous of our salvation, *Nostre salutis avidus*, saith *Lemnius*, and for that cause puls us by the eare many times, to put us in minde of our duties: *That they which erred might have understanding,* (as *Isay* speaks *29. 21.*) and so to be reformed: *I am afflicted, and at the point of death,* so *David* confesseth of himself, *Psal. 88. 15. v. 9. Mine eyes are sorrowfull through mine affliction.* And that made him turne unto God. *Great Alexander* in the midst of all his prosperity, by a company of parasites deified, and now made a God, when he saw one of his wounds bleed, remembered that he was but a man, and remitted of his pride. *In morbo recolligit se animus*, as *Pliny* well perceived, *In sickness the minde reflects upon it self, with judgement surveys it selfe, and abhorres its former courses,* inso much that he concludes to his friend *Marius*, *that it were the period of all Philosophy, if we could so continue sound, or perform but a part of that which we promised to doe, being sick. Who so is wise then, will consider these things,* as *David* did (*Psal. 144. verse last*) And whatsoever fortune befall him, make use of it. If he be in sorrow, need, sickness, or any other adversity, seriously to recount with himself, why this or that malady, misery, this or that incurable disease is inflicted upon him; it may be for his good, *hic expedit*, as *Peter* said of his daughters ague. Bodily sickness is for his soules health, *perrisset nisi perrisset*, had he not been visited, he had utterly perished; for *the Lord correcteth him whom he loveth, even as a father doth his childe in whom he delighteth.* If he be safe and sound on the other side, and free from all manner of infirmity; *h & cui*

Gratia, forma, valetudo contingat abunde

Et mundus victus, non deficiente crumena.

And that he have grace, beauty, favour, health,

A cleanly diet, and abound in wealth.

Yet in the midst of his prosperity, let him remember that caveat of *Moses*, *Beware that he do not forget the Lord his God; that he be not puffed up, but acknowledge them to be his good gifts and benefits, and the more he hath, to be more thankful,* (as *Agapetianus* adviseth) and use them aright,

Now the instrumental causes of these our infirmities, are as diverse, as the infir-

y 16.

z 18.

a 20.

b Verse 17.

c 28.

Deus quos diligit, castigat.

difa. 5. 13.

Verse 15.

e Nostre salutis avidus continenter aures vellicat, ac calamitate subinde nos exercet. *Levinus Lemm. 2. c. 29. de occultat. mir.*

* Vexatio dat intellectum.

Isay 28. 19.

f Lib. 7. Cum

judicio, mores

& facta recog-

noscat & se in-

tuetur. Dum

fero languorem,

fero religionis

amorem: Ex-

pers languoris

non sum memor

bujus amoris.

g Summum esse

totius Philoso-

phiæ, ut tales

esse perseveremus,

quales nos

sunt ut esse in-

firmi profici-

mur.

h Petrarch.

i Prov. 3. 12.

k Hor. Epist.

lib. 1. 4.

l Deut. 8. 11.

Qui stat vide-

at ne cadat.

* Quanto ma-

joribus benefi-

ciis a Deo cu-

mularur, tanto

obligatiorem

se debitorum

salari.

4
Instrumental
causes of our
infirmities.

infirmities themselves; Stars, heavens, elements, &c. And all those creatures which God hath made, are armed against sinners. They were indeed once good in themselves, & that they are now many of them pernicious unto us, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent *Adam*, they have been changed, the earth accursed, the influence of Stars altered, the four Elements, Beasts, Birds, Plants, are now ready to offend us. *The principall things for the use of man, are Water, Fire, Iron, Salt, Meale, Wheat, Honey, Milk, Oyle, Wine, Clothing, good to the godly, to the sinners turned to evil, Eccles. 39. 26. Fire, and Haile, and Famine, and Death, all these are created for vengeance, Eccles. 39. 29.* The Heavens threaten us with their Comets, Stars, Planets, with their great conjunctions, Eclipses, Oppositions, Quartiles, and such unfriendly Aspects. The Air with his Meteors, Thunder and Lightning, intemperate heat & cold, mighty winds, tempests, unseasonable weather, from which proceed death, famine, plague, and all sorts of Epidemical diseases, consuming infinite myriads of men. At *Cayro* in *Egypt*, every third year, (as it is related by *Beterus*, and others) 300000. dye of the plague; and 200000. in *Constantinople*, every fift or seventh at the utmost. How doth the Earth terrifie and oppress us with terrible Earthquakes, which are most frequent in *Chinas*, *Japan*, and those *Basteme* Climes, swallowing up sometimes six Cities at once. How doth the water rage with his inundations, irruptions, flinging down Townes, Cities, Villages, Bridges, &c. besides shipwracks; whole Hands are sometimes suddenly overwhelmed with all their inhabitants in *Zeland*, *Holland*, and many parts of the Continent drowned, as the *Lake Erne* in *Ireland*. *Nihilque prius arcium cadavera Patenti cernimus freto.* In the *Fennes of Freekland* 1230. by reason of tempests, the Sea drowned *multa hominum millia, & jumenta sine numero*, all the country almost, men and cattle in it. How doth the Fire rage, that merciless Element, consuming in an instant whole Cities? What towne of any antiquity or note, hath not been once, again and again, by the fury of this merciless element, defaced, ruined, and left desolate? In a word,

Buchanan.
Rapish.

*Ignis pepercit, unda mergit, aëris,
vis pestilentis aequori creptum necat;
Bello superstes, tabidus morbo perit.*

Whom Fire spares, Sea doth drowne; whom Sea,
Pestilent Ayre doth send to clay,
Whom War scapes, sicknesse takes away.

To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolves, Beares, &c. Some with hooves, horns, tuskes, teeth, nailes: How many noxious Serpents and venomous creatures, ready to offend us with stings, breath, sight, or quite kill us? How many pernicious fishes, plants, gummes, fruits, seeds, flowers, &c. could I reckon up on a sudden, which by their very smell many of them, touch, taste, cause some grievous malady, if not death it self? Some make mention of a thousand severall poysons; but these are but trifles in respect. The greatest enemy to man, is man, who by the Devils instigation, is still ready to do mischief; his own executioner, a Wolfe, a Devil to himself, and others. We are all brethren in *Christ*; or at least should be, members of one body, servants of one Lord,

and

*Homo homini
lupus, homo ho-
mini demon*

and yet no fiend can so torment, insult over, tyrannize, vex, as one man doth another. Let me not fall therefore, (saith *David*, when wars, plague, famine were offered) into the hands of men, mercilefs, and wicked men :

5

*Vix sunt homines hoc nomine digni,
Quamque lupi, seve plus feriatque habent.*

*Ovid de Trist.
l. 5. Eleg. 7.*

We can most part foresee these Epidemicall diseases, and likely avoid them; Dearth, tempests, plagues, our Astrologers foretel us, Earth-quakes, inundations, ruines of houses, consuming fires, come by little and little, or make some noise before-hand; but the knaveries, impostures, injuries, and villanies of men no art can avoid. We can keep our professed enemies from our cities, by gates, walls and towers, defend our selves from theeves, and robbers by watchfulnesse and weapons; but this malice of men, and their pernicious endeavours, no caution can divert, no vigilancy foresee, We have so many secret plots and devices to mischief one another.

Sometimes by the Devils help, as Magicians, Witches: sometimes by impostures, mixtures, poysons, stratagems, single combats, wars, we hack and hew, as if we were *ad internecionem nati*, like *Cadmus* souldiers borne to consume one another. 'Tis an ordinary thing to read of a hundred and

Miscell. aconita noverca.

two hundred thousand men slain in a battle. Besides all manner of tortures, brasen bulls, racks, wheels, strappadoes, gunnes, engines, &c. *Ad unum corpus humanum supplicia plura, quam membra* : We have invented more

*Lib. 2. Epist. 2.
ad Donatum.*

torturing instruments, then there be severall members in a mans body, as *Cyprian* well observes. To come nearer yet, our own parents by their offences, indiscretion and intemperance, are our mortall enemies. *The Fathers have eaten sowre grapes, and the childrens teeth are set on edge*. They cause our grieve many times, and put upon us hereditary diseases, inevitable infirmities : They torment us, and we are ready to injure our posterity ;

Ezech. 18. 2.

— *"mox daturi progeniem vitiosorem*, and the latter end of the world, as *Paul* foretold, is still like to be worst. We are thus bad by nature, bad by

*Hor. l. 3. Od. 6.
x 2 Tim. 3. 2.*

kinde, but farre worse by art, every man the greatest enemy unto himself.

We study many times to undo our selves, abusing those good gifts which God hath bestowed upon us, Health, Wealth, Strength, Wit, Learning, Art, Memory to our own destruction, *Perditio tua ex te*. As *Ludas Maccabeus*

*Ezech. 18. 31.
21 Macc. 3. 12*

killed *Apollonius* with his owne weapons, we arme our selves to our own overthrowes; and use Reason, Art, Judgement, all that should help us, as so many instruments to undo us. *Hector* gave *Ajax* a sword, which so long as he fought against enemies, served for his help and defence; but after he began to hurt harmlesse creatures with it, turned to his own hurtlesse, bowels. Those excellent meanes, God hath bestowed on us, well imployed, cannot but much availe us; but if otherwise perverted, they ruine & confound us: and so by reason of our indiscretion and weakness, they commonly do : we have too many instances. This *S. Austin* acknowledgeth of himself in his humble confessions, *promptnesse of Wit, Memory, Eloquence, they were Gods good gifts, but he did not use them to his glory*. If you will particularly know how, and by what meanes, consult Physicians, & they will tell you, that it is in offending in some of those six non-natural things, of which I shall after dilate more at large; they are the causes of our infirmities, our surfeiting, and drunkenness, our immoderate insatiable lust, and prodigious

*2 Part. 1. Sec. 2
Memb. 1.*

gious

6

b Nequitia est
que te non
finet esse senem.

c Homer. Iliad.

d Intemperan-
tia, luxus, in-
glurries, & in-
finita hujusmo-
di flagitia, que
divinas penas
merentur,
Crato.

gious riot. *Plures crapula, quam gladius*, is a true saying, the board consumes more then the sword. Our intemperance it is, that pulls so many severall incurable diseases upon our heads, that hastens ^b old age, perverts our temperature, & brings upon us sudden death. And last of all, that which crucifies us most, is our own folly, madnesse, (*quos Iupiter perdit, dementat*; by subtraction of his assisting grace God permits it) weaknesse, want of government, our facility and pronenesse in yeelding to severall lusts, in giving way to every passion and perturbation of the minde: by which meanes we metamorphize our selves, and degenerate into beasts. All which that Prince of Poets observed of *Agamemnon*, that when he was well pleased, and could moderate his passion, he was — *os oculosq; Jovi par*: like *Jupiter* in feature, *Mars* in valour, *Pallas* in wisdom, another God; but when he became angry, he was a Lyon, a Tiger, a Dogge, &c. there appeared no signe or likeness of *Iupiter* in him; so we, as long as we are ruled by reason, correct our inordinate appetite, and conforme our selves to Gods word, are as so many living Saints: but if we give reines to Lust, Anger, Ambition, Pride; and follow our own wayes, we degenerate into beasts, transforme our selves, overthrow our constitutions, ^a provoke God to anger, and heap upon us this of *Melancholy*, and all kinds of incurable diseases, as a just and deserved punishment of our sinnes.

SUBSEC. 2.

The { Definition
Number } of Diseases.
Division }

e Fern. Path.
l. 1. c. 1. Morbus
est affectus con-
tra naturam
corpori insides.
f Fusch. Infit.
l. 3. Sect. 1. c. 3.
a quo primum
vitiatur actio.
g Dissolutio
se deus in cor-
pore, ut sanitas
est consumma-
tio.

h Lib. 4 cap. 2.
Morbus est ha-
bitus contra na-
turam, qui usu
ejus, &c.

Number of
diseases.

i Cap. 11. lib. 7.
* Horat.

No man free
from some dis-
ease or other.

k Cap. 30 lib. 7.

Centū et quinq;
vixit annos sine
ullo incommo-
do.



What a Disease is, almost every Physician defines. *Fernelius* call-
eth it an Affection of the body, contrary to Nature. ^f *Fuschius* and
Crato an hinderance, hurt, or alteration of any action of the body, or
part of it. ^g *Thelosanus*, a dissolution of that league which is between
body and soule, and a perturbation of it: as health the perfection, and
makes to the preservation of it. ^h *Labeo* in *Agellius*, an ill habit of the body, op-
posite to nature, hindering the use of it. Others otherwise. all to this effect.
How many diseases there are, is a question not yet determined; *Pliny* rec-
kons up 300. from the crown of the head, to the sole of the foot: elsewhere
he saith, *morborum infinita multitudo*, their number is infinite. Howsoever it
was in those times, it boots not; in our daies I am sure the number is much
augmented: — ** macies, & nova febrim.*

Terris incubuit cohors.

For besides many Epi-
demical diseases unheard of, and altogether unknown to *Galen* and *Hippo-
crates*, as *Scorbutum*, *Small pox*, *Plica*, *Sweating sickness*, *Morbus Gallicus*, &c.
We have many proper and peculiar almost to every part. No man amongst
us so sound, of so good a constitution, that hath not some impediment of
Body or Minde. *Quisque suos patimur manes*, we have all our infirmities,
first or last, more or lesse. There will be peradventure in an age, or one of a
thousand, like *Zenophilus* the Musician in ^k *Pliny*, that may happely live
105. yeares without any manner of impediment; *A Pollio Romulus*, that can
pre-

preserve himself^m with wine and oyle; A man as fortunate as *Q. Metallus*, of whom *Valerius* so much brags; A man as healthful as *Otto Herwardus*, a Senator of *Ausborow* in *Germany*, whom *Leovinus* the *Abrologer* brings in for an example and instance of certainty in his art; who because he had the significators in his geniture fortunate, and free from the hostile aspects of *Jupiter* and *Mars*, being a very cold man, could not remember that ever he was sick. *Paracelsus* may bragge, that he could make a man live 400 years or more, if he might bring him up from his infancy, and diet him as he list; and some Physicians hold, that there is no certaine period of mans life, but it may fill by temperance and physick be prolonged. We finde in the meane time, by common experience, that no man can escape, but that of *Hesiod* is true:

*Πῶς ἄνθρωπος γὰρ ἀνθρώπων, ὅστις ἐσθλὸς ἦν,
Νέοιός ἐστι καὶ ἐν ἡλικίᾳ, καὶ ἐν ἡλικίᾳ
Ἀνθρώπων ποιεῖται.*

Th' earth's full of maladies, and full the sea,
Which set upon us both by night and day.

If you require a more exact division of these ordinary Diseases which are incident to men, I refer you to Physicians, they will tell you of *Acute* and *Chronick*, *First* and *Secondary*, *Lethales*, *Salutares*, *Errant*, *Fixed*, *Simple*, *Compound*, *Connexed*, or *Consequent*, belonging to parts or the whole, in *Habit* or in *Disposition*, &c. My division at this time (as most befitting my purpose) shall be into those of the Body and Minde. For them of the Body, a brieft Catalogue of which *Fuchius* hath made, *Institut lib. 3. sect. 1. cap. 11.* I refer you to the voluminous Tomes of *Galen*, *Arctens*, *Rhasis*, *Avicenna*, *Alexander*, *Paulus Aetius*, *Gordonerius*: And those exact Neotericks, *Savonarola*, *Capivaccius*, *Donatus Altomarus*, *Hercules de Saxonia*, *Mercurialis*, *Victorius Faventinus*, *Wecker*, *Piso*, &c. that have methodically and elaborately written of them all. Those of the minde and Head I will briefly handle, and apart.

SURSEC. 3.

Division of the diseases of the Head.



Hese Diseases of the Minde, forasmuch as they have their chiefe seat and organs in the head, which are commonly repeated amongst the diseases of the head which are divers, and vary much according to their site. For in the head, as there be several parts, so there be divers grievances, which according to that division of *Hearnius*, (which

he takes out of *Arculanus*) are inward or outward (to omit all others which pertaine to Eyes & Eares, Nostrils, Gums, Teeth, Mouth, Palate, Tongue, Wesel, Chops, Face, &c.) belonging properly to the brain, as baldness, falling of haire, surfaire, lice, &c. Inward belonging to the skins next to the Brain, called *dura* and *pia mater*, as all head-aches, &c. or to the Ventricles, Caules, Kels, Tunicles, Creeks, and parts of it, and their passions, as *Caro*, *Vertigo*, *Incubus*, *Apoplexie*, *Falling sickness*. The diseases of the Nerves, *Crampes*, *Stupor*, *Convulsion*, *Tremor*, *Palsie*: or belonging to the excrements of the brain, *Catarrhes*, *Sneezing*, *Rheumes*, *Distillations*: or else

those

7
in Intus musco,
foras oleo.
o Exempla ge-
nitur. profana
Epheuer. cap.
de infirmitat.
o Qui, quoad
pueritia ulti-
mam memori-
am recordari
potest non me-
minis se agro-
rum decubuisse.
p Lib. de vita
longa.
r Oper. & dies.

Division of
Diseases.
(See *Fernandus*
Pathol. lib. 1. cap.
9. 10. 11. 12.
Fuchius instit.
1. 3. sect. 1. c. 7.
Wecker. Syn.

r Praefat de
morbo capiti.
in capite ut va-
ria habent
partes, ita va-
ria quae ibi
eveniunt.
u Of which
reade *Hearnius*
in *Montanum*
lib. de morbo
Quercetani, *La-*
son Praefatis,
&c.

8

those that pertaine to the substance of the brain it self, in which are conceived, *Frensie*, *Lethargie*, *Melancholy*, *madness*, *weake memory*, *Sopor*, or *Coma*, *Vigilia* & *vigil Coma*. Out of these again I will single such as properly belong to the *Phantase*, or *Imagination*, or *Reason* it self, which *Laurentius* calls the diseases of the minde, & *Hildisheim*, *morbos Imaginationis*, aut *Rationis lese*, which are three or four in number, *Frensie*, *Madness*, *Melancholy*, *Dotage* & their kindes: as *Hydrophobia*, *Lycanthropia*, *Chorus sancti Viti*, morbi *demoniaci*: which I will briefly touch and point at, insisting especially in this of *Melancholy*, as more eminent then the rest, and that through all his kinds, causes, symptomes, prognosticks, cures: As *Lonicerus* hath done de *Apoplexia*, and many other of such particular diseases. Not that I finde fault with those which have written of this subject before, as *Iason Pratensis*, *Laurentius*, *Montalius*, *T. Bright*, &c. they have done very well in their severall kinds & methods; yet that which one omits, another may happely see; that which one contracts, another may enlarge. To conclude with *Scribanus*, that which they had neglected, or perfunctorily handled, we may more thoroughly examine; that which is obscurely delivered in them, may be perspicuously dilated and amplified by us: and so made more familiar and easie for every mans capacity, and the common good, which is the chief end of my Discourse.

y Cap. 2. de Physiologia sagarum: Quod alii minus recte fortasse dixerint, nos examinare, melius dijudicare, corrigere studuimus.

SUBSEC. 4.

Dotage, *Phrensie*, *Madness*, *Hydrophobia*, *Lycanthropia*, *Chorus sancti Viti*, *Extasis*.

Delirium Dotage.

2. Cap. 4. de mor. a Art. med. c. 7.



Dotage, *Fatuity*, or *Polly*, is a common name to all the following Species, as some will have it. *Laurentius* and *Altomarus* comprehended *Madness*, *Melancholy*, and the rest under this name, and call it the *summum genus* of them all. If it be distinguished from them, it is *naturall* or *ingenite*, which

comes by some defect of the organs, and over-much brain, as we see in our common fooles; and is for the most part intended or remitted in particular men, and thereupon some are wiser then other: or else it is *acquisite*, an appendix or symptome of some other disease, which comes or goes; or if it continue, a signe of *Melancholy* it self.

Phrensie

Phrenitis, which the Greeks derive from the word *φρεν*, is a Disease of the Minde, with a continual *Madness* or *Dotage*, which hath an acute feaver annexed, or else an inflammation of the Brain, or the Membranes or Kels of it, with an acute feaver, which causeth *Madness* and *Dotage*. It differs from *Melancholy* and *Madness*, because their dotage is without an ague: this continual, with waking, or Memory decayed, &c. *Melancholy* is most part silent, this clamorous; and many such like differences are assigned by Physicians.

Madness.

b Plevig. medic. uno complexu perfringunt hos duas morbos, quod ex eadem causa oriuntur, quod magnitudine et modo solum distent, et alter gradus ad alterum existat. Iason Pratensis.

Madness, *Frensie*, and *Melancholy* are confounded by *Celsus*, and many Writers; others leave out *Frensie*, and make *Madness* and *Melancholy* but one disease, which *Iason Pratensis* especially labours, and that they differ only *secundum majus* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intenso* & *remisso*

misso

missa gradu, saith *Gordonius*, as the humor is intended or remitted. Of the same minde is *Alexand. Alexander Tertullianus, Guainerius, Saccharola, Heurnius*; and *Galen* himself writes promiscuously of them both by reason of their affinity: but most of our *notericks* do handle them apart, whom I will follow in this Treatise. *Madness* is therefore defined to be a vehement *Dorage*, or raving without a Fever, far more violent then *Melancholy*, full of anger and clamor, horrible looks, actions, gestures, troubling the patients with far greater vehemency both of body and minde, without all fear and sorrow, with such impetuous force & boldness, that sometimes three or four men cannot hold them. Differing only in this from *Phrensie*, that it is without a Fever, and their memory is most part better. It hath the same causes as the other, as *Cholerick*, & blood increased, Brains inflamed, &c. *Frascatorius* adds, a due time, and full age to this definition, to distinguish it from children, and will have it confirmed Impotency, to separate it from such as accidentally come *Exogog* again, as by taking *Hellbane, Nightshade, Wine, &c.* Of this fury there be divers kinds; *Extasis*, which is familiar with some persons, as *Cicero* saith of himself, he could be in one when he list, in which the *Indians* priests deliver their Oracles, & the witches in *Lapland*, as *Olaus Magnus* writeth, l. 3. cap. 18. *Extasi omnia predicere*, answer all questions in an Extasis you will ask; what your friends do, where they are, how they fare, &c. The other species of this fury are *Enthusiasmes, Revelations, and Visions*, so often mentioned by *Gregory* and *Beda* in their works; Obsession or possession of devils, *Sibylline Prophets*, and *Poetical Furies*, such as come by eating noxious Herbs, *Tarantulas*, singing, &c. which some reduce to this. The most known are these, *Lycanthropia, Hydrophobia, Chorus sancti Viti*.

Lycanthropia, which *Avicenna* calls *Cucubuth*, others *Lupinum insaniam*, or Wolf-madness, when men run howling about graves and fields in the night, and will not be perswaded but that they are Wolves, or some such beasts. *Ætius* and *Paulus* call it a kinde of *Melancholy*, but I should rather refer it to *Madness*, as most do. Some make a doubt of it whether there be any such disease. *Donatus Altomari* saith, that he saw two of them in his time. *Wierus* tells a story of such a one at *Padua* 1541. that would not believe to the contrary, but that he was a Wolf. He hath another instance of a Spaniard, who thought himself a Beare. *Forestus* confirms as much by many examples, one amongst the rest of which he was an eye-witness, at *Almaer* in *Holland*, a poor Husbandman that stil hunted about graves, & kept in Churchyards, of a pale, black, ugly, & fearful look. Such belike or little better, where King *Prætorius* daughters, that thought themselves kine. And *Nehusbadnezar* in *Daniel*, as some interpreters hold, was only troubled with this kinde of Madness. This disease perhaps gave occasion to that bold assertion of *Pliny*, some men were turned into wolves in his time, and from wolves to men again; and to that fable of *Pausanias*, of a man that was ten years a Wolf; & afterwards turned to his former shape: to *Ovids* tale of *Lycan*, &c. He that is desirous to hear of this Disease, or more examples, let him read *Austin* in his 18. book de Civitate Dei, cap. 5. *Mizaldus* cent. 5. 77. *Sckenkius* lib. 1. *Hildebrand* spitel. 2. de Mania. *Forestus* lib. 10. de morbis cerebri. *Olaus Magnus*, *Vincencius Bellarminus*;

c Lib. Med.
d Pars morbe
mibi videtur.
e Infans est,
qui stare debi-
tæ rem pore
debito per se
non movetur.
fugam ut vini so-
lani. Hyofcy-
mi, sed compr-
matam habet
impotentiam
bene operandi
circa intelle-
ctum. lib. 2. de
intellectione.
Of which
read *Felix*
Plater cap. 3.
de mentis alie-
natione.

Lycanthropia.

g lib. 6. cap. 31.
h Lib. 3. cap. 16.
i Cap. 9. Art.
med.
k De præstig.
Dæmonum. 3.
cap. 2. 10.
l Observat. lib.
10 de morbis
cerebri, cap. 15.

m Hippocrates
lib. de insania.

n Lib. 8. cap. 28
homines inter-
dum lupos fe-
ri; & contra.

o Met. lib. 1.

10

p Cap. de Man.

r Ulcerata

crura, sitis ipsi

adeft immunda,

pallidi, lingua

ficca.

q Cap. 9. art.

Hydrophobia.

r Lib. 3. Cap. 9.

f Lib. 7. de Ve-

nenis.

t Lib. 3. Cap. 13

de morbis acu-

tis.

u Spicel. 2.

x Sckenkius 7.

lib. de Venenis

y Lib. de Hy-

drophobia.

z Observat. lib.

10. 25.

Chorus sancti

Viti.

a Lascivam

Choream. To. 4.

de morbis men-

tium. Tract. 1.

b Eventu ut

plerimum vem

ipfam compro-

bante.

spec. met. lib. 31. c. 122. Pierius, Bodine, Zuinger, Zeilger, Pencer, Wierus, Spranger, &c. This malady, saith *Avicenna*, troubleth men most in February, and is now adaies frequent in *Bohemia* and *Hungary*, according to *Heurnius*. *Schernitzius* will have it common in *Livonia*. They lye hid most part all day, and go abroad in the night, barking, howling, at graves and deserts; *they have usually hollow eyes, scabbed legs and shighes, very dry and pale, ^a saith *Alsomarus*, he gives a reason there of all the symptoms, and sets down a brief cure of them.

Hydrophobia, is a kinde of madness, well known in every village, which comes by the biting of a mad dog, or scratching, saith *Aurelianus*, touching, or smelling alone sometimes as *Sckenkius* proves, and is incident to many other creatures as well as men: so called, because the parties affected cannot endure the sight of water, or any liquor, supposing still they see a mad dog in it. And which is more wonderful; though they be very dry, (as in this malady they are) they will rather die then drink: *Calius Aurelianus*, an ancient writer, makes a doubt whether this *Hydrophobia* be a passion of the body or the minde. The part affected is the Brain: the cause, poyson that comes from the mad dog, which is so hot & dry, that it consumes all the moysture in the body. *Hildesheim* relates of some that died so mad; and being cut up, had no water, scarce bloud, or any moysture left in them. To such as are so affected, the fear of water begins at 14. dayes after they are bitten, to some again not till 40. or 60. dayes after: commonly saith *Heurnius*, they begin to rave, flye water, and glasses, to look red, and swell in the face, about 20. dayes after (if some remedy be not taken in the meane time) to lye awake, to be pensive, sad, to see strange visions, to bark and howl, to fall into a swoon, and oftentimes fits of the falling sickness. * Some say, little things like whelps will be seen in theis urines. If any of these signes appear, they are past recovery. Many times these symptoms will not appear till six or seven months after, saith *Codronchus*, and some times not till 7. or 8. years, as *Guianerius*; 12. as *Albertus*; 6. or 8. months after, as *Galen* holds. *Baldus* the great lawyer died of it: an *Augustin Frier*, and a woman in *Delph*, that were *Forrestus* patients, were miserably consumed with it. The common cure in the country (for such at least as dwell neer the sea side) is to duck them over head and eares in sea water; some use charmes; every good wife can prescribe medicines. But the best cure to be had in such cases, is from the most approved Physicians; they that will read of them, may consult with *Dioscorides lib. 6. c. 37. Heurnius, Hildesheim, Capiwaccius, Forrestus, Sckenkius*, and before all others *Codronchus* an Italian, who hath lately written two exquisite books of this subject.

Chorus sancti Viti, or *S. Vitus* dance; the lascivious dance, *Paracelsus* calls it, because they that are taken from it, can do nothing but dance till they be dead, or cured. It is so called, for that the parties so troubled were wont to go to *S. Vitus* for help, & after they had danced there a while, they were ^bcertainly freed. 'Tis strange to hear how long they will dance, & in what manner, over stooles, formes, tables, even great bellied women somtimes (and yet never hurt their children) will dance so long that they can stir neither hand nor foo, but seem to be quite dead. One in red clothes they cannot abide. Musick above all things they love, & therefore Magistrates

in

in Germany will hire Musicians to play to them, & some lusty sturdy companions to dance with them. This disease hath been very common in Germany, as appears by those relations of *Sckenkius*, & *Paracelsus* is his book of Madnes, who brags how many several persons he hath cured of it. *Felix Platerus de mentis alienat. cap. 3.* reports of a woman in *Basil* whom he saw, that danced a whole month together. The *Arabians* call it a kinde of *Palsie*. *Bodine* in his 5. Book de *Repub. cap. 1.* speaks of this infirmity; *Monavius* in his last Epistle to *Scoltizi*; and in another to *Dudithus*; where you may read more of it.

The last kinde of madnes or melancholy, is that demoniacal (if I may so call it) obsession or possession of devils, which *Platerus* & others would have to be præternatural: stupend things are said of them, their actions, gestures, contortions, fasting, prophesying, speaking languages they were never taught, &c. many strange stories are related of them, which because some will not allow, (for *Deacon* and *Darrel* have written large volumes of this subject *pro & con.*) I voluntarily omit.

^d *Fuschius institut. lib. 3. sect. 1. cap. 11.* *Felix Plater*, ^e *Laurentius* adde to these another *Fury* that proceeds from *Love*, & another from *Study*, another divine or religious *fury*; but these more properly belong to *Melancholy*, of all which I will speak ^{*} apart, intending to write a whole book of them. ^{*} PART 3.

SUB SEC. 5.

Melancholy in disposition, improperly so called, Equivocations.

Melancholy, the subject of our present Discourse, is either in Disposition, or Habit. In Disposition, is that transitory *Melancholy* which goes and comes upon every smal occasion of sorrow, need, sickness, trouble, fear, grief, passion, or perturbation of the minde, any manner of care, discontent, or thought, which causeth anguish, dulness, heaviness and vexation of spirit; any wayes opposite to pleasure, mirth, joy, delight, causing frowardness in us, or a dislike. In which equivocal & improper sense, we call him melancholy, that is dull, sad, sower, lumpish, ill disposed, solitary, any way moved, or displeased. And from these *Melancholy Dispositions*, no man living is free, no *Stoick*, none so wise, none so happy, none so patient, so generous, so godly, so divine that can vindicate himself; so well composed, but more or less, some time or other he feels the smart of it. *Melancholy* in this sense is the character of Mortality. ^{*} *Man* that is borne of a woman, is of short continuance, and full of trouble. *Zeno*, *Cato*, *Socrates* himself, whom ^e *Alian*, so highly commends for a moderate temper, that nothing could disturb him, but going out, and coming in, still *Socrates* kept the same serenity of countenance, what misery soever befell him, (if we may believe *Plato* his Disciple) was much tormentted with it. ² *Metellus*, in whom ^b *Valerius* gives instance of all happiness, the most fortunate man then living, borne in that most flourishing city of *Rome*, of noble parentage, a proper man of person, well qualified, healthful, rich, honourable, a Senator, a Consul, happy in his wife, happy in his children, &c. yet this man was not void of *Melancholy*, he had his share of sorrow. *Polycrates Samius*, that flung his ring into the sea, because he would participate of discontent

c Lib. 1. cap. de Mania.

d cap. 3. de mentis alienat.

e cap. 4. de mel.

* PART 3.

f De quo homine securitas, de quo certum gaudium quocumque se converterit, in terrenis rebus amaritudinem animi inveniet.

Aug. in psal. 8. 1

* Job 1. 14.

g Omni tempore

Socrate eodem

vultu videri,

sive domum rediret,

sive domo egrederetur.

h Lib. 7. cap. 1.

i Natus in flore,

i summa totius

orbis civitate,

nobilissima parentibus,

corporis vires habuit

et rarissimas animi dotes,

uxorem conspicuam,

pudicam,

felices liberos,

consulare decum,

sequentes triumphos,

et c.

i. Alian.

with others, and had it miraculously restored to him again shortly after, by a fish taken as he angled, was not free from Melancholy dispositions. No man can cure himself; the very gods had bitter pangs, & frequent passions, as their own ^k Poets put upon them. In general, *as the heaven, so is our life, sometimes fair, sometimes overcast, tempestuous, and serene, as in a rose, flowers and prickles; in the year it self, a temperate summer sometimes, a hard winter, a drowth, and then again pleasant showers: so is our life intermixt with joyes, hopes, feares, sorrowes, calumnies: Invicem cedunt dolor & voluptas*, there is a succession of pleasure and paine.

—^m medio de fonte leporum,

Surgit amari aliquid in ipsis floribus angat.

Even in the midst of laughing there is sorrow, (as ⁿ Solomon holds:) even in the midst of all our feasting and jollity, as ^o Austin infers in his Com. on the 41. Psal. there is grief and discontent. Inter delicias semper aliquid savi nos strangulat, for a pinte of hony thou shalt here likely find a gallon of gaul; for a dram of pleasure a pound of pain, for an inch of mirth an ell of mone; as Iyie doth an Oke, these miseries encompass our life. And 'tis most absurd & ridiculous, for any mortal man to look for a perpetual tenor of happiness in his life. Nothing so prosperous & pleasant, but it hath some bitterness in it, some complaining, some grudging; 'tis all ^{γλυκύτιμον} a mixt passion; and like a Chequer table black and white, men, families, cities, have their falls & wanes, now trines, sextiles, then quartiles and oppositions. We are not here as those Angels; celestial powers and Bodies, Sunne and Moone, to finish our course without all offence, with such constancy, to continue for so many ages: but subject to infirmities, miseries, interrupt, tossed and tumbled up and down, carried about with every small blast, often molested and disquieted upon each slender occasion, ^p uncertain, bridle, and so is all that we trust unto. *And he that knows not this, & is not armed to endure it, is not fit to live in this world (as one condoles our time) he knows not the condition of it; where with a reciprocity, pleasure and paine are still united, and succeed one another in a ring. Exi de mundo, get thee gone hence if thou canst not brook it; There is no way to avoid it, but to arme thy self with patience, with magnanimity, to 'oppose thy self unto it, to suffer affliction as a good souldier of Christ, as ^r Paul adviseth constantly to bear it. But forasmuch as so few can embrace this good counsel of his, or use it aright, but rather as so many brut beasts, give a way to their passion, voluntary subject & precipitate themselves into a Labyrinth of cares, woes, miseries, & suffer their souls to be overcome by them, cannot arme themselves with that patience as they ought to do, it falleth out oftentimes that these Dispositions become Habits, and many Affects contemned (as ^s Seneca notes) make a disease. Even as one Distillation, not yet grown to custome, makes a cough, but continual and inveterate causeth a consumption of the lungs: so do these our melancholy provocations; and according as the humor it self is intended, or remitted in men, as their temperature of body, or Ratio*

^k Homer. Iliad.
^l Lipsius cent. 3
ep. 45. ut ca-
lum, sic nos bo-
mines sumus:
illud ex inter-
vallo nubibus
obducitur &
obscuratur. In
rosario flores
spissimè mix-
ti. Vita famili-
ari, vnum mo-
do sudum, tem-
pestas, serenitas:
ita vices
verum sunt,
præmia gau-
dii, & sequa-
ces cura.
^m Lucretius l.
4. 1124.
ⁿ Prov. 14. 3.
Extremum
gaudii luctus
occupat.
^o Natalitia in-
quit celebra-
tur, nuptie hic
sunt; at ibi quid
celebratur quod
non adest, quid
non transit?
^p Apuleius 4.
florid. Nihil
quicquid homi-
ni tam prosperum
divinitus
datum; quin ei
admixtum sit
aliquid difficul-
tatis ut etiam
amplissima qua-
qua letitia,
subsit quæpiam
vel parva qæ-
rimonia conju-
gatione quadam
mellis, & fellis.
^q Caduca nimi-
rum & fragi-
lia & puerili-
bus consentanea
propinquis sunt
illa que vires
ex opes hu-
mane vocan-
tur, affluunt subita,
repente delabuntur,
nulla in loco, nulla in
persona, stabilitus nixa
radicibus consistunt, sed
incertissimo statu
peritine, quos in
sublime extulerunt
improvisò recursu
desideratos in profundo
miseriarum valle
miserabiliter immergunt.
^r Va-
terius lib. 6. cap. 11. r
Hinc seculo parum aptus es,
aut potius omnium
nostrorum conditionem
ignoras, quibus reciproco
quodam nexu: Crc.
Luchannus Gallobelgicus
lib. 3. ad annum 1594. f
Hæc omnia studia
dirigi debent, ut
humana fortiter
feramus. r 2 Tim. 3. r
Epist. 96. lib. 10. affectus
frequenter contem-
ptus, morbum faciunt.
Distillatio una nec
admodum in morem ad-
aucta, rursus facit
assidua & violenta
passionem.

nal soul is better able to make resistance; so are they more or less affected. For that which is but a flea-biting to one, causeth insufferable torment to another; & which one by his singular moderation, and well composed carriage can happily overcome, a second is no whit able to sustaine; but upon every small occasion of misconceived abuse, injury, grief, disgrace, loss, cross, rumor, &c. (if solitary, or idle) yeelds so far to passion, that his complexion is altered, his digestion hindred, his sleepe gone, his spirits obscured, and his heart heavy, his Hypochondries misaffected; wind, crudity, on a sudden overtake him, and he himself overcome with *Melancholy*. As it is with a man imprisoned for debt, if once in the goale, every Creditor will bring his action against him, and there likely hold him: If any discontent seize upon a patient, in an instant all other perturbations (for — *quâ data portarunt*) will set upon him, and then like a lame dog or broken winged goose he droops and pines away, and is brought at last to that ill habit or malady of melancholy it self. So that as the Philosophers make * eight degrees of heat and cold: we may make 88. of *Melancholy*, as the parts affected are diversly seized with it, or have been plunged more or less into this infernal gulf, or waded deeper into it. But all these *Melancholy* fits, howsoever pleasing at first, or displeasing, violent & tyrannizing over those whom they seize on for the time, yet these fits they, or men affected, are but improperly so called, because they continue not, but come and go, as by some objects they are moved. This *Melancholy* of which we are to treat, is an habit, *morbus senticus*, or *Chronicus*, a Chronicke or continuat disease, a seetled humor, as *Aurelianus*, and * others call it, not errant, but fixed, and as it was long increasing, so now being (pleasant, or painful) grown to an habit, it will hardly be removed.

x *Calidum ad oblo: frigidum ad oblo. Una birundo non facit astatem.*

y Lib. 1. c. 6.
z *Fuscus* 3.
see. cap. 7.
Hildeheim fol. 130.

SECT. 1.

MEMB. 1.

SUBSEC. 4.

Digression of Anatomy.

BEfore I proceed to define the Disease of *Melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a brief Digression of the anatomy of the body and faculties of the soul, for the better understanding of that which is to follow, because many hard words will often occur, as *Myrache*, *Hypochondries*, *Hemroids*, &c. *Imagination*, *Reason*, *Humors*, *Spirits*, *Vital*, *Natural*, *Animal*, *Nerves*, *Veines*, *Arteries*, *Chylus*, *Pituita*; which of the vulgar will not so easily be perceived; what they are, how sited, and to what end they serve: And besides, it may peradventure give occasion to some men, to examine more accurately, search farther into this most excellent subject, and thereupon with that Royal * Prophet to praise God, (for a man is fearfully and wonderfully made, and * *Psalm* 139. 13. 14. *curiously wrought*) that have time and leisure enough, & are sufficiently informed in all other worldly businesses, as to make a good bargain, buy and sell, to keep and make choice of a faire Hauke, Hound, Horse, &c. But for such matters as concerne the knowledge of themselves, they are wholly ignorant and careless, they know not what this Body and

14

a De Anima.
 Tupe enim est
 homini ignorare
 sui corporis (ut
 ita dicam) ad-
 ficiū, prescrip-
 tum ad valetu-
 dinem et mores
 hac cognitio
 plurimum con-
 ducit.
 b De usu part.
 c History of
 man.
 d D. Crooke.
 e In Syntaxi.
 f De Anima.
 g Instit. lib. 1.
 h Physiol. l. 1, 2.

Soul are, how combined, of what parts and faculties they consist, or how a man differs from a Dog. And what can be more ignominious and filthy (as ^a Melancthon well inveighes) then for a man not to know the structure and composition of his own body, especially since the knowledge of it tends so much to the preservation of his health, and information of his manners: To stir them up therefore to this study, to peruse those elaborate workes of ^b Galen, ^c Balthusinus, ^d Plater, ^e Vesalius, ^f Falopius, ^g Laurentius, ^h Remelinus, &c. which have written copiously in Latine; or that which some of our industrious Countrymen have done in our mother tongue, not long since; as that translation of ⁱ Columbus, and ^j Microcosmographia, in 13. bookes, I have made this brief digression. Also because ^k Wecker, ^l Melancthon, ^m Fernelius, ⁿ Fuschius, and those tedious Tracts de Anima (which have more compendiously handled & written of this matter) are not at all times ready to be had, to give them some small taste, or notice of the rest, let this Epitome suffice.

S U B S E C. 2.

Division of the Body, Humours, Spirits.



F the parts of the Body, there be many divisions: The most approved is that of ^l Laurentius, out of ^m Hippocrates: which is, into parts contained, or containing. Contained, are either Humors, or Spirits.

i Anat. l. 1. c. 18.

Humors, l. 1. c. 18.

A humor is a liquid or fluent part of the body, comprehended in it, for the preservation of it; and is either innate or borne with us, or adventitious and acquire. The radical or innate, is daily supplied by nourishment, which some call ⁿ Cambium, and make those secondary humors of ^o Krs and ^p Gluten to maintaine it: or acquire, to maintain these four first primary Humors, coming and proceeding from the first concoction in the Liver, by which meanes ^q Chylus is excluded. Some divide them into profitable, and excrementitious. But ^r Crato out of ^s Hippocrates will have all four to be juyce, and not excrements, without which no living creature can be sustained: which four, though they be comprehended in the mass of ^t Blood, yet they have their severall affections, by which they are distinguished from one another, and from those adventitious, ^u peccant, or ^v diseased humors, as ^w Melancthon calls them.

k In Micro.
 succos, sine qui-
 bus animal su-
 stentari non po-
 test.
 l Morbosos hu-
 mores.

Bloud.

^x **Bloud**, is a hot, sweet, temperate, red humor, prepared in the ^y Mesentericke veines, and made of the most temperate parts of the ^z Chylus in the Liver, whose office is to nourish the whole body, to give it strength and colour, being dispersed by the veines, through every part of it. And from it ^{aa} Spi-rits are first begotten in the heart, which afterwards by the ^{ab} Arteries are communicated to the other parts.

^{ac} **Pituita**, or ^{ad} Phlegme, is a cold and moist humor, begotten of the colder part of the ^{ae} Chylus, (or white juyce coming out of the meat digested in the stomach) in the Liver, his office is to nourish and moisten the members of the body, which as the tongue, are moved, that they be not over-dry.

^{af} **Choler**, is hot and dry, bitter, begotten of the hotter parts of the ^{ag} Chylus, and gathered to the Gall: it helps the natural heat and senses, and serves to the expelling of excrements.

luc2

Mclan-

Melancholy, cold and dry, thick, black, and fowre, begotten of the more feculent part of nourishment, and purged from the spleen, is a bridle to the other two hot humours, *Bloud* and *Choler*, preserving them in the *Bloud*, and nourishing the bones. These four humors have some analogy with the four Elements, and to the four ages in man.

To these humors you may adde *Serum*, which is the matter of *Urine*, and those excrementitious humors of the third Concoction, *Sweat*, and *Teares*.

Spirit is a most subtile vapour, which is expressed from the *Bloud*, & the *Spirits*. instrument of the soule, to perform all his actions; a common tye or medium betwixt the body and the soul, as some will have it; or as ^a *Paracelsus*, a fourth soul of it self. *Melancthon* holds the fountain of these spirits to be the *Heart*, begotten there; and afterward conveyed to the *Brain*; they take another nature to them. Of these spirits there be three kinds; according to the three principall parts, *Brain*, *Heart*, *Liver*; *Natural*, *Vital*, *Animal*. The *Natural* are begotten in the *Liver*, and thence dispersed through the *Veins*, to perform those natural actions. The *Vital* *Spirits* are made in the *Heart* of the *Natural*, which by the *Arteries* are transported to all the other parts: if these *Spirits* cease, then life ceaseth, as in a *Syncope* or *Swoning*. The *Animal* *Spirits* formed of the *Vital*, brought up to the *Brain*, and diffused by the *Nerves*, to the subordinate *Members*, give sense and motion to them all.

SUBSEC. 3.

Similar parts.

Containing parts, by reason of their more solid substance, are either *Homogeneal*, or *Heterogeneal*, *Similar*, or *Dissimilar*; so *Aristotle* divides them, lib. 1. cap. 1. de hist. Animal. *Laurentius* cap. 20. lib. 1. *Similar*, or *Homogeneal*, are such; as if they be divided, are still severed into parts of the same nature, as water into water. Of these some be *Spermatical*; some *Fleshie*, or *Carnal*. ^m *Spermatical* are such as are immediately begotten of the Seed, which are *Bones*, *Gristles*, *Ligaments*, *Membranes*, *Nerves*, *Arteries*, *Veines*, *Skins*, *Fibers* or *strings*, *Fat*. ^m *Laurentius* cap. 20. lib. 1. *Anat.*

The bones are dry and hard, begotten of the thickest of the seed, to strengthen and sustaine other parts: some say there be 304. some 307. or 313. in Mans body. They have no *Nerves* in them, and are therefore without sense.

A *Gristle*, is a substance softer then bone, and harder then the rest, flexible, and serves to maintaine the parts of motion.

Ligaments, are they that tye the bones together, and other parts to the bones, with their subserving tendons: *Membranes* office is to cover the rest.

Nerves or sinews, are *Membranes* without, and full of marrow within, they proceed from the *Brain*, & carry the *Animal* *Spirits* for sense & motion. Of these some be harder, some softer, the softer serve the senses, and there be 7. pair of them. The first be the *Optick Nerves*, by which we see; the second move the eyes; the third pair serve for the tongue to taste; the

the fourth pair for the taste in the Palate, the fifth belong to the Ears, the sixth pair is most ample, and runs almost over all the Bowels; the seventh pair moves the Tongue. The harder sinews serve for the motion of the inner parts, proceeding from the Marrow in the back, of whom there be thirty combinations, seven of the Neck, twelve of the Breast, &c.

Arteries.

In these they observe the bearing of the pulse.

Veins.

Arteries are long and hollow, with a double skin to convey the vital spirits: to discern which the better, they say that *Hesilius* the Anatomist was wont to cut up men alive. They arise in the left side of the heart, & are principally two, from which the rest are derived, *Aorta*, and *Pulmonaria*; *Aorta* is the root of all the other, which serve the whole body; the other goes to the Lungs, to fetch air to refrigerate the Heart.

Veins are hollow and round like pipes, arising from the Liver, carrying blood and natural spirits, they feed all the parts. Of these there be two chief, *Vena porta*, and *Vena cava*, from which the rest are conivated. That *Vena porta* is a Vein coming from the concave of the Liver, and receiving those meiserical Veins, by whom he takes the *Chyle* from the Stomack and guts, and conveys it to the Liver. The other derives blood from the Liver to nourish all the other dispersed Members. The branches of that *Vena porta* are the *Meiserical* and *Hæmorrhoides*. The branches of the *Cava* are inward or outward. Inward, seminal or emulgent. Outward, in the head, arms, feet, &c. and have several names.

Fibra, Fat, Flesh.

o Cuius est pars
simularis a vi
cutifica ut inter-
iora muniat.
Capivac. Anat.
pag. 252.

Fibra are strings, white and solid, dispersed through the whole member, and right, oblique, transvers, all which have their several uses. *Fat* is a similar part, moist, without blood, composed of the most thick and unctious matter of the blood. The skin covers the rest, and hath *Cuticulam*, or a little skin under it. *Pesh* is soft and ruddy, composed of the congealing of blood, &c.

S U B S E C T 4.

Disimilar parts.



Disimilar parts, are those which we call *Organical*, or *Instrumental*, and they be *Inward*, or *Outward*. The chiefest outward parts are situate forward or backward. *Forward*, the crown and foretop of the head, skull, face, forehead, temples, chin, eyes, ears, nose, &c. neck, breast, chest, upper and lower part of the belly, hypocondries, navel, groin, flank, &c. *Backward*, the hinder part of the head, back, shoulders, sides, loins, hipbones, os sacrum, buttocks, &c. Or joynts, arms, hands, feet, legs, thighs, knees, &c. Or common to both, which because they are obvious and well known, I have carelessly repeated, *eque praeceptis & grandior auctum: quod reliquum ex libris de animal, qui voluit accipiat.*

Inward Organical parts which cannot be seen, are divers in number, and have several names, functions, & divisions, but that of *Laurentius* is most notable, into *Noble*, or *Ignoble* parts. Of the *Noble* there be three principal parts, to w^{ch} all the rest belong, and whom they serve, *Brain*, *Heart*, *Liver*. According to whose site, three Regions, or a threefold division is made of the whole body. As first of the *Head*, in which the animal Organs are contained,

p Anat. lib. 1. c.
19. Cerebri est
& pervulgata
partium divisio
in principes &
ignobiles par-
tes.

rained, and brain it self, which by his nerves give sense and motion to the rest, and is (as it were) a privy Counsellor, and Chancellor to the Heart. The second Region is the Chest, or middle Belly, in which the Heart as King keeps his court, and by his Arteries communicates life to the whole body. The third Region is the lower Belly, in which the Liver resides as a Legat à latere, with the rest of those naturall Organs, serving for concoction, nourishment, expelling of excrements. This lower Region is distinguished from the upper by the *Midriffe*, or *Diaphragma*, and is subdivided again by some into three concavities, or Regions, upper, middle, and lower. The upper of the Hypochondries, in whose right side is the Liver, the left the Spleen: From which is denominated *Hypocondriacal Melancholy*. The second of the Navel and Flanks, divided from the first by the *Rim*. The last of the water-course, which is again subdivided into three other parts. The *Arabians* make two parts of this Region, *Epigastrium*, and *Hypogastrium*, upper, or lower. *Epigastrium* they call *Mirach*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these several Regions I will treat in brief apart: and first of the third Region, in which the natural Organs are contained.

But you that are Readers in the mean time, Suppose you were now brought into some sacred Temple, or Majestical Palace (as *Melanchthon* saith) to behold not the matter only, but the singular Art, Workmanship, and counsel of this our great Creator. And 'tis a pleasant and profitable speculation, if it be considered aright. The parts of this Region, which present themselves to your consideration and view, are such as serve to nutrition, or generation. Those of nutrition serve to the first or second concoction: as the *oesophagus* or gullet, which brings meat and drink into the Stomack. The *Ventricle* or Stomack, which is seated in the midst of that part of the belly beneath the *Midriffe*, the kitchen (as it were) of the first concoction, and which turns our meat into *Chylus*: It hath two mowthes, one above, another beneath. The upper is sometimes taken for the stomach it self; the lower and nether door (as *Wecker* calls it) is named *Pylorus*. This stomach is sustained by a large Kell or Kaull, called *Omentum*, which some will have the same with *Peritoneum*, or Rim of the belly. From the Stomack to the very fundament, are produced the *Guts*, or *Intestina*, which serve a little to alter and distribute the *Chylus*, and convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker: the slender is *Duodenum*, or whole gut, which is next to the stomach, some twelve inches long, saith *Fuschius*. *Iejunum* or empty gut, continue to the other, which hath many *Meseraick veins* annexed to it, which take part of the *Chylus* to the Liver from it. *Ilion* the third, which consists of many crinkles, which serves with the rest to receive, keep, and distribute the *Chylus* from the stomach. The thick guts are three, the *Blinde gut*, *Colon*, and *Right gut*. The *blinde* is a thick & short gut, having one mouth, in which the *Ilion* and *Colon* meet: it receives the excrements, and conveys them to the *Colon*. This *Colon* hath many windings, that the excrements pass not away too fast: the *Right gut* is straight, and conveys the excrements to the fundament, whose lower part is bound up with certain *Muscles*, called *Sphincteres*, that the excrements may be the better contained, until such time a man be willing to

q D. Crook out of Galen and others,

De anima.
x Vos vero veluti in templum ac sacrarium quoddam vos duci putetis, &c. Suavis utilis cognitio. The lower Region, Natural Organs.

f Lib. 1. cap. 12. Sect. 5.

go to the stool. In the midst of these guts is situated the *Mesenterium* or *Midriff*, composed of many veins, Arteries, & much fat, serving chiefly to sustain the guts. All these parts serve the first concoction. To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging to the *liver*, like in colour to congealed blood, the shop of blood, situate in the right *Hypochondry*, in figure like to an halfe Moone, *Generosum membrum*, *Melancthon* styles it, a generous part; it serves to turne the *Chylus* to blood, for the nourishment of the Body. The excrements of it are either *Cholerick* or *Watery*, which the other subordinate parts convey. The *Gall* placed in the concave of the *Liver*, extracts *Choled* to it: the *Spleen*, *Melancholy*, which is situate on the left side, over against the *Liver*, a spongy matter, that drawes this black *Choler* to it by a secret vertue, and feeds upon it, conveying the rest to the bottom of the stomach, to stir up appetite, or else to the guts as an excrement. That watery matter the two *Kidnies* expurgate, by those emulgent veines, and *Vreteres*. The emulgent draw this superfluous moisture from the blood; the two *Vreteres* convey it to the *Bladder*, which by reason of his site in the lower belly, is apt to receive it, having two parts, necke and bottom: the bottom holds the water, the necke is constringed with a muscle, which as a Porter, keeps the water from running out against our will.

Members of generation are common to both sexes, or peculiar to one; which because they are impertinent to my purpose, I do voluntarily omit.

Middle Region.

Next in order is the *middle Region*, or chest, which comprehends the vital faculties & parts: which (as I have said) is separated from the lower belly, by the *Diaphragma* or *Midriff*, which is a skin consisting of many nerves, membranes, and amongst other uses it hath, is the instrument of laughing. There is also a certain thin membrane, full of sinews, which covereth the whole chest within, and is called *Pleura*, the seat of the disease called *Pleurisie*, when it is inflamed; some adde a third skin, which is termed *Mediastinum*, which divides the chest into two parts, right & left: of this region the principal part is the *Heart*, which is the seat and fountain of life, of heat, of spirits, of pulse and respiration; the Sun of our Body, the King and sole commander of it: the seat and Organ of all passions and affections. *Primum vivens, ultimum moriens*, it lives first, and dies last in all creatures: Of a pyramidical forme, and not much unlike to a Pine-apple; a part worthy of admiration, that can yeild such variety of affections, by whose motion it is dilated or contracted, to stir & command the humors in the body: As in sorrow, melancholy, in anger, choler, in joy, to send the blood outwardly; in sorrow, to call it in; moving the humors, as Horses do a Chariot. This *heart*, though it be one sole member, yet it may be divided into two creeks *right & Left*. The *right* is like the Moone increasing, bigger then the other part, & receives blood from *Vena cava*, distributing some of it to the *Lungs* to nourish them, the rest to the left side, to ingender spirits. The *left creeke* hath the forme of a *Cone*, & is the seat of life, which as a torch doth oyl, draws blood unto it, begetting of it spirits & fire, and as fire in a torch, so are spirits in the blood, & by that great *Artery* called *Aorta*, it sends vital spirits over the body, & takes aire from the *Lungs*, by that *Artery* which is called *Venosa*; So that both Creeks have their Vessels; the *Right* two Veines,

Et Hec res est.
præcipue digna
admiratione,
quod tanta af-
fectuum varie-
tate cietur cor,
quod omnes res
tristes & lete-
ratim corda
ferunt & mo-
vent.

Veines; the left two Arteries, besides those two common anfractuons ears, w^{ch} serve them both; the one to hold blood, the other aire, for several uses.

The *Lungs* is a thin spungy part, like an Oxe hoof, (saith "Fernelius") the Town-Clark, or Cryer (* one termes it) the instrument of voice, as an Orator to a King, annexed to the heart, to express their thoughts by voice. That it is the instrument of voice, is manifest, in that no creature can speak, or utter any voice, w^{ch} wanteth these lights. It is besides the instrument of respiration, or breathing; & its office is to cool the *heart*, by sending ayre unto it, by the *Venosal Artery*, which veine comes to the lungs by that *aspe-ra arteria*, w^{ch} consists of many gristles, membranes, nerves, taking in ayre at the nose and mouth, and by it likewise, exhales the fumes of the *Heart*.

In the upper *Region* serving the animal faculties, the chief Organ is the *Brain*, which is a soft, marrowish, & white substance, ingendred of the purest part of seed and spirits, included by many skins, and seated within the skull or brain pan, and it is the most noble Organ under heaven, the dwelling house and seat of the Soul, the habitation of wisdom, memory, judgement, reason, & in which man is most like unto God: and therefore nature hath covered it with a skull of hard bone, and two skins or membranes, whereof the one is called *dura mater*, or *meninx*, the other *pia mater*. The *dura mater* is next to the skul, above the other, which includes & protects the brain. When this is taken away, the *pia mater* is to be seen, a thin membrane, the next and immediate cover of the brain, and not covering only, but entering into it. The *Brain* it self is divided into two parts, the *fore* and *hinder part*; the *fore part* is much bigger then the other, which is called the *little brain* in respect of it. This *fore part* hath many concavities distinguished by certain ventricles, which are the receptacles of the spirits, brought hither by the arteries from the heart, and are there refined to a more heavenly nature, to performe the actions of the soul. Of these ventricles there be three, *Right*, *Left*, & *Middle*. The *Right* & *Left* answer to their site, and beget animal spirits; if they be any way hurt, sense and motion ceaseth. These ventricles moreover, are held to be the seat of the common sense. The *Middle ventricle*, is a common concourse, & cavity of them both; and hath two passages; the one to receive *Pituita*, & the other extends it self to the fourth creek: in this they place *Imagination* and *Cogitation*, and so the three ventricles of the fore part of the *Brain* are used. The fourth Creek behind the head, is common to the *Cerebel* or little brain, and marrow of the back-bone, the last, and most solid of all the rest, which receives the animal spirits from the other ventricles, & conveys them to the marrow in the back, and is the place where they say the memory is seated.

SUBSEC. 2.

Of the Soul and her Faculties.

According to *Aristotle*, the Soul is defined to be *ἐνσώχου, perfectio & actus primus corporis organici, vitam habentis in potentia*: *De anim. c. 1.*
the perfection or first act of an Organical body, having power of life, which most *Philosophers* approve. But many doubts arise about the *Essence*, *Subject*, *Seat*, *Distinction*, and subordinate faculties of *libide anima. cap. 1. &c.*

a. De anima.
 cap. 1.
 b. Tuscul. quest.
 c. Lib. 6. Doct.
 Val. Gentil. c.
 13. pag. 1216.
 d. Aristot.
 e. Anima quæ
 intelligimus, et
 tamen quæ sit
 ipsa intelligere
 non valeamus.
 f. Spiritualem
 animam a reli-
 quis distinctam
 inuenitur, etiam in
 cadaverem inbe-
 rentem post
 mortem per ali-
 quot menses.
 * Lib. 3. cap. 3.
 g. Celsus lib. 2.
 c. 3. Plutarch.
 in Grillo Lips.
 Con. 1. ep. 50.
 Jossius de Ritu
 & Fletu, A.
 verroes, Cam-
 panella, &c.
 h. Philip. de A-
 nima. ca. 1. Co-
 lins 20. antiq.
 cap. 3. Plutarch.
 de placit. philos.
 i. De vit. &
 mort. part. 2. c.
 3. prop. 1. de vit
 et mort. 2. c. 22.
 Vegetal soul.
 Subject. 2.
 k. Nutritio est
 alimenti trans-
 mutatio, viro
 naturalis. Scal.
 exerc. 101.
 sect. 17.
 Attraction.
 l. See more of
 Attraction in
 Scal. exerc. 343.
 Retention.
 Digestion.

Maturation.

Elixation.

Assation.

it. For the Essence and particular knowledge, of all other things it is most
 hard (be it of Man or Beast) to discern, as ^aAristotle himself, ^bTully, ^cPicus
Mirandula, ^dTolet, and other Neoterick Philosophers confesse. *We can un-*
derstand all things by her, but what she is we cannot apprehend. Some therefore
 make one *Soul*, divided into three principal faculties; others, three distinct
Soules. Which question of late hath been much controverted by *Picol-*
omineus, and *Zabarel*. ^e*Paracelsus* will have four *Soules*, adding to the three
 granted faculties, a *Spiritual Soul*: which opinion of his, *Campanella* in his
 book de ^{*}*Sensu rerum*, much labours to demonstrate and prove; because
Carkasses bleed at the sight of the murderer, with many such arguments:
 And ^esome again, one soul of all Creatures whatsoever, differing only in
 Organs, & that beasts have reason as well as men, though for some defect
 of Organs, not in such measure. Others make a doubt, whether it be all in
 all, and all in every part; which is amply discussed in *Zabarel* amongst the
 rest. The common division of the *Soul*, is into three principall faculties,
Vegetal, *Sensitive*, and *Rational*, which make three distinct kinde of living
 Creatures: *Vegetal* Plants, *Sensible* Beasts, *Rational* Men. How these three
 principal faculties are distinguished and connected, *Humano ingenio inac-*
cessum videtur, is beyond humane capacity, as *Taurellus*, *Philip*, *Flavius* &
 others suppose. The inferiour may be alone, but the superiour cannot sub-
 sist without the other; so *Sensible* includes *Vegetal*, *Rational* both; which
 are contained in it (saith *Aristotle*) *ut trigonus in tetragono*, as a Triangle
 in a Quadrangle; *Vegetal*, the first of the three distinct faculties, is defined to be a *substanci-*
al part of an organical body, by which it is nourished, augmented, and begets an-
other like unto it self. In which definition, three severall operations are spe-
 cified, *Alitrix*, *Auditrix*, *Procreatrix*; the first is ^{*}Nutrition, whose object is
 nourishment, meat, drink, and the like, his Organ the Liver in sensible crea-
 tures, in Plants, the root or sap. His office it to turne the nutriment into the
 substance of the body nourished, which he performes by natural heat. This
 nutritive operation hath four other subordinate functions, or powers be-
 longing to it, *Attraction*, *Retention*, *Digestion*, *Expulsion*. *Attraction* is a mini-
 string facultie, which as a Loadstone doth Iron, drawes meate into the sto-
 mach; or as a lamp doth oyle, and this attractive power is very necessary
 in Plants, which suck up moisture by the root, as another mouth, into the
 sap, as a like stomach. *Retention* keeps it, being attracted unto the stomach,
 untill such time it be concocted; for if it should pass away straight, the bo-
 dy could not be nourished. *Digestion* is performed by natural heat; for as
 the flame of a torch consumes oyle, wax, tallow: so doth it alter and digest
 the nutritive matter. Indigestion is opposite unto it, for want of natural
 heat. Of this *Digestion* there be three differences, *Maturation*, *Elixation*,
Assation. *Maturation*, is especially observed in the fruits of trees: which are
 then said to be ripe, when the seeds are fit to be sowne again. *Cruditie* is
 opposed to it, which *Gluttons*, *Epicures*, and idle persons are most subject
 unto, that use no exercise to stir up natural heat, or else choke it, as too
 much wood puts out a fire. *Elixation* is the seething of meat in the stom-
 ack, by the said natural heat, as meat is boyled in a pot; to which corrupti-
 on or putrefaction is opposite. *Assation* is a concoction of the inward moi-
 sture

sture by heat; his opposite is *Seminustulation*. Besides these three several operations of *Digestion*, there is a fourfold order of concoction: *Mastication*, or chewing in the mouth; *Chilification* of this so chewed meat in the stomach; the third is in the *Liver*, to turne this *Chylus* into bloud, called *Sanguification*; the last is *Assimilation*, which is in every part. *Expulsion* is a power of *Nutrition*, by which it expels all superfluous excrements, and reliques of meat and drink, by the guts, bladder, pores, as by purging; vomiting, spitting, sweating, urine, haire, nailes, &c.

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Order of concoction fourfold.
Expulsion.

As this *Nutritive facultie* serves to nourish the body, so doth the *Augmenting facultie* (the second operation or power of the *Vegetal facultie*) to the increasing of it in quantity, according to all Dimensions, long, broad, thick, and to make it grow till it come to his due proportion and perfect shape: which hath his period of augmentation, as of consumption: and that most certaine, as the Poet observes:

Augmentati-
on.

Stat sua cuique dies, brevis & irreparabile tempus

Omnibus est vita;

A terme of life is set to every man,

Which is but short, and pass it no one can.

The last of these *Vegetal faculties* is *Generation*, which begets another by means of seed, like unto it self, to the perpetual preservation of the *Species*. To this faculty they ascribe three subordinate operations: The first to turne nourishment into seed, &c.

Generation.

Necessary concomitants or affections of this *Vegetal facultie*, are life, & his privation, death. To the preservation of life the natural heat is most requisite, though siccity and humidity, and those first qualities, be not excluded. This heat is likewise in Plants, as appears by their increasing, fructifying, &c. though not so easily perceived. In all bodies it must have radical moisture, to preserve it, that it be not consumed, to which preservation our climate, country, temperature, and the good or bad use of those six non-natural things availe much. For as this natural heat and moisture decays, so doth our life it selfe: and if not prevented before by some violent accident, or interrupted through our own default, is in the end dried up by old age, and extinguished by death for want of matter, as a Lampe for defect of oyl to maintain it.

Life and death
concomitants
of the Vegetal
faculties.

in Vita con-
sistit in calido
& humido.

SUBSEC. 6.

Of the sensible Soul.

Next in order is the *Sensible Faculty*, which is as far beyond the other in dignity, as a Beast is preferred to a Plant, having those *Vegetal powers* included in it. 'Tis defined an *Act of an organical body by which it lives, hath sense, appetite, judgment, breath and motion*. His object in general is a sensible or passible quality, because the sense is affected with it. The general Organ is the Brain, from which principally the sensible operations are derived. This *Sensible Soul* is divided into two parts, *Apprehending* or *Moving*. By the *Apprehensive* power we perceive the *Species* of sensible things present, or absent, and retain them

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as waxe doth the print of a seale. By the *Moving*, the Body is outwardly carried from one place to another: or inwardly moved by spirits & pulse. The *Apprehensive* faculty is subdivided into two parts, *Inward*, or *Outward*. *Outward*, as the five senses, of *Touching*, *Hearing*, *Seeing*, *Smelling*, *Tasting*; to which you may adde *Scaligers* fixt sense of *Titillation*, if you please; or that of *Speech*, which is the fixt external sense, according to *Lullius*. *Inward* are three; *Common sense*, *Phantasie*, *Memory*. Those five outward senses have their object in outward things only, & such as are present, as the eye sees no colour except it be at hand, the ear sound. Three of these senses are of commodity, *Hearing*, *Sight*, and *Smell*: two of necessity, *Touch*, and *Taste*, without which we cannot live. Besides the *Sensitive* power is *Active* or *Passive*. *Active* in sight, the eye sees the colour; *Passive* when it is hurt by his object, as the eye by the sunne beames: According to that Axiom, *Visibile forte destruit sensum*. Or if the object be not pleasing, as a bad sound to the ear, a stinking smell to the nose, &c. Of these five senses, *Sight* is held to be most precious, and the best, and that by reason of his object, it sees the whole body at once; by it we learn, & discern all things, a sense most excellent for use, to the *Sight* three things are required; the *Object*, the *Organ*, and the *Medium*. The *Object* in general is *Visible*, or that which is to be seen, as colours, and all shining bodies. The *Medium* is the illumination of the ayre, which comes from light, commonly called *Diaphanum*; for in dark we cannot see. The *Organ* is the eye, & chiefly the apple of it; which by those Optick Nerves, concurring both in one, conveys the sight to the common sense. Betwixt the Organ and Object a true distance is required, that it be not too near, or too far off. Many excellent questions appertain to this sense, discussed by Philosophers: as whether this sight be caused *intra mittendo*, or *extra mittendo*, &c. by receiving in the visible species, or sending of them out; which *Plato*, *Platarch*, *Macrobius*, *Lactantius*, and others dispute. And besides it is the subject of the *Perspectives*, of which *Alhazen* the Arabian, *Vitellia*, *Roger Bacon*, *Baptista Porta*, *Guidus Pbalus*, *Aquilonius*, &c. have written whole volumes.

Hearing, a most excellent outward sense, by which we learne and get knowledge. His object is sound, or that which is heard; the *Medium*, ayre; *Organ* the ear. To the sound, which is a collision of the ayre, three things are required; a body to strike, as the hand of a musician; the body stricken, which must be solid and able to resist, as a bell, lute-string; not wooll, or sponge; the *Medium*, the ayre, which is *Inward*, or *Outward*; the outward being struck or collided by a solid body, still strikes the next ayre, untill it come to that inward natural ayre, which as an exquisite organ is contained in a little skin formed like a drum head; and struck upon by certaine small instruments like drum sticks, conveys the sound by a pair of Nerves, appropriated to that use, to the *common sense*, as to a judge of sounds. There is great variety and much delight in them; for the knowledge of which, consult with *Boethius*, and other Musicians.

Sight.

n Lumen est
actus perspicui.
Lumen a luce
provenit, lux
est in corpore
lucido.

o 8 atur. 7. c. 12
p In phadon.
q Lac. cap. 8. de
opif. Dei 1
r De pract.
Philos. 4.
Hearing.

Smelling

Smelling, is an outward sense which apprehends by the Nostrils drawing in aire; And of all the rest it is the weakest sense in men. The Organ in the nose, or two small hollow pieces of flesh a little above it: The *Medium* the ayre to men as water to fish: The *Object*, *Smell*, arising from a mixt body resolved,
which

which whether it be a quality, fume, vapour, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an Organ of health, as Sight and Hearing, saith *Agellius*, are of discipline, and that by avoiding bad smells, as by choosing good, which do as much alter and affect the body many times, as Diet it self. 23

Taste, a necessary sense, which perceives all savours by the Tongue and Palat, and that by meanes of a thin spittle, or watery juice. His Organ is the Tongue with his tasting nerves; the Medium, a watery juice; the Object Taste, or favour, which is a quality in the juice, arising from the mixture of things tasted. Some make eight species or kindes of savour, bitter, sweet, sharp, salt, &c. all which sick men (as in an ague) cannot discern, by reason of their organs misaffected.

Touch, the last of the senses, and most ignoble, yet of as great necessity as the other, and of as much pleasure. This sense is exquisite in men, and by his Nerves dispersed all over the body, perceives any tactile quality. His Organ, the Nerves; his Object those first qualities, hot, dry, moist, cold, and those that follow them, hard, soft, thick, thin, &c. Many delightful questions are moved by Philosophers about these five senses; their Organs, Objects, Mediums, which for brevity I omit.

SUBSEC. 7.

Of the Inward Senses.

Three Senses are three in number, so called, because they be within the brain-pa, as *Common Sense*, *Phantasie*, *Memory*. Their objects are not only things present, but they perceive the sensible species of things *to Come*, *Past*, *Absent*, such as were before in the sense. This *Common sense* is the Judge or Moderator of the rest, by whom we discern all differences of objects; for by mine eye I do not know that I see, or by mine ear that I hear, but by my *Common sense*, who judgeth of Sounds and Colours: they are but the Organs to bring the Species to be censured; so that all their objects are his, and all their offices are his: The fore-part of the Brain is his Organ or seat.

Phantasie, or Imagination, which some call *Estimative*, or *Cogitative*, (confirmed, saith *Fernelius*, by frequent meditation) is an inner sense which doth more fully examine the species perceived by *Common sense*, of things present or absent, and keeps them longer, recalling them to minde again; or making new of his own. In time of sleep this faculty is free, and many times conceives strange, stupend, absurd shapes, as in sick men we commonly observe. His Organ is the middle cell of the Brain; his Objects all the Species communicated to him by the *Common sense*, by comparison of which he faines infinite other unto himself. In *Melancholy* men this faculty is most powerful and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred up by some terrible object, presented to it from *Common sense*, or *Memory*. In Poets and Painters *Imagination* forcibly workes, as appears by their several Fictions; Anticks, Images, as *Quids* house of sleep, *Psyche's* palace in *Apuleius*, &c. In men

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Memory.

Affections of
the senses,
Sleep, and
waking.
u. Exercit. 280.

men it is subject and governed by *Reason*, or at least should be; but in brutes it hath no superiour, and is *ratio brutorum*, all the reason they have. *Memory* layes up all the species which the senses have brought in, and records them as a good *Register*, that they may be forth-coming when they are called for by *Phantasie* and *Reason*. His object is the same with *Phantasie*, his seat and *Organ* the back part of the brain.

The affections of these senses, are *Sleepe* and *Waking*, common to all sensible creatures. *Sleepe* is a rest or binding of the outward Senses, and of the common sense, for the preservation of Body and Soul, (as *Scaliger* defines it) For when the common sense resteth, the outward senses rest also. The *Phantasie* alone is free, and his commander, *Reason*: as appears by those imaginarie Dreames, which are of divers kinds, *Natural*, *Divine*, *Demoniacall* &c. which vary according to humors, diet, actions, objects, &c. of which, *Artemidorus*, *Cardanns*, and *Sambucus*, with their several Interpretators, have written great volumes. This ligation of senses, proceeds from an inhibition of spirits, the way being stopped by which they should come; this stopping is caused of vapours arising out of the stomach, filling the Nerves, by which the spirits should be conveyed. When these vapours are spent, the passage is open, and the spirits performe their accustomed duties; so that *Waking* is the action and motion of the Senses, which the Spirits dispersed over all parts, cause.

SUBSEC. 8.

Of the Moving faculty.

Appetite.



His *Moving Faculty*, is the other power of the *Sensitive Soul*, which causeth all those *Inward and Outward animal motions in the body*. It is divided into two faculties, the power of *Appetite*, and of moving from place to place. This of *appetite* is threefold, so some will have it, *Natural* as it signifies any such inclination, as of a stone to fall downward, and such actions as *Retention*, *Expulsion*, which depend not of sense, but are *Vegetal*, as the Appetite of meat and drink; hunger and thirst. *Sensitive* is common to men and brutes. *Voluntary*, the third, or intellective, which commands the other two in men, and is a curb unto them, or at least should be, but for the most part is captivated and over-ruled by them: and men are led like beasts by sense, giving reins to their concupiscence and several lusts. For by this Appetite the soul is led or inclined to follow that good which the Senses shall approve, or avoid that which they hold evil: his object being good or evil, the one he imbraceth, the other he rejecteth: according to that Aphorisme, *Omnia appetunt bonum*, all things seek their own good, or at least seeming good. This power is inseparable from sense; for where sense is, there is likewise pleasure and pain. His *Organ* is the same with the *Common sense*, and is divided into two powers, or inclinations, *Concupiscible*, or *Irafcible*: or (as * one translates it) *Coveting*, *Anger invading*, or *Impugning*. *Concupiscible* covets alwayes pleasant and delightful things, and abhorres that which is distastful, harsh and unpleasant. *Irafcible*, * *quasi aversans per iram & odium*, as avoiding it with anger and indignation.

* T. W. Jesuite in his Passions of the Minde.

y Velcurio.

dignation. All affections and perturbations arise out of these two fountaines, which although the *Stoicks* make light of, we hold natural, and not to be resisted. The good affections are caused by some object of the same nature; And if present, they procure joy, which dilates the heart, & preserves the body: if absent, they cause Hope, Love, Desire, and Contentment. The *Bad* are *Simple* or *mixt*: *Simple* for some bad object present, as sorrow, which contracts the Heart, macerates the Soule, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it self or future, as Fear. Out of these two arise those mixt affections and passions of Anger, which is a desire of revenge; Hatred, which is inveterate anger; Zeal, which is offended with him who hurts that he loves; and *Amor* a compound affection of Joy and Hate, when we rejoyce at other mens mischief, and are grieved at their prosperity; Pride, Self-love, Emulation, Envy, Shame, &c. of which elsewhere.

Moving from place to place, is a faculty necessarily following the other. For in vaine were it otherwise to desire and to abhor, if we had not likewise power to prosecute or eschue, by moving the body from place to place: By this faculty therefore we locally move the body, or any part of it, and go from one place to another. To the better performance of which, three things are requisite: That which moves, by what it moves, that which is moved. That which moves, is either the Efficient cause, or End. The end is the object, which is desired or eschued; as in a dog to catch a hare, &c. The efficient cause in man is *Reason*, or his subordinate *Phantasie*, which apprehends good or bad objects: in brutes *Imagination* alone, which moves the *Appetite*, the *Appetite* this faculty, which by an admirable league of Nature, and by mediation of the spirit commands the Organ by which it moves: and that consists of Nerves, Muscles, Cords, dispersed through the whole body, contracted and relaxed as the spirits will, which move the Muscles, or Nerves in the midst of them, and draw the cord, and so *per consequens* the joynt, to the place intended. That which is moved, is the body or some member apt to move. The motion of the body is divers, as going, running, leaping, dancing, sitting, & such like, referred to the predicament of *situs*. Wormes creep, Birds fly, Fishes swim, and so of parts, the chief of which is *Respiration* or breathing, and is thus performed. The outward aire is drawn in by the *trachea* *artery*, and sent by mediation of the *Midriffe* to the Lungs which dilating themselves as a pair of bellows, reciprocally fetch it in, and send it out to the heart to coole it: and from thence now being hot, convey it again, still taking in fresh. Such a like motion is that of the *Pulse*, of which, because many have written whole bookes, I will say nothing.

z Nervi à spiritu
ritu moventur;
spiritus ab anima
ma. Melanct.

D. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Sussac.

SUBSEC. 9.

Of the Rational Soul.

a Velcurio. In-
cundum & an-
ceps subjectum.

IN the precedent Subsections I have anatomized those inferior faculties of the soul; the Rational remaineth, a pleasant, but a doubtful subject (as ^a one termes it.) and with the like brevity to be discussed. Many erronious opinions are about the essence and original of it; whether it be fire, as Zeno held; harmony, as Aristoxenus; number as Xenocrates; whether it be organical, or inorganical; seated in the brain, heart or bloud; mortal or immortal; how it comes into the body. Some holde that it is ex traduce, as Phil. 1. de Anima; Tertullian, Lactantius de opific. Dei cap. 19. Hugo lib. de Spiritu & Anima; Vincentius Bellavic. spec. natural. lib. 23. cap. 2. & 11. Hippocrates, Avicenna, and many ^b late writers; that one man begets another, body and soul: or as a candle from a candle, to be produced from the seed: otherwise, say they, a man begets but half a man, and is worse then a beast that begets both matter and forme; and besides the three faculties of the soule must be together infused, which is most absurd as they hold, because in beasts they are begot, the two inferior I meane, and may not be well separated in men. ^c Galen supposeth the soul crasin esse, to be the Temperature it self; Trismegistus, Musæus, Orpheus, Homer, Pindarus, Pherecides Syrus, Epictetus, with the Chaldees and Egyptians, affirmed the soul to be immortal, as did those Britan ^{*} Druides of old. The ^d Pythagorians, defend Metempsychosis, and Palingenesia, that soules go from one body to another, epotâ primum Lethes undâ, as men into Wolves, Beares, Dogs, Hogs, as they were inclined in their lives, or participated in conditions.

b Goclenius in
Puyol. pag.
302. Bright in
Phys. Scrib. 1.
David Crusius
Melancton,
Hippius Her-
nius, Levinus
Lemnius, &c.
c Lib. an. more
sequantur, &c.
d Cesar. 6. com-
neus Gargus
dial. of the im-
mortality of
the Soul.

* Ovid met. 15.

e In Gallo.
Idem.

f Nicephorus
hist. lib. 10.
c. 35.

g Phaedro.
claudian lib.
1. de rap. Pro-
serp.

— ^{*} inque ferinas
Possumus ire domus, pecudumque in corpora condi.
^e Lucians Cock was first Euphorbus a Captaine:
Ille ego (nam memini) Trojani tempore belli,
Panthoides Euphorbus eram,
a horse, a man, a sponge: ^f Julian the Apostata thought Alexanders soul was descended into his body: Plato in Timæo, and in his Phædon (for ought I can perceive) differs not much from this opinion, that it was from God at first, and knew all, but being inclosed in the body, it forgets, and learns anew, which he calls reminiscencia, or recalling, and that it was put into the body for a punishment, and thence it goes into a beasts, or mans, as appears by his pleasant fiction de sortitione animarum, lib. 10. de rep. and after ^g 10000. yeares is to returne into the former body again,

— ^{*} post varios annos, per mille figuras,
Rursus ad humana fertur primordia vite.
Others deny the immortality of it, which Pomponatus of Padua decided out of Aristotle not long since, Plinius Avunculus cap. 7. lib. 2. & lib. 7. cap. 55. Seneca lib. 7. epist. ad Lucilium epist. 55. Dicearchus in Tull. Tuscul. Epicurus, Aratus, Hippocrates, Galen, Lucretius lib. 1.

(Præterea

(Præterea gigni pariter cum corpore, & unâ
Crescere sentimus, pariterque senescere mentem)

Averroes, and I know not how many Neotericks. This question of the immortality of the Soul, is diversely and wonderfully impugned and disputed, especially amongst the Italians of late. Saith Iak. Colerus lib. de immort. anima, cap. 1. The Popes themselves have doubted of it, Leo Decimus that Epicurean Pope, as * some record of him, caused this question to be discussed pro and con before him, and concluded at last, as a prophane and atheistical Moderator, with that verse of Cornelius Gallus,

Hæc quæstio
multos per an-
nos variè, at
mirabiliter im-
pugnata, &c.
* Colerus ibid.

Et redit in nihilum, quod fuit ante nihil.

It began of nothing, and in nothing it ends. Zeno and his Stoicks as * Au-
stin quotes him, supposed the Soul so long to continue, till the Body was fully putrified, and resolved into *materia prima*: but after that, *in fumos evanescere*, to be extinguished and vanish; and in the meane time, whilst the body was consuming, it wandered all abroad; & *è longinquo multa annu-
ciare*, and (as that Clazomenian Hermotimus averred) saw pretty visions, and suffered I know not what.

* De ecclef.
dog. cap. 16.

Errant exangues sine corpore & ossibus umbra.

Ovid, 4. Met.

Others grant the immortality thereof; but they make many fabulous fictions in the mean time of it, after the departure from the body: like Plato's *Elisian fields*, and that *Turkie Paradise*. The soules of good men they deified, the bad (saith ^h Austin) became devils, as they supposed; with many such absurd tenents, which he hath confuted. Hierome, Austin, and other Fathers of the church, hold that the Soul is immortal, created of nothing; and so infused into the child or Embrio in his mothers wombe, six months after the conception; not as those of brutes; which are ex-
traduce, and dying with them vanish into nothing. To whose divine trea-
sures, and to the Scriptures themselves, I rejourne all such Atheistical spi-
rits, as Tully did Atticus, doubting of this point, to Plato's *Phædon*. Or if they desire Philosophical proofs and demonstrations, I refer them to Niphus, Nic. Faventinus tracts of this subject. To Fran. and John Picus in digress: sup. 3. de Anima, Theophrastus, Eugubinus, To. Soto, Canas, Thomas, Peregrinus, Dan-
dinus, Colerus, to that elaborate tract in Zanchius, to Toletus 60. reasons, and Lessius 22. arguments, to prove the immortality of the soul. Campa-
nella lib. de sensu rerum, is large in the same discourse, Albertinus the School-
man, Iacob. Nactantius, Tom. 2. op. handleth it in four questions, Antony Bru-
nus, Aonius Palearius, Marinus Marceannus, with many others. This Reason-
able Soul, which Austin calls a spiritual substance moving it self, is defined
by Philosophers to be the first substantial act of a Natural, Humane, Organical
Body, by which a man lives, perceives, and understands, freely doing all things,
and with election. Out of which definition we may gather, that this Ration-
al Soul includes the powers, and performs the duties of the two other,
which are contained in it, and all three faculties make one Soul, which is
inorganical of it self, although it be in all parts, and incorporeal, using
their Organs, and working by them. It is divided into two chief parts,
differing in office only, not in essence. The understanding, which is the Ra-
tional power apprehending; the will, which is the Rational power moving; to
which two, all the other Rational powers are subject and reduced.

h Benorum la-
res, malorum
verò larvas &
lemures.
i Some say at
3. dayes, some
6. weekes, o-
thers other-
wise, j

SUBSEC. 10.

Of the Understanding.

k Melancthon.



nderstanding is a power of the Soul, by which we perceive, know, remember, and judge as well singulars, as universals, having certain innate notices or beginnings of arts, a reflecting action, by which it judgeth of his own doings, and examines them. Out of this definition (besides his chief office, which is to apprehend,

judge all that he performs, without the help of any Instruments or Organs) three differences appear betwixt a man and a beast. As first, the sense only comprehends Singularities, the Understanding Universalities. Secondly the sense hath no innate notions. Thirdly, brutes cannot reflect upon themselves. Bees indeed make neat and curious works, and many other creatures besides; but when they have done, they cannot judge of them. His object is God, *Ens*, all nature, and whatsoever is to be understood: which successively it apprehends. The object first moving the Understanding, is some sensible thing; after by discoursing, the minde findes out the corporeal substance, and from thence the spiritual. His actions (some say) are *Apprehension*, *Composition*, *Division*, *Discoursing*, *Reasoning*, *Memory*, which some include in *Invention*, and *Judgment*. The common divisions are of the understanding, *Agent*, and *Patient*; *Speculative*, and *Practick*; In *Habit*, or in *Act*; *Simple*, or *Compound*. The *Agent* is that which is called the *Wit* of man, *acumen* or subtilty, sharpness of invention, when he doth invent of himself without a teacher, or learns anew, which abstracts those intelligible Species from the Phantasie, and transferres them to the passive understanding, because there is nothing in the understanding, which was not first in the sense. That which the imagination hath taken from the sense, this *Agent* judgeth of, whether it be true or false; & being so judged he commits it to the *Passive* to be kept. The *Agent* is a Doctor or Teacher, the *Passive* a scholar; and his office is to keep and farther judge of such things as are committed to his charge: as a bare and rased table at first, capable of all formes and notions. Now these *Notions* are two-fold, *Actions* or *Habits*: *Actions*, by which we take *Notions* of, and perceive things; *Habits*, which are durable lights and notions, which we may use when we will. Some reckon up eight kinds of them, *Sense*, *Experience*, *Intelligence*, *Faith*, *Suspicion*, *Error*, *Opinion*, *Science*; to which are added *Art*, *Prudence*, *Wisdom*: as also *Synteresis*, *Dictamen*, *rationis*, *Conscience*; so that in all there be 14. species of the understanding, of which some are innate, as the three last mentioned; the other are gotten by doctrine, learning, and use. *Plato* will have all to be innate: *Aristotle* reckons up but five intellectual habits: two practick, as *Prudence*, whose end is to practise; to fabricate; *Wisdom* to comprehend the use and experiments of all notions and habits whatsoever. Which division of *Aristotle* (if it be considered aright) is all one with the precedent; for three being innate, and five acquiste, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subject will not permit. Three of them

l Nihil in intellectu, quod non prius fuerat in sensu.

Velcurio.

m The pure part of the conscience.

them I will onely point at, as more necessary to my following discourse.

29

Synteresis, or the purer part of the conscience is an innate habit, and doth signifie a conservation of the knowledge of the law of God and Nature, to know good or evil: And (as our Divines hold) it is rather in the understanding, then in the will. This makes the major proposition in a practicke *Syllogisme*. The *Dictamen rationis* is that which doth admonish us to doe good or evil, and is the minor in the *Syllogisme*. The *Conscience* is that which approves good or evil, justifying or condemning our actions, and is the conclusion of the *Syllogisme*: as in that familiar example of *Regulus* the Roman, taken prisoner by the *Carthaginians*, and suffered to goe to Rome, on that condition he should returne againe, or pay so much for his ransom. The *Synteresis* proposeth the question, his word, oath, promise, is to be religiously kept, although to his enemy, and that by the law of nature. Doe not that to another, which thou wouldst not have done to thy self. *Dictamen* applies it to him, and dictates this or the like: *Regulus*, thou wouldst not another man should falsifie his oath, or break promise with thee: *Conscience* concludes, therefore *Regulus*, thou dost well to performe thy promise, and oughtest to keepe thine oath. More of this in *Religious Melancholy*.

Quod tibi fieri non vis, alteri ne feceris.

SUBSEC. II.

Of the will.

Will, is the other power of the rationall soule, which covets or avoids such things as have been before judged, and apprehended by the understanding. If good, it approves; if evil, it abhorres it: so that his object is either good or evil. *Aristotle* calls this our rational Appetite, for as in the *Sensitive* we are moved to good or bad by our Appetite, ruled & directed by Sense, so in this we are carried by Reason. Besides, the *Sensitive Appetite* hath a particular object, good or bad: this an universal, immateriall; That respects onely things delectable and pleasant, this honest. Again, they differ in liberty. The *Sensuall appetite* feeling an object, if it be a convenient good, cannot but desire it, if evil, avoid it: but this is free in his essence, much now depraved, obscured, and false from his first perfection: yet in some of his operations still free, as to goe, walke, move at his pleasure, and to choose whether it will do, or not do, steale, or not steale. Otherwise in vaine were Laws, Deliberations, Exhortations, Councils, Precepts, Rewards, Promises, Threats and Punishments: and God should be the author of sin. But in spiritual things we will no good, prone to evil (except we be regenerate, and led by the Spirit) we are egged on by our natural concupiscence, and there is *trægia*, a confusion in our powers, our whole will is averse from God and his law, not in natural things only, as to eat and drink, lust, to which we are led headlong by our temperature and inordinate appetite,

Res ab intellectu monstrata recipit, vel rejicit; approbat, vel improbat, Philip. Ignoti nulla cupido.

Melanchthon. Operationes plerumque, sive, etsi libera sit illa in essentia sua, q In civilibus libera, sed non in spiritualibus consistit. Tota voluntas aversa a Deo, Omnis homo mendax.

Nec nos obvisi contra, nec tendere tantum

Sufficimus.

we cannot resist, our concupiscence is originally bad, our heart evil, the seat of our affections, captivates and enforceth our will. So that in voluntary

¶ Vel propter
ignorantiam,
quod boni stu-
dii non sit in-
structa mens
ut debuit, aut
divinis praece-
ptis exculsa.

things we are averse from God and goodness, bad by nature, by ignorance worse, by Art, Discipline, Custom, we get many bad habits: suffering them to domineer and tyrannize over us; and the devil is still ready at hand with his evil suggestions, to tempt our depraved will to some ill disposed action, to precipitate us to destruction, except our *Will* be swayed and counterpoised again with some divine precepts; and good motions of the spirit, which many times restrain, hinder and check us, when we are in the full career of our dissolute courses. So *David* corrected himself, when he had *Saul* at a vantage. Revenge and Malice were as two violent oppugners on the one side, but Honesty, Religion, Fear of God, withheld him on the other.

The actions of the *Will* are *Velle* and *Nolle*, to well and nill: which two words comprehend all, and they are good or bad, accordingly as they are directed: and some of them freely performed by himself; although the *Stoicks* absolutely deny it, and will have all things inevitably done by *Destiny*, imposing a fatal necessity upon us, which we may not resist; yet we say that our will is free in respect of us, and things contingent, howsoever in respect of Gods determinate counsel, they are inevitable and necessary. Some other actions of the *will* are performed by the inferiour powers, which obey him, as the *Sensitive* and *Moving Appetite*; as to open our eyes, to go hither and thither, not to touch a book, to speak fair or foule: but this *Appetite* is many times rebellious in us, and will not be contained within the lists of sobriety and temperance. It was (as I said) once well agreeing with reason, and there was an excellent consent and harmony between them, but that is now dissolved, they often jar, *Reason* is overborne by *Passion*.

Fertur equis auriga, nec audit currus habenas,

as so many wilde horses run away with a chariot, and will not be curbed. We know many times what is good, but will not do it, as the said,

u *Medea Ovid.*

Trahit invitum nova vis, aliudque cupido,

Mens aliud suadet.

Lust counsels one thing, reason another, there is a new reluctancy in men.

* *Ovid.*

Odi, nec possum, cupiens non esse, quod odi.

x *Seneca. Hipp.*

We cannot resist, but as *Phædra* confessed to her Nurse, *qua loqueris, vera sunt, sed furor, suggeris sequi, peiora*: she said well and true, she did acknowledge it, but headstrong passion and fury made her to do that which was opposite. So *David* knew the filthiness of his fact, what a lothsome, foule, crying sin adultery was; yet notwithstanding he would commit murther, and take away another mans wife, enforced against Reason, Religion, to follow his Appetite.

Those natural and vegetal powers are not commanded by *Will* at all; for who can adde one cubit to his stature? These other may, but are not: and thence come all those headstrong passions, violent perturbations of the Minde; and many times vicious habits, customs, feral diseases; because we give so much way to our *Appetite*, and follow our inclination, like so many beasts. The principal *Habits* are two in number, *Vertue* and *Vice*, whose peculiar definitions, descriptions, differences, and kinds, are handled at large in the *Ethicks*, and are indeed the subject of *Moral Philosophy*.

MEMB. 3.

SUBSEC. I

Definition of Melancholy, Name, Difference.



Having thus briefly anatomized the body and soul of man, as a preparative to the rest; I may now freely proceed to treat of my intended object, to most mens capacity; and after many ambages, perspicuously define what this Melancholy is, shew his Name, and Differences. The Name is imposed from the matter, and Disease denominated from the materiall cause: as *Brueel* observes, *Μελαγχολία*, quasi *Μελαινάχολη*, from black Choler. And whether it be a cause or an effect, a Disease, or symptome, let *Donatus Altomarus*, and *Salvianus* decide; I will not contend about it. It hath severall Descriptions, Notations, and Definitions. *Fracastorius* in his second book of intellect, calls those Melancholy, whom abundance of that same depraved humor of black Choler hath so misaffected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the understanding. *Melanelius* out of *Galen*, *Ruffus*, *Ætius*, describe it to be a bad and peevish disease, which makes men degenerate into beasts: *Galen*, a privation or infection of the middle cell of the Head, &c. defining it from the part affected, which *Hercules de Saxonia* approves, lib. 1. cap. 16. calling it a depravation of the principal function: *Fuschius* lib. 1. cap. 23, *Arnoldus Breviar.* lib. 1. cap. 18. *Gnaniarius*, and others: By reason of black Choler, *Paulus* addes. *Haljabbas* simply calls it a commotion of the minde. *Aretæus*,^a a perpetual anguish of the soul, fastned on one thing, without an ague, which definition of his, *Mercurialis de affect.* cap. lib. 1. cap. 10. taxeth: but *Ælianus Montanus* defends, lib. de morb. cap. 1. de Melan for sufficient and good. The common sort define it to be a kinde of dotage without a fever, having for his ordinary companions, fear, and sadness, without any apparent occasion. So doth *Laurentius* cap. 4. *Piso*, lib. 1. cap. 43. *Donatus Altomarus*, cap. 7. art. medic. *Iacchius in com.* in lib. 9. *Rhasis ad Almanfor* cap. 15. *Valesius* exerc. 17. *Fuschius institut.* 3. sec. 11. c. 11. &c. which common definition, howsoever approved by most,^c *Hercules de Saxonia* will not allow of, nor *David Crusius*, *Theat. morb. Herm.* lib. 2. cap. 6. he holds it insufficient: as^d rather shewing what it is not, then what it is: as omitting the specificall difference, the Phantasie and Brain: but I descend to particulars. The summum genus is Dotage, or Anguish of the minde, saith *Aretæus*, of a principal parts; *Hercules de Saxonia* addes, to distinguish it from Cramp and Palfie, and such diseases as belong to the outward sense and motions [depraved]^e to distinguish it from Folly and Madnes (which *Montanus* makes *angor animi*, to separate) in which those functions are not depraved, but rather abolished; [without an ague] is added by all, to sever it from Phrensie, and that Melancholy which is in a pestilent Fever. (Fear and Sorrow) make it differ from Madnes: [without a cause] is lastly inserted, to specific it from all other ordinary passions of [Fear and Sorrow.] We properly call that Dotage, as^e *Laurentius* interprets it, when some one principal facultie of the minde, as imagination, or reason is corrupted, as all melancholy persons

y Melancholicos

vocat, quos

exuperantia

vel pravitas

Melancholia

ita male habet,

ut inde insan-

ant vel in em-

bibus, vel in

pluribus iisq;

manifestis sue

ad rectam ra-

tionem, volun-

tate pervenit,

vel electionem,

vel intellectus

operationes

z Perissum et

pertinacissimè

morbum qui

homines in bru-

ta degenerare

cogit

a Paul. Med.

b Angor animi

in una contem-

plione defixus.

absq; febre

c Cap. 16 l. 3.

d Horum de finis

quo morbus

quid non sit

potius quam

quid sit,

explicat.

e Anima sup-

eriores immu-

tates in fatu-

itate tolluntur

in mania, de-

pravantur so-

lum in melan-

cholia. Herc. de

Sax. cap. 1.

tract. de Me-

lanch.

e Cap. 4. de mel.

sons have. It is without a fever, because the humor is most part cold and dry, contrary to putrefaction. *Fear* and *Sorrow* are the true Characters, and inseparable companions of most *Melancholy*, not all, as *Her. de Saxonia, Tract. posthumo de Melancholia, cap. 2.* well excepts; for to some it is most pleasant, as to such as laugh most part; some are bold again, and free from all manner of fear and grief, as hereafter shall be declared.

S U B S E C. 2.

Of the part affected. Affection. Parties affected.

SOME difference I finde amongst Writers, about the principal part affected in this disease, whether it be the *Brain*, or *Heart*, or some other Member. Most are of opinion that it is the *Brain*: for being a kinde of *Dosage*, it cannot otherwise be; but that the *Brain* must be affected, as a similar part, be it by * *consent* or *essence*, not in his ventricles, or any obstructions in them, for then it would be an *Apoplexie*, or *Epilepsie*, as *Laurentius* well observes; but in a cold dry distemperature of it in his substance, which is corrupt and become too cold, or too dry, or else too hot, as in mad-men, and such as are inclined to it; and this *Hippocrates* confirms. *Galen*, *Arabians*, and most of our new Writers. *Marcus de Oddis* (in a consultation of his, quoted by *Wildefheim*) and five others there cited are of the contrary part, because fear and sorrow, which are passions, be seated in the *Heart*. But this objection is sufficiently answered by *Mentalius*, who doth not deny that the heart is affected (as *Melanlinus*, proves out of *Galen*) by reason of his vicinity; and so is the *midriffe* and many other parts. They do *compati*, & have a fellow-feeling by the Law of nature: but for as much as this malady is caused by precedent *Imagination*, with the *Appetite*, to whom spirits obey, and are subject to those principal parts: the *Brain* must needs primarily be misaffected, as the seat of *Reason*; and then the *Heart*, as the seat of *Affection*. *Cappivaccius*, and *Mercurialis* have copiously discussed this question, and both conclude the subject is the inner *Brain*, and from thence it is communicated to the *Heart*, and other inferior parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the *Stomack*, or *myrache*, as the *Arabians* terme it, whole body, *Liver*, or *Spleen*, which are seldom free, *Pylorus*, *Meferick* veins, &c. For our body is like a Clock, if one wheele be amisse, all the rest are disordered, the whole fabrick suffers: with such admirable art and harmony is a man composed, such excellent proportion, as *Lodovicus Vives* in his *Fable of man* hath elegantly declared.

As many doubts almost arise about the * *Affection*: whether it be *Imagination* or *Reason* alone, or both. *Hercules de Saxonia* proves it out of *Galen*, *Arius*, and *Alsomarus*, that the sole fault is in * *Imagination*. *Brnel* is of the same minde. *Mentalius* in his 2. cap. of *Melancholy*, confutes this tenet of theirs, and illustrates the contrary by many examples: as of him that thought himself a shel-fish of a Nun, and of a desperate Monk that would not be perswaded but that he was damned; *reason* was in fault as well as *Imagination*, which did not correct this error; they make away themselves often-

* Per consensum seu per essentiam.
f. Cap. 4. de mel.
g. Sec. 7. de mor.
vulgar. lib. 6.
h. Apicel. de mel.
lancholia.
i. Cap. 3. de mel.
p. p. affectu con.
rebrum seu
per consensum
seu per cere.
brum contingit
et praeceum au.
toritate et
rationis stabilit.
tur.
k. Lib. de Mel.
Contra vi
cinitatis ratio.
ne una affi.
tur, acceptum
transversum.
ac stomachus
cum dorsali
spina, &c.
l. Lib. 1. cap. 10.
Subiectum est
cerebrum inte.
rius.
m. Raro quis
quam tumorem
effugit lienis,
qui hoc morbo
afficitur. Pifo.
Quis affectus
n. See Donat.
ab Alomar.
o. Facultas
imaginandi
non cogitandi
nec memorandi
l. a. h. c.

oftentimes, and suppose many absurd & ridiculous things. Why doth not Reason detect the Fallacy, settle and perswade, if she be free? ^aAvicenna therefore holds both corrupt, to whom most Arabians subscribe. The same is maintained by ^aAretius, ^aGorgonius, ^aGuianerius, &c. To end the controversy, no man doubts of *Imagination*, but that it is hurt and misaffected here, for the other I determine with ^aAlbericus Botomus a D^r of Padua; that it is first in *Imagination*, and afterwards in reason, if the disease be inveterate, or as it is more or less of continuance: but by accident, as ^aHerc. de Saxonia adds, faith, opinion, discourse, ratiocination, are all accidentally depraved by the default of imagination.

To the part affected, I may here add the parties, which shal be more opportunely spoken of elsewhere, now only signified. Such as have the *Moon*, *Saturne*, *Mercury* misaffected in their genitures, such as live in over-cold, or over-hot Climes: such as are born of melancholy parents: as offend in those six non-natural things, are black, or of an high sanguine complexion, that have little heads, that have a hot heart, moist Brain; hot Liver and cold stomach; have been long sick: such as are solitary by nature, great Students, given to much contemplation, lead a life out of action, or most subject to melancholy. Of sexes both, but men more often; yet women misaffected, are far more violent, and grievously troubled. Of seasons of the year, the *Autumne* is most melancholy. Of peculiar times; old age, from which natural Melancholy is almost an inseparable accident, but this artificial Malady is more frequent in such as are of a middle age. Some assigne 40 years, ^aGariopontus 30. ^aIsbertus excepts neither young nor old from this adventitious. ^aDaniel Sennertus involves all of all sorts, out of common experience, in omnibus omnino Corporibus cuiuscumq; constitutione dominatur. ^aExius and ^aAretius, ascribe into the number not only discontented, passionate, and miserable persons, swarthy, black; but such as are merry and pleasant, scoffers, and high coloured. General, saith ^aRhasis, the finest wits, and most generous spirits, are before other obnoxious to it; I cannot except any complexion, any condition, sexe, or age, but ^bfools and Stoicks, which according to ^aSynefius, are never troubled with any maner of passion, but as ^aAnacreons cicada, sine sanguine & dolore, similes ferè diis sunt. ^aErasmus vindicates fools from this Melancholy Catalogue, because they have most part moist braines, and light hearts, they are free from ambition, envy, shame and fear, they are neither troubled in conscience, nor macerated with cares, to which our whole life is most subject.

^ainquit in Melancholiam lib. 1. cont. Tract. 9. ^bNunquam sanitate mentis excidit, aut dolore capitur. Eras. c. In laud. calvit. ^dMacari. conscientia, carnis, nec pude fieri, nec mereri, nec discere, aut curare, quibus tota vita abnoxia est.

SUBSEC.

Of the matter of Melancholy.



THE Matter of Melancholy, there is much question betwixt ^aAvicenna & ^aGalen, as you may read in ^aCardans Contradictions, ^aValesius controversies, ^aMontanus, ^aProsper Calenus, ^aCapivaccius, ^aBright, ^aFicinus, that have written either whole Tracts, or copiously of it, in these severall Treatises of this subject. What this humor is, or whence it proceeds, how it is ingendred in the body, neither Galen, nor any old Writer hath sufficiently discussed, as ^aJacchinus thinks: the Neotericks cannot agree. ^aMontanus arguunt in corpore, feratandum, huc enim ve multo veterum laboraverunt, nec facile accipere ex Galeno sententiam obliquam, variam, de illis lib. 1. cap. 1. 16. in 9. Rhasis.

*Tr. Et. postum.
de Melan. edit.
Venetiis 1620.
cap. 7 & 8. Ab
intemperie cali-
da, humida, &c.

k Secundū ma-
gis aut minus si
in corpore suc-
rit, ad intempe-
riē plusquam
corpus salubri-
ter ferre pote-
rit: inde corpus
morbosum effi-
tur.

l Lib. 1. contro-
vers. cap. 21.
m Lib. 1. sect. 4.
cap. 4.

n Concil. 26.
o Lib. 2. contra-
dic. cap. 11.

p De feb. tract.
diff. 2. cap. 1. non
est n. gandum
ex hac fieri Me-
lancholicos.

q In Syntax.
r Parie adu-
tur & misce-
tur, unde varia
amentum spe-
cies Melanch.

s Humor frigi-
dus dolens cau-
sa, furoris ca-
lidas &c.

t Lib. 1. cap. 10.
de aff. lib. cap.

u Nigrescit hic
humor, aliqua-
do supercalifica-
tus, aliquando
super frigifica-
tus, ca. 7.

x Humor hic
niger aliquando
præter modum
calificatus, &
alias refrigeratus

quoad: nam
receptibus car-
bonibus ei quid
simile accidit,
qui durante
flamma pellu-
et diffuse can-
dent, ea extin-
cta profusus ni-
grescunt. Hip-
pocrates,
y Guianerius
diff. 2. cap. 7.

tanius in his consultations, holds Melancholy to be materiall or immateriall: and so doth Arculanus: the material is one of the four humors before mentioned, and natural. The immaterial or adventitious, acquiste, redundant, unnatural, artificial: which *Hercules de Saxonia will have reside in the spirits alone, and to proceed from an hot, cold, dry, moist distemperature, which without matter, alter the Brain and functions of it. Paracelsus wholly rejects and derides this division of four humors and complexions, but our Gale-
nists generally approve of it, subscribing to this opinion of Montanius.

This material Melancholy is either simple, or mixt, offending in Quantity or quality, varying according to his place, where it setleth, as Brain, spleen, Meseriack veins, Heart, Womb, & Stomack: or differing according to the mixture of those natural humors amongst themselves, or four unnatural ad-
dust humors, as they are diversly tempered and mingled. If natural melan-
choly abound in the body, which is cold & dry, so that it be more ^k than the
Body is wel able to bear, it must needs be distempered, saith Faventinus, & diseas-
ed: & so the other, if it be depraved, whether it arise from that other Me-
lancholy of Choler adust, or from Blood, produceth the like effects, and is, as
Montaltus contends, if it come by adustion of humors, most part hot and
dry. Some difference I find, whether this melancholy matter may be ingend-
red of all four humors, about the colour and temper of it. Galen holds it
may be ingendred of three alone, excluding Flegme, or Pituita, whose true
assertion, ^l Valesius and Manardus stily maintain, and so doth ^m Fuchsius,
Montaltus, ⁿ Montanius. How, say they can white become black? But Her-
cules de Saxonia l. post. de melanc. 8. & Cardan are of the opposite part (it
may be ingendred of Flegme, *et si raro contingat*, though it seldom come
to pals) so is ^p Guianerius and Laurentius c. 1. with Melanch in his Book de
Anima, and Chap. of humors, he calls it *Afininam*, dul, swinish Melancholy,
and saith that he was an eye-witnes of it: so is ^q Wecker. From melancholy
adust ariseth one kind, from Choler another, which is most brutish: another
from Flegme, which is dul, and the last from Blood, which is best. Of these
some are cold and dry, others hot and dry, varying according to their
mixtures, as they are intended, & remitted. And indeed as Rodericus a Ronf.
conf. 12. l. determines, ichores & those serous matters being thickned be-
come flegme, and flegme degenerates into choler, choler adust becomes
eruginosa melancholia, as vinegar out of purest wine putrified or by exhala-
tion of purer spirits is so made, and becomes sowre and sharp, and from the
sharpness of this humor proceed much waking, troublesome thoughts &
dreams, &c. so that I conclude as before. If the humor be cold, it is saith
Faventinus, a cause of dotage, & produceth milder symptoms: if hot, they are rash,
raving mad, or inclining to it. If the brain be hot, the animal spirits are hot,
much madness follows with violent actions: if cold, fatuity & sottishness,
^r Capivaccius. "The colour of this mixture varies likewise, according to the mix-
ture, be it hot or cold, tis sometimes black, sometimes not, Altomarus. The same
^s Melanellius proves out of Galen, and Hippocrates in his book of Melancholy
(if at least it be his giving instance in a burning coal, which when it is hot,
shines when it is cold, looks black, and so doth the humor. This diversity of Me-
lancholy matter produceth diversity of effects. If it be within the body,
and not putrified, it causeth black Jaundise, if putrified a Quatan Ague, if
it break out to the skin, Leprosie, if to parts, severall Maladies, as scurvie,
&c. If it trouble the mind, as it is diversly mixt, it produceth several kinds
of Madness and Dotage: of which in their place.

SUBSECT. 4.

Of the Species or Kindes of Melancholy.



When the matter is divers and confused, how should it otherwise be, but that the species should be divers and confused? Many new and old writers have spoken confusedly of it, confounding Melancholy and Madnesse, as *Hewrhuis*, *Guianerius*, *Gordonius*, *Salustius*, *Salvianus*, *Isidorus Prædicator*, *Savonarola*; that will have Madnesse no other then Melancholy in extent, differing (as I have said) in degrees. Some make two distinct species, as *Raffus Ephesus* an old writer, *Constantinus Africanus*, *Aretæus*, *Aurelianus*, *Paulus Aegineta*: others acknowledge a multitude of kinds, and leave them indefinite, as *Ætius* in his *Tetrabiblos*, *Avicenna* lib. 3. *Fen.* 1. *Tract.* 4. cap. 18. *Arulanus* cap. 16. in 9. *Rasis*. *Momanius* med. part. 1. ^a If naturall Melancholy be adust, it maketh one kinde; if blood, another; if choler, a third, differing from the first, and so many severall opinions there are about the kinds, as there be men themselves. * *Hercules de Saxonia* sets down two kinds, materiall and immateriall; one from spirits alone, the other from humors and spirits. *Savonarola* lib. 11. *Tract.* 6. cap. 1. *de agnitione capitis*, will have the kinds to be infinite; one from the myrrach, called *myrrachialis* of the *Arabians*; another *stomachalis*, from the stomach; another from the liver, heart, wombe, hemeroids; one beginning, another consummate. *Melancthon* seconds him, as the humor is diversly adust and mixt, so are the species divers; but what these men speak of species, I think ought to be understood of symptoms, and so doth *Arulanus* interpret himself: infinite species, id est, symptoms: and in that sense, as *Io. Gornbeus* acknowledgeth in his medicinal definitions, the species are infinite, but they may be reduced to three kinds, by reason of their seat, *Head*, *Body*, and *Hypochondriac*. This threefold division is approved by *Hippocrates* in his book of Melancholy, (if it be his, which some suspect) by *Galen* lib. 3. *de loc. affectu* cap. 6. by *Alexander* lib. 1. cap. 16. *Rasis* lib. 1. *Continem.* *Tract.* 9. lib. 1. cap. 16. *Avicenna*, and most of our new writers. *Th. Erasmus* makes two kinds, one perpetual, which is *Head melancholy*, the other interrupt, which comes and goes by fits, which he subdivides into the other two kinds, so that all comes to the same pass. Some again make four or five kinds with *Rodericus de Castro de morbis mulier.* lib. 2. cap. 3. and *Lod. Mercatus*, who in his second book *de mulier. affect.* cap. 4. will have that melancholy of Nuns, Widowes, and more ancient maids, to be a peculiar species of Melancholy differing from the rest: some will reduce Enthusiasts, extaticall and dæmoniack persons to this rank, adding ^b Love melancholy to the first; and *Lycanthropia*. The most received division is into three kinds. The first proceeds from the sole fault of the Brain, and is called *Head melancholy*: the second sympathetically proceeds from the whole body, when the whole temperature is Melancholy: The third ariseth from the Bowels, Liver, Spleen, or Membrane, called *Mesenterium* named *Hypochondriack*, or windy Melancholy, which ^c *Laurentius* subdivides into three parts, from those three Members, *Hepatick*, *Splenicke*, *Mesentericke*. *Love melancholy*, which *Avicenna* calls *Ilisbi*: and *Lycanthropia*,

^a Non est Mania nisi extensa melancholia.

^b Cap. 6. lib. 1.

^c 2. Ser. 2. cap. 9.

^d Morbus hic est omnifarius.

^e Species indefinite sunt.

^f Si aduratur naturalis melancholia, alia sunt species; si sanguis alia, si flava bilis alia, diversa à primis: maxima est inter has differentia, et not. Doctorum sententia; quod ipsi numero sunt.

^g Tract. de mel. cap. 7.

^h Quædam incipiens quædam consummata.

ⁱ Cap. de humor. lib. de anima.

^j Variè aduritur & miscetur ipsa melancholia, unde variè æmentium species.

^k Cap. 16. in 9. Rasis.

^l Laurentius cap. 4. de mel.

^m Cap. 13.

which he calls *Cucuburthe*, are commonly included in head Melancholy: but of this last, which *Gerardus de Solo* calls *Amoreos*, and most *Knight melancholy*, with that of *Religious melancholy*, *Virginum*, & *Viduarum*, maintained by *Rod. a Castro* and *Mercatus*, and the other kinds of *Love melancholy*, I will speak apart by themselves in my third Partition. The three precedent species are the subject of my present discourse, which I will anatomize, and treat of, through all their causes, symptoms, cures, together, and apart, that every man that is in any measure affected with this malady, may know how to examine it in himself, and apply remedies unto it.

It is a hard matter, I confess, to distinguish these three species one from the other, to express their several causes, symptoms, cures, being that they are so often confounded amongst themselves, having such affinity, that they can scarce be discerned by the most accurate Physicians, & so often intermixt with other diseases, that the best experienced have been plunged. *Montanus consil. 26.* names a patient that had this disease of Melancholy, & *Caninus Appetitus* both together: *Ant. consil. 23.* with *Vertigo*. *Julius Caesar Claudinus* with *Stone*, *Gout*, *Jandice*. *Trincavellius* with an *Ague*, *Jandice*, *Caninus Appetitus*, &c. *Paulus Regoline*, a great Doctor in his time, consulted in this case, was so confounded with a confusion of symptoms, that he knew not to what kinde of Melancholy to refer it. *Trincavellius*, *Fallopins*, and *Franciscanus*, famous doctors in Italy, all three conferred with about one party, at the same time, gave three different opinions. And in another place, *Trincavellius* being demanded what he thought of a melancholy young man, to whom he was sent for, ingenuously confessed, that he was indeed melancholy, but he knew not to what kinde to reduce it. In his 17. consultation, there is the like disagreement about a melancholy Monke. Those symptoms, which others ascribe to misaffected parts and humors, *Hecride Saxonia* attributes wholly to disordered spirits, & those immaterial as I have said. Sometimes they cannot well discern this Disease from others. In *Reinerus Solinanders* counsels, *sect. consil. 5.* he and *D. Brando* both agreed, that the patients disease was hypochondriacal melancholy. *D. Matholdus* said it was *Astma*, and nothing else. *Solinander* and *Guarionius*, lately sent for to the melancholy Duke of Cleve, with others, could not define what species it was, or agree amongst themselves. The species are so confounded, as in *Caesar Claudinus* his 44. consultation for a *Polonian* Count, in his judgment *He laboured of head melancholy, and that which proceeds from the whole temperature both at once.* I could give instance of some that have had all three kinds *semel & simul*, and some successively. So that I conclude of our melancholy species, as many Politicians do of their pure formes of Commonwealths, Monarchies, Aristocracies, Democracies, are most famous in contemplation, but in practice they are temperate and usually mixt, (so ** Polybius* enformeth us) as the *Lacedemonian*, the *Roman* of old, *German* now, and many others. What Physicians say of distinct species in their books, it much matters not, since that in their patients bodies they are commonly mixt. In such obscurity therefore, variety and confused mixture of symptoms, causes, how difficult a thing is it to treat of several kinds apart, to make any certainty or distinction among so many casualties, distractions,

ons,

1480. & 116.
consult. consil.
12.

m. Hildesheim.
spicel. 2. fol.
166.
n. Trincavellius.
tom. 2. consil.
23. & 26.

* cap. 13. tract.
posib. de melap.

o. Guarion. consil.
med. 20.

p. Laboravit per
essentiam, & a
toto corpore.

* Machiavel,
etc. Smithus
de rep. Angl.
cap. 8. lib. 1.
Bucoldus dis-
cur. polit. dis-
curs. 5. cap. 7.
Arist. l. 3. polit.
cap. ult. Rec-
term. alii, &c.
Lib. 6.

ons, when seldome two men shall be like affected *per omnia*. 'Tis hard, I confesse, yet nevertheless I wil adventure through the midst of these perplexities, & led by the clue or thread of the best writers, extricate my self out of a labyrinth of doubts and errors, and so proceed to the Causes.

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SECT. II.

MEMBR. 1. SUBSEC. 1.

Causes of Melancholy. God a cause.

It is in vain to speak of cures, or think of remedies, untill such time as we have considered of the causes, so Galen prescribes Glauco: and the common experience of others confirms, that those cures must be imperfect, lame, and to no purpose, wherein the causes have not first been searched, as Prosper Calenius well observes in his tract *de atra bile* to Cardinal Casius. In somuch that Fernetus puts a kinde of necessity in the knowledg of the causes, and without which it is impossible to cure or prevent any manner of disease. Empericks may ease, and sometimes help, but not thoroughly root out: *sublatâ causâ tollitur effectus*, as the saying is, if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confesse) to be able to discern these causes whence they are, and in such variety to say what the beginning was. He is happy that can performe it aright. I will adventure to goe as neer as I can, and rip them all up, from the first to the last, generall and particular, to every species, that so they may the better be descried.

Generall causes, are either supernaturall, or naturall. Supernaturall are from God and his angels, or by Gods permission from the devil and his ministers. That God himself is a cause for the punishment of sin, and satisfaction of his Justice, many examples & testimonies of holy Scriptures make evident unto us, *Ps. 107. 17. Foolish men are plagued for their offence, and by reason of their wickedness. Schari was stricken with leprosie, 2 Reg. 5. 27. Iehoram with dysentery and flux, and great diseases of the bowels, 2 Chron. 21. 15. David plagued for numbring his people, 1 Par. 21. Sodom and Gomorrah swallowed up. And this disease is peculiarly specified, Psalme 127. 12. He brought down their heart through heaviness. Dent. 28. 28. He stroke them with madness, blindness, and astonishment of heart. An evil spirit was sent by the Lord upon Saul, to vex him. Nebuchadnezzar did eat grasse like an oxe, and his heart was made like the beasts of the field. Heathen stories are full of such punishments. Lycurgus, because he cut down the Vines in the country, was by Bacchus driven into madness: so was Pentheus and his mother Agave for neglecting their sacrifice. Censor Fulvius ran mad for untilling Iuno's Temple, to cover a new one of his own, which he had dedicated to Fortune, and was confounded to death, with grief and sorrow of heart. When Xerxes would have spoiled Apollo's Temple at Delphos, of those infinite riches it possessed, a terrible thunder came from Heaven and struck 4000. men dead, the rest ran mad. A little after, the like happened to Brennus, lightning, thunder, Earthquakes, upon such a sacrilegious occasion. If*

q *Primo artis curatio.*

Nostri primi sit propositi affectionum causas indagare res ipsa hortari videtur, nam alioqui eorum curatio, manca et inutilis esset. *Par. lib. 1. cap. 11. Rerum cognoscere causas medicis imprimis necessarium, sine qua nec morbum curare, nec praecavere licet.*

1 *Fanta enim morbi varietas ac differentia ut non facile dignoscatur, unde initium morbus sumpsit.* Melanellius è Galeno.

u *Felix qui potuit rerum cognoscere causas.* x *1 Sam 16. 14* y *Dan. 5. 21.* z *Lactant. inst. lib. 2. cap. 8.* a *Mente captus, & summo animi maiore consumptus.*

2 *Munster. cosmog. lib. 4. cap. 43. de celo substernebantur, tanquâ infeni de saxis precipitati &c.* b *Livius lib. 38.*

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we may believe our Pontifical Writers, they will relate unto us many strange and prodigious punishments in this kinde, inflicted by their Saints. How *Clodoveus* sometime King of *France*, the son of *Dagobert*, lost his wits for uncovering the body of *S. Denis*; and how a^c sacrilegious *Frenchman*, that would have stolne away a silver image of *S. John*, at *Birgurge*, became frantick on a suddain, raging, and tyrannizing over his own flesh: Of a^d Lord of *Rhadnor*, that coming from hunting late at night, put his dogs into *S. Avans Church*, (*Llan Avon* they called it) and rising betimes next morning, as hunters use to do, found all his Dogs mad, himself being suddenly stricken blinde. Of *Tyridates* an^c *Armenian King*, for violating some holy Nuns, that was punished in like sort, with loss of his wits. But Poets and Papists may go together for fabulous tales; let them see their own credits: Howsoever they faine of their *Nemesis*, and of their Saints, or by the devils means may be deluded, we finde it true, that *ultor a tergo Deus*, 'He is God the avenger as *David* styles him; and that it is our crying sin that pull this and many other maladies on our own heads. That he can by his Angels, which are his Ministers, strike and heal (saith^c *Dionysius*) whom he will; that he can plague us by his Creatures, Sun, Moone, and Stars, which he useth as his instruments, as a Husbandman (saith *Zanchinus*) doth an Harchet: Hail, Snow, Windes, &c.

Et conjurati veniunt in classica venti:

as in *Ioshuas* time, as in *Pharaohs* reign in *Egypt*, they are but as so many executioners of his justice. He can make the proudest spirits stoop, and cry out with *Julian* the Apostate, *Vicisti Galilee*: or with *Apollo's* Priest in *Chrysostome*, *O calum! o terra! unde hostis hic?* What an enemy is this? And pray with *David*, acknowledging his power, *I am weakened and sore broken, I roar for the grief of mine heart, mine heart panteth, &c.* *Psal.* 38.8. *O Lord rebuke me not in thine anger, neither chastise me in thy wrath.* *Pf.* 38.1. *Make me to hear joy and gladness, that the bones which thou hast broken, may rejoice.* *Psal.* 51.8. & verse 12. *Restore to me the joy of thy salvation, and stablish me with thy free spirit.* For these causes belike^c *Hippocrates* would have a Physician take special notice whether the disease come not from a divine supernatural cause, or whether it follow the course of Nature. But this is farther discussed by *Fran: Valesius de sacr. philos. cap. 8.* ¹ *Fernelius*, and ^m *J. Caesar Claudinus*, to whom I refer you, how this place of *Hippocrates* is to be understood. *Paracelsus* is of opinion, that such spiritual diseases (for so he calls them) are spiritually to be cured, and not otherwise. Ordinary means in such cases will not avail: *Non est reluctandum cum Deo.* When that monster-raging *Hercules* overcame all in the *Olympicks*, *Jupiter* at last in an unknown shape wrestled with him, the victory was uncertain, till at length *Jupiter* descryed himself, and *Hercules* yielded. No striving with supreme powers.

Nil juvat immensos Cratere promittere montes,

* *1 Pet.* 5. 6.

Physicians and Physick can do no good, * we must submit our selves under the mighty hand of God, acknowledg our offences, call to him for mercy. If he strike us, *una eademque manus vulnus operemque feret*, as it is with them that are wounded with the spear of *Achilles*, he alone must help; otherwise our diseases are incurable, and we not to be relieved.

SUBSEC.

b *Gaguin.* l. 3.
c. 4. quod *Dionysius* corpus discoperuerat, in insaniā incidit.
c *Idem* lib. 9.
sub. *Carol.* 6. *sa-*
crorum contemp-
tor sempit. fori-
bus effractus,
dum *D. Johan-*
nis argenteum
simulacrum
vapere contem-
dit simulacrum
aversa facie
dorsum ei ver-
sat, nec mora
sacrilegus men-
tis inops, atq;
in semet insa-
niens in pro-
prios artus de-
scendit.

d *Giraldus*
Cambrensis lib.
1. c. 1. *Itinerar.*
Cambriae.
e *Debris* com. 3.
lib. 6. sect. 3.
quest. 3.
f *Psal.* 44. 1.
g *Lib.* 8. cap. de
Hierar.
h *Claudian.*
i *De* *Abilita*
Martyre.

h *Lib.* cap. 5.
prog.

i *Lib.* 1. de *Ab-*
ditis rerum
causis.
m *Respons.*
med. 12. *resp.*

* Nihil aliud
sunt Demones
quā nuda ani-
me quæ corpo-
re deposito pri-
orem miserati
vitam, cogni-
tis succurrunt
commoti mise-
ricordia, &c.

ground, or in the lower parts: and were devils, the which with *Tertullian*, *Porphyrus* the Philosopher, *M. Tyrius* ser. 27. maintaines. These spirits, he saith, which we call Angels and Devils, are nought but souls of men departed, which either through love and pity of their friends yet living, help and assist them, or else persecute their enemies, whom they hated, as *Dido* threatned to persecute *Aeneas*:

Omnibus umbra locis adero: dabis improbe penas.

* De Deo Socra-
tis.

They are (as others suppose) appointed by those higher Powers to keep men from their nativity, and to protect, or punish them as they see cause: and are called *boni* and *mali Genii* by the Romans. *Heroes*, *Lares*, if good, *Lemures* or *Larva* if bad, by the Stoicks, governours of Countries, Men, Cities, saith * *Apuleius*, *Deos appellant qui ex hominum numero justè ac prudenter vita curriculo gubernato, pro munere, postea ab hominibus pradii fanis & ceremoniis vulgè admittuntur, ut in Aegypto Osyris, &c.* *Præsides*, *Capella* calls them, which protected particular men as well as Princes, *Socrates* had his *Dæmonium Saturninum & ignium*, which of all spirits is best, ad sublimes cogitationes animum erigentem, as the Platonists supposed; *Plotinus* his; and we Christians our assisting Angel, as *Andreas Pictarellus*, a copious writer of this subject, *Lodovicus de La-Cerda* the Jesuit in his *Voluminous Tract de Angelis Custode*, *Zanchius*, and some Divines think. But this absurd Tenent of *Tyreni*, *Proclus* confutes at large in his book *de Anima & damone*.

He lived 500
years since.

[*Apuleius*: spi-
ritus animalia
sunt animo pas-
sibilia, mente
rationalia. cor-
pore aëria, tem-
pore sempiter-
na.
Nutriuntur
et excrementa
habent quod
pulvata doleant
solido percussa
corpore.

Psellus a Christian, and sometimes Tutor (saith *Cassian*) to *Michael Parapinatis*, Emperour of Greece, a great observer of the nature of Devils, holds they are corporeall, and have aëriall bodies, that they are mortall, liue and dye, (which *Marianus Capella* likewise maintaines, but our Christian Philosophers explode) that they are nourished and have excrements, that they feele paine if they be hurt (which *Cardan* confirms; and *Scaliger* justly laughs him to scorne for; *Sapascantur aere, cur non pugnant ob puriorem aera?* &c.) or straken: and if their bodies be cur, with admirable celerity they come together again. *Austin* in *Gen. lib. 3. lib. arbis*, approves as much, *mutata casu corpora in deteriorem qualitasem aëris spissioris*, so doth *Hierome*, *Comment. in epist. ad Ephes. cap. 3.* *Origen*, *Tertullian*, *Lactantius*, and many ancient Fathers of the Church: That in their fall their bodies were changed into a more aërial and gross substance. *Bodine lib. 4. Theatre Nature*, and *David Crusius Hermetica Philosophia lib. 1. cap. 4.* by several arguments proves Angels and Spirits to be Corporeal: *quicquid continetur in loco Corporeum est: At spiritus continetur in loco, ergo, Si Spiritus sunt quanti, erunt Corporei: At sunt quanti, ergo, Sunt finiti, ergo quanti, &c.* *Bodine* goes farther yet, and will have these, *Anima separata genti*, Spirits, Angels, Devils, and so likewise soules of men departed, if Corporeal (which he most eagerly contends) to be of some shape, and thar absolutely round, like Sun and Moone, because that is the most perfect forme; *quæ nihil habet asperitatis, nihil angulis incisum, nihil asfractibus inuolutum, nihil eminens, sed inter corpora perfecta est perfectissimum,*

* Lib. Theol.
nat. fol. 334.

fectissimum; therefore all spirits are corporeal he concludes, & in their proper shapes round. That they can assume other aerial bodies, all manner of shapes at their pleasures, appear in what likeness they wil themselves, that they are most swift in motion, can pass many miles in an instant, & so likewise transform bodies of others into what shape they please, and with admirable celerity remove them from place to place; (as the Angel did *Habacuck* to *Daniel*, and as *Philip* the Deacon was carried away by the Spirit, when he had baptized the Eunuch; so did *Pythagoras* and *Apollonius* remove themselves and others, with many such feats) that they can represent castles in the ayre, pallaces, armies, spectrums, prodigies, and such strange objects to mortal mens eyes, * cause smells, favors, &c. deceive all the senses; most Writers of this subject credibly believe; and that they can foretell future events, and do many strange miracles. *Innos* image spake to *Camillus*, and *Fortunes* statue to the *Romane* matrons, with many such. *Zanchius*, *Bodine*, *Spondanus* and others are of opinion that they cause a true Metamorphosis, as *Nabuchadnezzar* was really translated into a beast, *Lors* wife into a pillar of Salt; *Vlysses* companions into Hogs and Dogs, by *Circes* charmes; Turn themselves and others, as they do Witches into Cats, Dogs, Hares, Crows, &c. *Strozzius Cicogna* hath many examples *lib. 3. omnis. mag. cap. 4. & 5.* which he there confutes, as *Austin* likewise doth *de civ. Dei lib. 18.* That they can be seen when and in what shape, and to whom they will, saith *Pfellus*, *Tametsi nil tale viderim, nec optem videre*, though he himself never saw them nor desired it; and use sometimes carnal copulation (as elsewhere I shall * prove more at large) with women and men. Many will not believe they can be seene, and if any man shall say, swear, and stily maintain, though he be discreet and wise, judicious and learned, that he hath seen them, they accompt him a timorous foole, a melancholy dizard, a weak fellow, a dreamer, a sick or a mad man, they contemn him, laugh him to scorn, and yet *Marcus* of his credit told *Pfellus* that he had often seen them. And *Leo Snavius*, a Frenchman, *c. 8. in Commentar. l. 1. Paracelsi de vita longa*, out of some Platonists will have the ayre to be as full of them as snow falling in the skies, and that they may be seen, and withal sets down the means how men may see them, *Si irreverberatis oculis sole splendente versus caelum continuaverint obtusus &c.* and saith moreover he tryed it, *premissorum feci experimentum*, & it was true, that the Platonists said. *Paracelsus* confesseth that he saw them divers times, and conferred with them, & so doth *Alexander ab Alexandro*, that he so found it by experience, when as before he doubted of it. Many deny it, saith *Lavater de spectris, part. 1. c. 2. & part. 2. c. 11.* because they never saw them themselves; But as he reports at large all over his book, especially *c. 19, part. 1.* they are often seen and heard, & familiarly converse with men, as *Lod. Vives* assureth us, innumerable Records, Histories, and testimonies evince in all ages, times, places, and * all travellers besides; in the West Indies and our Northerne climes, *Nihil familiarius quam in agris & urbibus spiritus videre, audire, qui ventent, jaceant, &c.* *Hieronimus vita Pauli, Basil. ser. 40.* *Nicephorus, Eusebius, Socrates, Sozomenus, * Jacobus Boissardus* in his tract *de spirituum apparitionibus*, *Petrus Loyerus l. de spectris, Wierus l. 1.* have infinite variety of such examples of apparitions of spirits, for him to read that farther doubts, to his ample satisfaction. One alone I

*u cyprianus in Epist. mones et animalia transferri possunt: as the devill did Christ to the top of the Pinacle: and Witches are often translated. See more in Strozzius Cicogna lib. 3. cap. 4. omnis. mag. Per aeris subducere & in sublime corpora ferre possunt, Barmanus. Percussus dolent et urantur in conspicuos cineres, Agrippa, lib. 3. cap. de occult. Philof. * Agrippa de occult. Philof. lib. 3. cap. 18. xPart. 3. sect. 2. Mem. 1. Sub. 1. Love Melancholy.*

*y Genial. dierum, Ita sibi visum et compertum quous prius ex essent ambigere et Fidem suam li. beret. zLi. 1. de verat. Fidei. Benzo. &c. * Lib. de Divinatione et magia.*

a Cap. 8. Trans-
portavit in Li-
voniā cupiditate
videndi,
&c.

b Sic Hesiodus
de Nymphis vi-
vere dicit. 10
ætates pheni-
cum vel 9. 7. 20
* Custodes ho-
minum & pro-
vinciarum, &c.
tanto meliores
hominibus
quanto hi vi-
ti animantibus
* Praesides, Pa-
flores, Gubern-
tores hominum,
et illi animalium.

a Natura fami-
liaves ut capes
hominibus, in-
vi versantur &
abhorrent.

b Ab homine
plus distat quā
homo ab igno-
bilissimo verme,
& tamen qui-
dam ex his ab
hominibus
superantur
ut homines
a feris, &c.
c Cibo & potu
uti & vener e-
cum hominibus
a tandem mori-
Cicero. 1. part.
lib. 2. c. 3.

d Plutarch. de
difficili oracu-
lorum.

e Libide Zil-
pbiis & Pigmeis.
f Qui gentium
constantio pro-
fligati sunt, &c.

a Orosian. di-
a Lucian. de
una fuisse Ro-
manorum nu-
minibus una
cum gente cap-
tivum.

will briefly insert. A noble man in Germany was sent Embassador to the King of Sweden (for his name, the time, and such circumstances, I refer you to Boissardus mine * Author) after he had done his business, he sailed to Livonia, on set purpose to see those familiar spirits, which are there said to be conversant with men, and do their drudgery works. Amongst other matters, one of them told him where his wife was, in what roome, in what cloathes, what doing, & brought him a Ring from her, which at his return non sine omnium admiratione, he found to be true; and so believed that ever after, which before he doubted of. Cardan l. 19. de subtil. relates of his father Facius Cardan, that after the accustomed solemnities, An. 1491. 13. August, he conjured up 7. Devils in Greek apparel, about 40. years of age, some ruddy of complexion, and some pale, as he thought, he asked them many questions, and they made ready answer, that they were aerial Devils, that they lived and died as men did, save that they were far longer liv'd, (7. or 800. ^b years) they did as much excel men in dignity, as we do juments, and were as far excelled again of those that were above them, our * governors and keepers they are moreover, which * Plato in Critias delivered of old, and subordinate to one another, *Præ enim homo homini, sic demon demoni dominatur*, they rule themselves as well as us, and the spirits of the meaner sort had commonly such offices, as we make horse-keepers, neat-herds, & the basest of us, overseers of our cattle; and that we can no more apprehend their natures and functions, then an horse a mans. They knew all things, but might not reveal them to men; & ruled and domineered over us; as we do over our horses, the best Kings amongst us, & the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men, & communicate their skill, reward & cherish, and sometimes again terrifie & punish, to keep them in awe, as they thought fit, *Nil magis cupientes* (saith Lysius, *Phil. Stoicorum*) *quam adorationem hominū.* The same Author Cardan in his Hyperchem, out of the doctrine of Stoicks, wil have some of these Genii (for so he calls them) to be ^a desirous of mens company, very affable, and familiar with them, as Dogs are; others again to abhor as serpents, and care not for them. The same belike Tristernius calls *Ignios & sublunares, qui nunquam demergunt ad inferiora, aut vix ullum habent in terris commercium.* ^b Generally they far excel men in worth, as a man the meanest worme; though some of them are ^c inferior to those of their own rank in worth, as the black guard in a Princes Court, and to men again, as some degenerate, base, rational creatures, are excelled of brute beasts.

That they are mortal, besides these testimonies of Cardan, Martianus, &c. many other Divines & Philosophers hold, *post prolixum tempus moriuntur omnes*; The ^d Platonists and some Rabbines, Porphyrius and Plutarch, as appears by that relation of *Thamus*: ^d *The great God Pan is dead: Apollo Pythius ceased; & so the rest.* S. Hierome in the life of Paul the Ermitte tells a story how one of them appeared to S. Antony in the wilderness, and told him as much. ^e Paracelsus of our late Writers stiffly maintaines that they are mortal, live and die, as other creatures do. Zozimus l. 2. farther adds, that religion and policy dies and alters with them, The ^f Gentiles gods, he saith, were expelled by Constantine, & together with them, *Imperii Romani majestas, & fortuna interiit, & profligata est.* The Fortune & Majesty of the Roman Empire, decayed and vanished, as that Heathen in ^a Minutius former-ly

ly bragged when the Jews were overcome by the Romans, the Jews god was likewise captivated by that of Rome, and *Rahabek* to the *Israelites*, no god should deliver them out of the hands of the *Affryans*. But these paradoxes of their power, corporeity, mortality, taking of shapes, transposing bodies, and carnal copulations, are sufficiently confuted by *Zanch.* c. 10. 14. *Pererius* in his comment, and *Tostatus* questions on the 6. of *Gen. Th. Aquin.* S. *Austin*, *Hierus*, *Th. Erastus*, *Delrio*, *Tom. 2. l. 2. quasi. 29.* *Schaftan*, *Michaelis*, cap. 2. de *spiritibus*, *D. Reynolds* *Letf.* 47. They may deceive the eyes of men, yet not take true bodies, or make a real metamorphosis: but as *Cicogna* proves at large, they are *Illusoria & prestigiatrixes transformationes*, *omnis. mag. lib. 4. cap. 4.* mere illusions and cozenings, like that tale of *Pafetis obulus* in *Suidas*, or that of *Ausalicus*, *Mercurius* son that dwelt in *Pernassus*, who got so much treasure by cozenage and stealth. His father *Mercury*, because he could leave him no wealth, taught him many fine tricks to get meanes, *for he could drive away mens cattel, and if any pursued him, turne them into what shapes he would, and so did mightily enrich himself, *hoc astu maximam pradam est adsequuntur*. This no doubt is as true as the rest, yet thus much in general, *Thomas*, *Durand*, and others grant that they have understanding far beyond men, can probably conjecture, and ^h foretel many things, they can cause and cure most diseases, deceive our senses, they have excellent skill in all Arts and Sciences: and that the most illiterate Devil is *Quorvis* *homine scientior*, as *Cicogna* maintaines out of others. They know the vertues of Hearbs, Plants, stones, Minerals, &c. of all Creatures, Birds, Beasts, the four Elements, Stars, Planets, can aptly apply and make use of them as they see good, perceiving the causes of all Meteors, and the like: *Dant se coloribus* (as *Austin* hath it) *accommodant se figuris, adhaerent sonis, subijciunt se odoribus, infundunt se saporibus, omnes sensus etiam ipsam intelligentiam decompos* *falsunt*, they deceive all our senses, even our understanding it self at once. ^b They can produce miraculous alterations in the ayre, and most wonderful effects, conquer armies, give victories, help, further, hurt, cross and alter humane attempts and projects (*Dei permisso*) as they see good themselves. * When *Charls* the great intended to make a channel betwixt the *Rhene* and *Danubius*, look what his workmen did in the day, these spirits sung down in the night, *Et conatu Rex desisteret, pervicere*. Such feats can they do. But that which *Bodine* l. 4. *Theat. nat.* thinks, (following *Tyrus* belike and the *Platonists*) they can tell the secrets of a mans heart, *aut cogitationes hominum*, is most false; his reasons are weak, and sufficiently confuted by *Zanch. lib. 4. cap. 9.* *Hierem. lib. 2. com. in Mat. ad cap. 15.* *Athanasius quasi. 27. ad Antiochum Principem*, and others.

As for those orders of good & bad Devils, which the *Platonists* hold, is altogether erroneous, and those *Ethnick*s *boni* and *magi Genii*, are to be exploded: these heathen writers agree not in this point among themselves, as *Dandinus* notes, *An sint mali non conveniunt*, some wil have all spirits good or bad to us by a mistake, as if an Ox or Horse could discourse, he would say the butcher was his enemy because he killed him, the Graier his friend because he fed him: an Hunter preserves and yet kills his game, and is hated ne vertheless of his game, *nec piscatorem piscus amare potest*, &c. But *Iamblicus*, *Pfellus*, *Plutarch*, & most *Platonists* acknowledg bad, & ab eorum

o *Omnia spiritibus plena, & ex eorum concordia & discordia omnes boni & mali effectus promanant: omnia humana reguntur: paradoxa veterum de quo Cicogna. omnis. mag. l. 2. c. 3.*
^a *Oves quas abacturus erat in quasque formas vertebat Paulianus, Hygmus.*
^h *Austin in l. 2. de Gen. ad literam cap. 17.*
Partim quia subtilioris sensus acumine, partim scientia calidior vident et experientia propter magnam longitudo in vite, partim ab Angelis discant, &c.
^l *Lib. 3. omnis. mag. cap. 3.*
^l *L. 18. quasi.*
^k *Quum tanti sit et tam profunda spirituum scientia, mirum non est tot tantisque, res visu admirabiles ab ipsis patris, & quidem rerum naturalium one quas multo melius intelligunt, multos peritius suis locis et temporibus applicare norunt, quam homo, Cicogna. Ordere.*
^a *Austinus, quicquid interdu exbaurebatur, notu explicat. Inde patet a gis curatores, &c.*

^a In lib. 2. de Anima text. 29
Homerus discriminatim omnes spiritus demones vocat.
^b De Deo Socratis ad se mihi divina sorte Demonum quoddam à prima pueritia me sequutum, sæpe dissuadet, impellit nonnunquam instat ovis. Plato.
^c A Jove ad Inferos pulsi, &c.
^d Agrippa lib. 3 de occult. pb. c. 28. Zanch. Pictorius, Pererius Cicogna L. 3. cap. 2.

^e Vasa iræ c. 13.

^f Quibus datum est nocere terræ & mari, &c.

^g Physiol. Stoicorum è Senec. lib. 1. cap. 28.
^h Vtique ad luminam animas esse æthereas vocarique beneas, Lares, genios.

ⁱ Mart. Capella.

^j Nihil vacuum ab his ubi vel capillum in ære vel aqua jaceat.

^k Lib. de Zulp.

maleficiis cavendum, for they are enemies of man-kinde, & this *Plato* learned in *Ægypt*, that they quarelled with *Jupiter*, and were driven by him down to hell. That which ^b *Apuleius*, *Xenophon*, and *Plato* contend of *Socrates* *Dæmonium*, is most absurd: That w^{ch} *Plotinus* of his, that he had likewise *Deum pro Dæmonio*: and that which *Porphyry* concludes, of them all in general, if they be neglected in their sacrifice they are angry; nay more, as *Cardan* in his *Hipperchen* will, they feed on mens souls, *Elementa sunt plantis elementum, animalibus planta, hominibus animalia, cæcum & homines aliis, non autem diis, nimis enim remota est eorum natura à nostrâ, quapropter demonibus*: and so belike that we have so many battels fought in all ages, countries, is to make them a feast, and their sole delight: but to return to that I said before, if displeased they fret and chafe, (for they feed belike on the souls of beasts, as we do on their bodies) and send many plagues amongst us; but if pleased, then they do much good; is as vain as the rest and confuted by *Austin* l. 9. c. 8. de *Civ. Dei*. *Euseb.* l. 4. præpar. *Evang.* c. 6. & others. Yet thus much I finde, that our School-men & other Divines make nine kinds of bad Spirits, as *Dionysius* hath done of Angels, In the first rank are those false gods of the Gentiles, which were adored heretofore in several Idols, and gave Oracles at *Delphos*, and elswhere; whose Prince is *Beelzebub*. The second rank it of Lyars, and Equivocators, as *Apollo*, *Pythius*, and the like. The third are those vessels of anger, inventors of all mischief; as that *Theutus* in *Plato*, *Esay* calls them vessels of fury; their Prince is *Belial*. The fourth are malicious revenging Devils; & their Prince is *Asmodeus*. The fifth kinde are cozeners, such as belong to Magicians and Witches; their Prince is *Satan*. The sixth are those aerial devils that corrupt the aire and cause plagues, thunders, fires, &c; spoken of in the *Apocalyps*, and *Paul* to the *Ephesians* names them the Princes of the ayre; *Meresin* is their Prince. The seventh is a destroyer, Captain of the Furies, causing warres, tumults, combustions, uproares, mentioned in the *Apocalyps*; and called *Abaddon*. The eight is that accusing or calumniating Devil, whom the Greeks call *Διόκολος*, that drives men to despaire. The ninth are those tempters in several kinds, and their Prince is *Mammon*. *Psellus* makes six kinds, yet none above the Moon: *Wierus* in his *Pseudomonarchiâ Dæmonis*, out of an old book, makes many more divisions and subordinations, with their several names, numbers, offices, &c. but *Gazæus* cited by ^m *Lipsius* will have all places full of Angels, Spirits, and Devils, above and beneath the Moon, ætherial and aerial, which *Austin* cites out of *Varro* l. 7. de *Civ. Dei* c. 6. The celestial Devils above, and aerial beneath, or as some will, gods above, *Semidei* or half gods beneath, *Lares*, *Heroes*, *Gemi*, which clime higher, if they lived well, as the *Stoicks* held; but grovel on the ground as they were baser in their lives, nearer to the earth: and are *Manes*, *Lemures*, *Lamia*, &c. They will have no place void but all full of Spirits, Devils, or some other inhabitants, *Plenum Cælum, aer, aqua, terra, & omnia sub terrâ*, saith ^p *Gazæus*; though *Anthony Rufca* in his book de *Inferno*, lib. 5. cap. 7. would confine them to the middle Region, yet they will have them every where, Not so much as an haire breadth empty in heaven, earth, or waters, above or under the earth. The air is not so full of flies in summer, as it is at all times of invisible devils: this ^q *Paracelsus* stiffely maintaines, and that they have every one their several *Chaos*, others will have infinite worlds,

worlds, and each world his peculiar Spirits, Gods, Angels, and Devils to governe and punish it.

45

*Singula. * nonnulli credunt quoque sydera posse*

* Palingenius.

Dici orbes, terramque appellant sydas opacum,

Cui minimus divum prae sit

Gregorius Tholosanus makes seven kinds of ætherial Spirits or Angels, according to the number of the seven Planets, Saturnine, Jovial, Marial, of which Cardan discourseth lib. 20. de subtil. he calls them *substantiis primas, Olympicos demones Tritemius, qui praesunt Zodiaco, &c.* and will have them to be good Angels above, Devils beneath the Moon, their several names and offices he there sets down, and which Dionysius of Angels, will have several Spirits for several countries, men, offices, &c. which live about them, & as so many assisting powers cause their operations, will have in a word, innumerable, as many of them as there be Stars in the Skies.

* Lib. 7. cap. 34
et 5. Syntax.
art. mirab.

* Marcellius Ficinus seems to second this opinion, out of Plato, or from himself, I know not, (still ruling their inferiours, as they do those under them again, all subordinate, and the nearest to the earth rule us, whom we subdivide into good and bad angels, call Gods or Devils, as they help or hurt us, and so adore, love or hate) but it is most likely from Plato, for he relying wholly on Socrates, quem mori potius quam mentiri voluisse scribit, out of Socrates authority alone, made nine kinds of them, whose opinion be like Socrates took from Pythagorus, & he from Trismegistus, he from Zoroastes, first God, secondly Ideas, 3. Intelligences, 4. Arch-Angels, 5. Angels, 6. Devils, 7. Heroes, 8. Principalities, 9. Princes: of which some were absolutely good, as Gods, some bad, some indifferent *inter deos & homines*, as heroes and demones, which ruled men, and were called *genii*, or as * Proclus and Iamblicus will, the middle betwixt God and men, Principalities and Princes, which commanded & swayed Kings & countries, and had several places in the Spheares perhaps, for as every spheare is higher, so hath it more excellent inhabitants: which belike is that Galileus & Galileo and Kepler aims at in his *nuncio Syderis*, when he will have Saturnine and Jovial inhabitants: And which Tycho Brahe doth in some sort touch or insinuate in one of his Epistles: but these things * Zanchius justly explodes, cap. 3. lib. 4. P. Martyr in 4. Sam. 28.

* Comment in
dial. Plat. de a-
more cap. 5.
Vbi spheara qua-
libet super nos,
ita praesentio-
res habent ha-
bitatores sue
spheara con-
sortes, ut ha-
beret nostra.

So that according to these men the number of ætherial Spirits must needs be infinite: For if that be true that some of our Mathematicians say: if a stone could fall from the starry heaven, or eight Spear, and should pass every houre an hundred miles, it would be 65 years, or more, before it would come to ground, by reason of the great distance of heaven from earth, which contains as some say 170 Millions 803 miles, besides those other heavens, whether they be Crystalline or watery, which Maginus addes, which peradventure holds as much more, how many such spirits may it containe? And yet for all this * Thomas, Albertus, and most hold that there be far more Angels then Devils.

* Lib. de Amicis
et demone med.
inter deos &
homines dica-
nos & nostra
equaliter ad
deos feruntur.
Saturninae &
Joviales acco-
las.

* In loca destruxi
sunt infra cali-
des orbes in æ-
rem scilicet &
infra ubi fidei-
cio generali re-
servantur.

But be they more or less, *Quod supra nos nihil ad nos.* Howsoever as Marcellianus foolishly supposeth, *Ætherii Demones non curant res humanas*, they care not for us, do not attend our actions, or looke for us, those ætheriall spirits have other worlds to raigne in belike or business to follow. We are onely now to speak in brief of these sublunary Spirits or Devils: for the

Sublunary de-
vils, and their
kinds.

46

2 Virg. 8. Eg.
7. En. 4.
2. Austin: hoc di-
xi, ne quis exi-
stimet habitare
ibi mala demo-
nia ubi Solem
et Lunam &
Stellas Deus or-
dinavit, et ali-
bi nemo arbi-
traretur Demo-
nem celis babi-
tare cum An-
gelis suis unde
lapsus credi-
mus. Idem
Zench. 1. 4. c. 3.
de Angel. malis.
Periculis in
Gen. cap. 6. lib.
8. in ver. 2.

* Perigrin.
Hierosol.

2. Domus aru-
um, muros
deserunt, im-
miserunt, so-
lignibus et
procellis, et
putorem in
columna eve-
bant. Cicogna
1. 4. c. 4.
bellum in 110.

* De prestigiis
demonum. c. 16
concessit illis
incedere,
proferre sua,
&c.

rest, our Divines determine that the Devil had no power over stars, or heavens; * *Carminibus celo possunt deducere lunam. &c.* Those are poetical fictions, and that they can *inferre aquam furvis, & vertere sidera retro, &c.* as *Canidia* in *Horace*, 'tis all false. They are confined until the day of judgement, to this sublunary world, and can work no farther then the four Elements, and as God permits them. Wherefore of these sublunary Devils, though others divide them otherwise according to their several places and offices, *Psellus* makes six kinds, fiery, aerial, terrestrial, Watery, and subterranean Devils, besides those Fairies, Satyrs, Nymphs, &c.

II. Fiery spirits or devils are such as commonly work by blazing Stars, Firedrakes, or *Ignis fatui*, which lead men often in *flumina, aut precipitia*, saith *Bodine*, lib. 2. *Theas. natana. fol. 221. Quos inquit arece se volunt viatores, claudunt Idum appellare, aut promam facie, terram contingente adorare oportet, & hoc Amuletum majoribus nostris acceptum ferre debemus, &c.* likewise they counterfeit Suns and Moons, Stars oftentimes, and sit on Ship Masts; In *navigationum summis atibus visuntur*, and are called *Dioscuri*, as *Eusebius* *contra Philosophos* c. 48. informeth us, out of the authority of *Zenophanes*; or little Clouds, *ad motum nescia quem volantes*, which never appear, saith *Cardan*, but they signify some mischief or other to come unto men, though some again will have them to pretend good, and victory to that side they come towards in Sea-fights, *St. Elmes* fires they commonly call them, & they do likely appear after a Sea storme, *Radziwilius* the *Polonian Duke* calls this apparition, *Santi Germani sydes*, and saith moreover that he saw the same after in a storme, as he was sayling, 1582, from *Alexandria* to *Rhodes*. Our Stories are full of such apparitions in all kinds. Some think they keep their residence in that *Hæcla*, a mountain in *Iceland*, *Ætna* in *Sicily*, *Lypera*, *Pasuvium*, &c. These Devils were worshiped heretofore by that superstitious *Paganisme*, and the like.

Aerial Spirits or Devils, are such as keep quarter most part in the air, cause many tempests, thunders, and lightnings, tear Oaks, fire Steeples, Houses, strike men and beasts, make it raine stones, as in *Livies* time, wool, Frogs, &c. Counterfeit Armies in the air, strange noises, swords, &c. as at *Vienna*, before the coming of the *Turks*, and many times in *Rome*, as *Schererius* *de Spect.* c. 1. part. 3. *Lavater de Spect.* part. 3. c. 17. *Julius Obsequens*, an old Roman, in his book of prodigies, *lib. 1. cond. 505.* *Machiavel* hath illustrated by many examples, and *Iosephus* in his book *de bello Iudaico*, before the destruction of *Ierusalem*. All which *Gual. Rossellus* in his first book c. 7. *de orbis concordia* useth as an effectual argument (as indeed it is) to perswade them that will not believe there be Spirits or Devils. They cause whislewinds on a sudden, and tempestuous stormes, which though our Meteorologists generally refer to natural causes, yet I am of *Bodines* mind *Theat. Met. l. 2.* they are more often caused by those aerial devils, in their several quarters; for *Tempestatibus se ingerunt*, saith * *Rich. Argentine*; as when a desperate man makes away himself, which by hanging or drowning they frequently do, as *Kornmannus* observes, *de mirac. mont. part. 7. c. 76* *tripudium agentes*, dancing & rejoycing at the death of a sinner. These can corrupt the Aire, and cause plagues, sickness, stormes, shipwracks, fires, inundations. At *Mons Draconis* in *Italy*, there is a most memorable exam-
ple

ple in *Iovianus Pontanus*: And nothing so familiar (if we may believe those relations of *Saxo Grammaticus*, *Olaus Magnus*, *Damianus A. Goes*) as for Witches & Sorcerers, in *Lapland*, *Lithuania*, and all over *Scandia*, to sell windes to Marriners, and cause tempests; which *Marcus Paulus* the Venetian relates likewise of the *Tartars*. These kinde of Devils are much delighted in Sacrifices, (saith *Porphiry*) held all the world in awe, and had severall names, Idols, Sacrifices, in *Rome*, *Greece*, *Aegypt*, and at this day tyrannize over, and deceive those Ethnicks, and Indians, being adored and worshipped for gods. For the Gentiles gods were Devils (as * *Trismegistus* confesseth in his *Asclepius*) and he himself could make them come to their Images by Magick spels: and are now as much respected by our Papists (saith *Pistorius*) under the name of Saints. These are they which *Cardan* thinks, desire so much carnal copulation with Witches, (*Incubi* and *Succubi* transform bodies, and are so very cold, if they be touched; and that serve Magicians, His father had one of them (as he is not ashamed to relate) an aerial devil bound to him for twenty and eight years. As *Agrippa's* dog had a devil tyed to his collar; some think that *Paracelsus* (or else *Erasmus* belies him) had one confined to his sword pummel; others wear them in Rings, &c. *Jannes* and *Iambres* did many things of old by their help; *Simon Magus*, *Cinops*, *Apollonius Tiamens*, *Iamblicus*, and *Tristremius* of late, that shewed *Maximilian* the Emperor his wife, after she was dead; *Et verrucam in collo ejus* (saith *Godolman*) so much as the Wart in her neck. *Delrio lib. 2.* hath divers examples of their feats: *Cicogna lib. 3. cap. 3.* and *Wierus* in his book *de praestig. demonum*. *Boissardus de magis & veneficis.*

Water devils are those *Naiades* or water Nymphs which have been heretofore conversant about waters and rivers. The water (as *Paracelsus* thinks) is their Chaos, wherein they live; some call them Fairies, and say that *Habundia* is their Queen; these cause Inundations, many times shipwracks, and deceive men divers wayes, as *Succuba*, or otherwise, appearing most part (saith *Tristremius*) in womens shapes. *Paracelsus* hath severall stories of them that have lived and been married to mortal men, and so continued for certain years with them, and after upon some dislike, have forsaken them. Such a one as *Ageria*, with whom *Numa* was so familiar, *Diana*, *Ceres*, &c. *Olaus Magnus* hath a long narration of one *Hotherus* a King of *Sweden*, that having lost his company, as he was hunting one day, met with these water Nymphs or Fairies, and was feasted by them; and *Helfor Boethius*, or *Mackberth*, and *Banco*, two Scottish Lords, that as they were wandering in the Woods, had their Fortunes told them by three strange women. To these heretofore they did use to Sacrifice, by that

Terrestrial devils, are those *Lares*, *Gentii*, *Faunes*, *Satyrs*, * Wood-nymphs *Folios*, Fairies, *Robin Goodfellowes*, *Trulli*, &c. which as they are most conversant with men, so they do them most harme. Some think it was they alone that kept the Heathen people in awe of old, and had so many Idols and Temples erected to them. Of this range was *Dagon* amongst the *Philistines*, *Bell* amongst the *Babylonians*, *Astartes* amongst the *Sydonians*, *Ashtam* amongst the *Samaritans*, *Isis* and *Osiris* amongst the *Aegyptians*, &c. some put our * Fairies into this rank, which have been in former times adored

c De bello Neopolitano lib. 5.

d Suffribus gaudet. Idem Just. Mart. A. pol. pro Christianis.

e In Dei imitationem, saith Eusebius.

** Dii gentium Daemonia &c. ego in eorum statuas pellenxi.*

f Et nunc sub diorum nomine coluntur a Pontificis.

g 1. lib. 11. de eorum vey.

h Lib. 3. cap. 3. de magis & veneficis, &c. Ne-reides.

i Lib. de Zilphis

k Lib. 3.

*l Pro salute hominum excubare se simulant, sed in eorum perniciem omnia moluntur. Aust * Dryades, Orinades, Hamadryades * Erasmus Olaus vocat lib. 3.*

mPart 1. cap.
19.

n Lib. 3. cap. 11

Elv. r. um chore

as Olans lib. 3.

vocat saltum

adco profundè

in terras impi-

munt ut locus

in signi deinceps

vixere orbicula

ris sit et gra-

men non pereat.

o Lib. de z. lib.

et Pigmis

Olans lib. 3.

pLib. 7. cap. 14.

qui et in famu-

litis vris et se-

minis intervi-

nunt, conclavia

scopis piganti,

patinas mun-

dant, ligna

portant, equos

curant, &c.

q. ad ministeria

nummorum.

rWhere trea-

sure is hid (as

some thinke)

or some mur-

der, or such

like villany.

committed.

*Lib 16. de re-

rum varietat.

[Vel spiritus

sunt hujusmodi

damnatorum,

vel è purgato-

rio, vel ipsi da-

mones, c. 4.

rQuidam le-

mures domesti-

cis instrumen-

tis noctu lu-

dunt: patinas,

ollas, canthar-

as et alia vasa

deficiunt, et

quidam voces

emittunt, sju-

lant, risum

emittunt, &c.

ut canes nigri,

seles, variis for-

mis, &c.

vEpist. lib. 7.

x Meridiona-

tes Damones

Cicogna calls

them or Ala-

flotes lib. cap. 2.

red with much superstition, with sweeping their houses, and setting of a pail of cleane water, good victuals, and the like, and then they should not be pinched, but finde money in their shoes, and be fortunate in their enterprizes. These are they that dance on Heathes and Greens, as ^mLavater thinks with *Trisemius*, and as ⁿ*Olans Magnus* adds, leave that green circle, which we commonly finde in plain fields, which others hold to proceed from a Meteor falling, or some accidental rankness of the ground, so Nature sports her self, they are sometimes seen by old women and children. *Hierom. Pauli*. in his description to the City of *Bercino* in *Spain*, relates how they have been familiarly seen near that town, about fountaines and hills, *Nonnunquam* (saith *Trisemius*) *in sua latibula montium simpliciores homines ducant, stupenda mirantibus ostentes miracula, nolarum sonitus, spectacula, &c.* *Giraldus Cambrensis* gives instance in a Monk of *Wales* that was so deluded. ^o*Paracelsus* reckons up many places in *Germany*, where they do usually walk in little coates some two foot long. A bigger kinde there is of them, called with us *Hobgoblins*, & *Robin Goodfellows*, that would in those superstitious times, grinde corne for a mess of milk, cut wood, or do any manner of drudgery work. They would mend old Irons in those *Eolian* Iles of *Lypara*, in former ages, and have been often seen and heard. ^p*Tholosanus* calls them *Trullos* and *Getulos*, and saith, that in his dayes they were common in many places of *France*. *Dithmarus Bleskensis* in his description of *Island*, reports for a certainty, that almost in every family they have yet some such familiar spirits, & *Felix Malleolus* in his book *de crudel. demon.* affirms as much, that these *Trolls*, or *Telchines*, are very common in *Norwey*, and seen to do drudgery work, to draw water, saith *Wierus lib. 1. cap. 22.* dress meat, or any such thing. Another sort of these there are, which frequent forlorn houses, which the Italians call *Folios*, most part innoxious, ^{*}*Cardan* holds, *They will make strange noises in the night, howle some times pittifully, and then laugh again, cause great flame and sudden lights, sling stones, rattle chaines, shave men, open doores, and shut them, sling down platters, stools, chests, sometime appear in the likeness of Hares, Crows, black Dogs, &c.* of which read ^p*Pet. Thyraus* the Jesuite in his *Tract, de locis infestis*, part 1. & cap. 4. who will have them to be Devils, or the souls of damned men that seek revenge, or else souls out of Purgatory that seek ease, for such examples peruse ^r*Sigismundus Scheretzus lib. de spectris*, part. 1. c. 1. which he saith he took out of *Luther* most part; there be many instances. ^s*Plinius secundus* remembers such a house at *Athens*, which *Athenodorus* the Philosopher hired, which no man durst inhabit for fear of Devils. *Austin de Civ. Dei. lib. 22. cap. 8.* relates as much of *Hesperius* the Tribunes house at *Zubeda* near their City of *Hippos*, vexed with evil spirits, to his great hinderance, *Cum afflictione animalium & servorum suorum.* Many such instances are to be read in *Niderius Formicar. lib. 5. cap. 12. 3. &c.* Whether I may call these *Zim* and *Ophim*, which *Isay cap. 13. 21.* speaks of, I make a doubt. See more of these in the said *Scheretz. lib. 1. de spect. cap. 4.* he is full of examples. These kinde of Devils many times appear to men, and affright them out of their wits, sometimes walking at ^xnoone day, sometimes at nights, counterfeiting dead mens Ghosts, as that of *Caligula*, which (saith *Suetonius*) was seen to walk in *Lavinia's* garden, where his body was buried, Spirits haunted, and the house where

where he dyed, ^y *Nulla nox sine terrore transacta, donec incendio consumpta*; every night this happened, there was no quietness, til the house was burned. About *Hecla* in *Iceland* Ghosts commonly walk, *animas mortuorum simulantes*, saith *Ioh. Anan. lib. 3. de nat. dem.* *Olaus lib. 2. cap. 2. Natal. Tallopid. lib. de apparit. spir. Kornmannus de mirac. mort. part. 1. cap. 44.* such sights are frequently seen *circa Sepulchra & Monasteria*, saith *Lavat. lib. 1. cap. 19.* in Monasteries, and about Church-yards, *loca paludiosa, ampla adificia, solitaria, & cede hominum notata, &c.* *Thyreus* adds, *ubi gravius peccatum est commissum, impii, pauperum oppressores & nequiter insignes habitant.* These spirits often foretell mens deaths, by several signes, as knocking, groanings, &c. * though *Rich. Argentine c. 18. de prestigiis demonum*, will ascribe these prædictions to good Angels, out of the authority of *Ficinus* and others; *prodigia in obitu principum sæpius contingunt, &c.* as in the *Laterane Church* in * *Rome*, the Popes deaths are foretold by *Sylvesters* tombe. Near *Rupes nova* in *Finland*, in the Kingdome of *Sweden*, there is a *Lake*, in which, before the Governor of the Castle dies, a *spectrum*, in the habit of *Arion* with his Harp appears, and makes excellent musick, like those blocks in *Cheshire*, which (they say) presage death to the Master of the family; or that ² *Oake* in *Lanthadran Park* in *Cornwall*, which fore-shewes as much. Many families in *Europe* are so put in minde of their last, by such predictions, and many men are forewarned (if we may believe *Paracelsus*) by familiar spirits, in divers shapes, as Cocks, Crowes, Owles, which often hover about sick mens chambers, *vel quia morientium fediatem sentiunt*, as ^a *Baracellus* conjectures, & *ideo super tectum infirmorum cruciant*, because they smell a Coarse; or for that (as ^b *Bernardinus de Bustis* thinketh) God permits the Devil to appear in the forme of Crowes, and such like creatures, to scare such, as live wickedly here on earth. A little before *Tullies* death (saith *Plutarch*) the Crowes made a mighty noyse about him, *tumultuose perstreptentes*, they pulled the pillow from under his head. *Rob. Gaguinus hist. Franc. lib. 8.* telleth such another wonderfull story at the death of *Iohannes de Monteforti* a French Lord, Anno 1345. *tanta Corvorum multitudo adibus morientis insedit, quantam esse in Gallia nemo judicaret.* Such prodigies are very frequent in Authors. See more of these in the said *Lavater*, *Thyreus de locis infestis, part. 3. cap. 58.* *Pictorius, Delrio, Cicogna, lib. 3. cap. 9.* Negromancers take upon them, to raise and lay them at their pleasures: And so likewise those which *Mixaldus* calls *Ambulones*, that walk about midnight on great Heaths and desert places, which (saith ^c *Lavater*) draw men out of the way, and lead them all night a by-way, or quite bar them of their way; these have several names in several places; we commonly call them *Pucks*. In the Desarts of *Lop* in *Asia*, such illusions of walking spirits are often perceived, as you may read in *M. Paulus the Vennetian* his travels; If one lose his company by chance, these devils will call him by his name, and countefeit voyces of his companions to seduce him. *Hieronym. Pauli* in his book of the hills of *Spain*, relates of a great mount in *Cantabria*, where such *spectrums* are to be seen, *Lavater* and *Cicogna* have variety of examples of spirits & walking devils in this kinde. Sometimes they sit by the high way side, to give men fals, and make their horses stumble and start as they ride, (if you will believe the relation of

^y *Sueton. c. 69. in Caligula.*

* *Strozius Cicogna lib. 3. mag. cap. 5.*

* *Idem. c. 18.*

^z *M. Cary. Survey of Cornwall, lib. 2. folio 140.*

^a *Horto Genialis folio. 137.*

^b *Part. 1. c. 19.*

Abducunt eos à vella via, & viam iter facientibus intercludunt.

^c *Lib. 1. cap. 44.*

Demonum ceruntur & audiuntur ibi frequentes illusiones, unde viatoribus cavendum ne se dissociant, aut à tergo manent, voces enim fingunt sonorum, ut à rebus itinere abducant, &c.

d Mons Sterilis & nivosus, ubi intempestiva nocte umbra apparet.

* Lib. 2. cap. 21.
Offendicula faciunt transcurrentibus in via & petulantur videt cum vel hominem vel jumentum ejus pedes atterere faciant, & maxime si homo maledictis & calcaribus seviat.
2 In Cosmog. 2 Vestiti more metallicorum, gestus & opus eorum imitatur.
b Immisso in terra caveas vento horribiles terra motus efficiunt, quibus sepe non domus modo & turres, sed civitates in regia & insule hausta sunt.
Their offices, operations, study.
* Hieron. in 3. Ephef. Idem Michaelis c. 4. de spiritibus. Idem Thyrus de locis infestis.
c Lactantius 2. de origine erroris cap. 15. bi maligni spiritus per omnem terram vagantur, & solatium perditionis sue perdedu hominibus operantur.
d Mortalium calamitates epule sunt malorum demonum.
Synefius.
e Dominus mendacii à seipso deceptus, alios decipere cupit, adversarius humani generis, Irochor

mortuus superbia institutor, radix malitiae, scelerum caput, princeps omnium vitiorum, fuit inde in Dei contumeliam, hominum perniciem: de horum conatibus & operationibus lege Epiphaniu. 2. Tom lib. 2. Dionysium. c. 4. Ambros. Epistol. lib. 10. ep. 84. August. de civ. Dei lib. 5. c. 9. lib. 8. cap. 22. lib. 9. 18. lib. 10. 21. Theophil. in 12. Mar. Paph. ep. 141. Leonem Ser. Theodoret. in 12. Cor. ep. 22. Chrys. hom. 83. in 12. Gen. Greg. in 1. c. Jobn. Barthol. de prop. 1. 2 c. 20. Zamb. 4. de malis angelis. Perer. in Gen. 1. 8. in c. 6. 2. Origen. sepe praelis interfuit, itinera & negotia nostra quaecumque dirigunt, clandestinis subtilis optatos sepe praebent successus, Pet. Mart. in Sam. &c. Ruscum de Inferno.

that holy man Ketellus in * Nubrigenis, that had an especiall grace to see Devils, *Gratiam divinitus collatam*, & talk with them, *Et impavidus cum spiritibus sermonem miscere*, without offence, & if a man curse or spur his horse for stumbling, they do heartily rejoyce at it, with many such pretty fears.

Subterranean Devils are as common as the rest, & do as much harme. *Olaus Magnus*, lib. 6. cap. 19. makes six kindes of them, some bigger, some less. These (saith * Munster) are commonly seen about Mines of metals, and are some of them noxious, some again do no harme. The mettall-men in many places account it good luck, a signe of treasure, & rich ore when they see them. *Georgius Agricola*, in his book *de subterraneis animantibus*, cap. 37. reckons two more notable kindes of them, which he calls * *Gétuli* and *Cobali*, both are cloathed after the manner of Metall-men, and will many times imitate their works. Their office, as *Pictorius* and *Paracelsus* think, is to keep treasure in the earth, that it be not all at once revealed; and besides, * *Cicogna* averss, that they are the frequent causes of those horrible Earth-quakes, which often swallow up, not onely houses, but whole Ilands and Cities; in his third book cap. 11. he gives many instances.

The last are conversant about the Center of the earth to torture the souls of damned men to the day of Judgment, their egress and regress some suppose to be about *Etna*, *Hypara*, *Mons Hecla* in Island, *Versuvius*, *Terra del Fuego*, &c. because many shrieks and fearfull cries are continually heard thereabouts, and familiar apparitions of dead men, Ghosts and Goblins.

Thus the Devil raigns, and in a thousand several shapes, *As a roaring Lyon still seeks whom he may devour*, 1. Pet. 5. by Earth, Sea, Land, Ayre, as yet unconfined, though * some will have his proper place the ayre, all that space betwixt us and the Moon, for them that transgressed least, and hell for the wickedest of them, *Hic velut in carcere ad finem mundi, tunc in locum funestiorum tradendi*, as *Austin* holds *de Civit. Dei* c. 22. lib. 14. cap. 3. & 23. but be where he will, he rageth while he may to comfort himself, as * *Lactantius* thinks, with other mens fals, he labours all he can to bring them into the same pit of perdition with him. For * *mens miseries, calamities and ruines, are the Devils banqueting dishes*. By many temptations and several Engines, he seeks to captivate our souls. The Lord of lyes, saith * *Austin*, as he was deceived himself, he seeks to deceive others, the Ring-leader to all naughtiness, as he did by *Eve* and *Cain*, *Sodome*, and *Gomorah*, so would he do by all the world. Sometimes he tempts by covetousness, drunkenness, pleasure, pride, &c. erres, dejects, saves, kills, protects, and rides some men, as they do their horses. He studies our overthrow, and generally seeks our destruction; and although he pretend many times humane good, and vindicate himself for a god, by curing of several diseases, *egris sanis atem*, & *cacis luminis usum restituendo*, as *Austin* declares, lib. 10. *de civit. Dei* cap. 6. as *Apollo*, *Aesculapius*, *Isis*, of old have done, divert plagues, assist them in wars, pretend their happiness, yet *nihil his impurius, scelestius, nihil hu-*

mano generi infestius, nothing so impure, nothing so pernicious, as may well appear by their tyrannicall, and bloody sacrifices of men to *Saturne* and *Moloch*, which are still in use amongst those Barbarous *Indians*, their severall deceits and cozenings to keep men in obedience, their false Oracles, sacrifices, their superstitious impositions of fasts, penury, &c. Heresies, superstitious observations of meats, times, &c. by which they^f crucifie the souls of mortal men, as shall be shewed in our Treatise of Religious Melancholy. *Modico adhuc tempore finitur malignari*, as ^g Bernard expresseth it, by Gods permission he rageth a while, hereafter to be confined to hell and darkness, Which is prepared for him and his Angels, Mat. 25.

^f Et velut man-
cipia circumfere
P'sellum.
^g Lib. de trans-
mut. Malac. ep.

How far their power doth extend, it is hard to determine, what the Ancients held of their effects, force and operations, I will briefly shew you: *Plato in Critias*, and after him his followers, gave out that these spirits or Devils, Were mens governors and keepers, our Lords and masters, as we are of our cattle. ^h They govern Provinces & Kingdoms by Oracles, auguries, dreams, rewards & punishments, prophecies, inspirations, sacrifices, and religious superstitions, varied in as many formes, as there be diversity of spirits, they send wars, plagues, peace, sickness, health, dearth, plenty, ⁱ *Adstantes hic jam nobis, spectantes & arbitantes, &c.* as appears by those histories of *Thucydides*, *Liivius*, *Dionysius Halicarnasscus*, with many others that are full of their wonderfull stratagems, and were therefore by those *Roman* and *Greek* common-wealths adored and worshipped for gods, with prayers, and sacrifices, &c. ^k In a word, *Nihil magis quarunt quam metum & admirationem hominum*, and as another hath it, *Disi non potest, quam impotenti ardore in homines dominium, & Divinos cultus maligni spiritus affectent*. *Tritemius* in his book *de septem secundis*, assignes names to such Angels, as are Governors of particular Provinces, by what authority I know not, and gives them several jurisdictions. *Asclepiades* a *Grecian*, *Rabbi Achiba* the Jew, *Abraham Avenezra*, and *Rabbi Azariel*, Arabians, (as I finde them cited by ^l *Cicogna*) farther adde, that they are not our Governors only, *Sed ex eorum concordia & discordia, boni & mali affectus promanant*, but as they agree, so do we and our Princes, or disagree, stand or fall. *Iuno* was a bitter enemy to *Troy*, *Apollo* a good friend, *Iupiter* indifferent, *Aequa Venus Teucris*, *Pallas iniqua fuit*; some are for us still, some against us, *Premente Deo, fert Deus alter opem*. Religion, policy, publike and private quarrels, wars are procured by them, and they are^m delighted perhaps to see men fight, as men are with Cocks, Bulls and Dogs, Bears, &c. plagues, dearths depend on them, our *benè* and *malè* esse, and almost all our other peculiar actions, (for as *Anthony Rusea* contends *lib. 5. cap. 18.* every man hath a good and a bad Angell attending of him in particular, all his life long, which *Iamblicus* calls *demonem*) preferments, losses, weddings, deaths, rewards & punishments, and as ⁿ *Proclus* will, all offices whatsoever, *alii genitricem, alii opificem potestatem habent, &c.* & several names they give them according to their offices, as *Lares*, *Indegites*, *Prastites* &c. When the *Arcades* in that battel at *Cheronaa*, which was fought against King *Philip* for the liberty of *Greece*, had deceitfully carried themselves, long after, in the very same place, *Diis Gracia ultoribus* (saith mine Author) they were miserably slain by *Metellus* the *Roman*: so likewise, in smaller matters, they

^h Custodes sunt
hominum, &
eorum, ut nos
animalium:
tum & provin-
ciis prepositi
regunt augurii,
somnia, oracu-
la, premia, &c.
ⁱ *Lypsius Phys-*
ol. Stoic. lib. 1.
cap. 19.
^k *Leo Suavir.*
idem & Trite-
mius.

^l *Omniſ. mag.*
lib. 2. cap. 23.

^m *Ludus deo-*
rum sumus.

ⁿ *Lib. de anima*
& demon.

o Quoties fit,
ut Principes
novitium auli-
cum divitiis
& dignitatibus
pene obruant,
& multorum
auctorum mini-
strum, qui non
semel pro hero
periculum sub-
iit, ne ternatio
domet, &c.
Idem. Quod
Philosophi non
remunerentur
cum scurrâ &
ineptus ob in-
sultum jocum
sape premium
reporat, inde
fit, &c.
p Lib. de cruci-
catibus.
q Boissardus c.
6. magia.
r Godelmannus
cap. 3. lib. 1. de
Magis. idem
Zanchinus lib. 4.
cap. 10. & 11.
de malis angelis.
s Noctua Me-
lancholia furi-
osus efficit, &
quandôque pe-
nitens interficit.
G. Picolominus
Idem, Zanch.
cap. 10. lib. 4. si
Deus permittat,
corpora nostra
movere possunt,
alterare, quovis
morborem &
malorum genere
efficere, imo &
in ipsa penetra-
re & servire.
t Inducere po-
test morbos &
sanitates.
u Viscerum
actiones potest
inhibere laten-
ter, & venenis
nobis ignotis
corpus inficere.
x Irrepentes
corporibus oc-
culto morbos
fungunt, mentes
terrent, membra
disorquent, Lip. Phil. Simplic. l. 1. c. 19. y De rer. u. v. l. 16. c. 93. z Quum mens immediate docipi nequit, primū moris phan-
tasmā & ita obfirmat vana conceptibus aut ut ne quem facultati estimativæ rationi locum relinquat, Spiritus malus invadit ani-
mā, tuncbat sensus in furorem conjicit. Austin. de vit. Beat. a Lib. 3. Fen. 1. Tract. 4. c. 18. b A Demone maxime proficisci, & saepe
convertat

will have things fall out, as these *boni* and *mali Genii* favour or dislike us : *Saturni non conveniunt jovialibus, &c.* He that is *Saturninus*, shal never likely be preferred. ° That base fellowes are often advanced, undeserving *Gnat hoes*, and vicious parasites, whenas discreet, wise, vertuous, and worthy men are neglected, and unrewarded, they refer to those domineering spirits, or subordinate *Genii*, as they are inclined, or favour men, so they thrive, are ruled and overcome, for as *Libanius* supposeth, in our ordinary conflicts and contentions, *Genius Genia cedit & obtemperat*, One *Genius* yields and is overcome by another. All particular events almost they refer to these private spirits, & (as *Paracelsus* addes) they direct, teach, inspire, and instruct men: Never was any man extraordinarily famous in any Art, action, or great Commander, that had not *familiarem demonem*, to inform him, as *Numa*, *Socrates*, and many such, as *Cardan* illustrates, cap. 128. *Arctonis prudentia civilis, Speciali siquidem gratia se à Deo donari afferunt magi, & Geniis celestibus instrui, ab iis doceri.* But these are most erroneous paradoxes, inept & fabulose nuge, rejected by our Divines, and Christian Churches. Tis true, they have by Gods permission, power over us, and we finde by experience, that they can hurt not our fields only, cattel, goods, but our bodies and mindes. At *Hammel* in *Saxony*, An. 1484. 20. Junii, the Devil in likeness of a pied Piper, carried away 130 Children, that were never after seen. Many times men are affrighted out of their wits, carried away quite, as *Sheretzius* illustrates, lib. 1. c. 4. and severally molested by his means. *Plotinus* the *Platonist* lib. 14. advers. *Gnost.* laughs them to scorn, that hold the Devil or Spirits can cause any such diseases. Many think he can work upon the body, but not upon the minde. But experience pronounceth otherwise, that he can work both upon body and minde. *Tertullian* is of this opinion, c. 22. That he can cause both sickness and health, & that secretly. *Tanrellus* adds by clancular poysons he can infect the bodies, and hinder the operations of the bowels, though we perceive it not, closely creeping into them, saith * *Lipsius*, and so crucifie our souls: Et nociva melancholia furiosos efficit. For being a spirituall body, he struggles with our spirits, saith *Rogers*, and suggests (according to *Cardan*, verba sine voce, species sine visu, envie, lust, anger, &c.) as he sees men inclined.

The manner how he performs it, *Biarmannus* in his Oration against *Bodine*, sufficiently declares, He begins first with the phantasie, and moves that so strongly, that no reason is able to resist. Now the Phantasie he moves by mediation of humors; although many Physicians are of opinion, that the Devil can alter the minde, and produce this disease of himself. *Quibusdam medicorum visum*, saith *Avicenna*, quod *Melancholia contingat à demonio*. Of the same minde is *Psellus* & *Rhasis* the Arab. lib. 1. Tract. 9. Cont. b That this disease proceeds especially from the Devil, and from him alone. *Arculanus* cap. 6. in 9. *Rhasis*, *Alianus Montaltus* in his 9. cap. *Daniel Sennertus* lib. 1. part. 2. cap. 11. confirm as much, that the Devil can cause this disease; by reason many times that the parties affected prophesie, speak strange language, but non sine inter-venta humoris, not without the humor, as he interprets himself, no more doth *Avicenna*, si contingat à demonio, sufficit nobis ut

convertat complexionem ad cholera nigram, & sit causa ejus propinqua cholera nigra; the immediate cause is choler adust, which * Pomponatius likewise labors to make good: Galgerandus of Mantua a famous Physician, so cured a dæmoniack woman in his time, that spake all languages, by purging black choler, and thereupon belike this humor of Melancholy, is called *Balneum Diaboli*, the devils Bath; the devil spying his opportunity of such humors drives them many times to despair, fury, rage, &c. mingling himself amongst these humors. This is that which *Tertullian* averres, *Corporibus insigunt acerbos casus, animaq; repentinos, membra distortent, occulte repentes, &c.* and which *Lemnius* goes about to prove, *Immiscet se mali Genii pravis humoribus, atq; atra bili, &c.* And *Jason Pratensis*, that the devil being a slender incomprehensible spirit, can easily insinuate and winde himself into humane bodies, and cunningly crouched in our bowels, vitiates our healths, terrifie our souls with fearful dreams, and shake our minde with furies. And in another place, *These unclean spirits settled in our bodies, and now mixt with our melancholy humors, do triumph as it were, and sport themselves as in another Heaven.* Thus he argues, and that they goe in and out of our bodies, as Bees do in a Hive, and so provoke and tempt us as they perceive our temperature inclined of it self, and most apt to be deluded. *A grippa* and *Lavater* are perswaded, that this humor invites the devil to it, wheresoever it is in extremity, and of all other, melancholy persons are most subject to diabolical temptations, and illusions, and most apt to entertain them, and the Devil best able to work upon them. But whether by obsession, or possession, or otherwise, I wil not determine, 'tis a difficult question. *Delrio* the Jesuite, *Tom. 3. lib. 6. Springer* and his colleague, *malef. Pet. Thyreus* the Jesuite, *lib. de dæmoniis, de locis infestis, de Terrificationibus nocturnis, Hieronimus Mengus Flagel. dam.* and others of that rank of Pontificiall writers, it seems, by their exorcismes and conjurations to prove of it, having forged many stories to that purpose. *A Mon* did eat a Lettice without Grace, or signing it without the signe of the Cross, and was instantly possessed. *Durand. lib. 6. Ratiuall. c. 86. num. 8.* relates that he saw a wench possessed in *Bononia* with two devils, by eating an unhallowed Pomegranate, as she did afterwards confess, when she was cured by exorcismes. And therefore our Papists do signe themselves so often with the signe of the Cross, *Ne demon ingredi ausu*, and exorcise all manner of meats, as being unclean or accursed otherwise, as *Bellarmino* defends. Many such Stories I finde amongst Pontifical writers, to prove their assertions, let them free their own credits; some few I will recite in this kinde out of most approved Physicians. *Cornelius Gemma lib. 2. de nat. mirac. c. 4.* relates of a young maid, called *Katherine Gualter* a Coupers daughter, *An. 1571.* that had such strange passions and convulsions, three men could not sometimes hold her, she purged a live Eele, which he saw a foot and a half long, and touched himself; but the Eele afterward vanished, she vomited some 24 pounds of fulsome stuffe of all colours, twice a day for 14 dayes; and after that she voided great bals of haire, peeces of wood, Pigeons dung, Parchment, Goose dung, coals; and after them two pound of pure blood, and then again coals and stones, of which some had inscriptions bigger than a walnut, some of them pieces of glass, brasse, &c. besides

r Cap. de mania
lib. de morbis
cereris Dæmo-
nes, quum sint
tenues & in-
comprehensibi-
les spiritus, se
insinuare cor-
poribus huma-
nis possunt, &
occulte in vi-
sibus operari;
valetudinem
vitiare, somnia
animas terrere
& mentes su-
voribus quate-
re. Insinuant se
melancholicorū
penetrabilibus, in-
tus ibiq; consi-
dunt & delici-
antur tanquam
in regione cla-
rissimorum fide-
rum, coguntq;
animum fervere.
[Lib. 1. cap. 6
occult. Philos.
Part. 1. cap. 2
de spectris.
Sine cruce &
sanctificatione
sic à demone
obfessa, dial.
Greg. pag. c. 9.

54

besides paroxysmes of laughing, weeping and extasies, &c. *Et hoc (inquit) cum horrore vidi*, this I saw with horror. They could do no good on her by Physick, but left her to the Clergy. *Marcellus Donatus lib. 2. c. 1. de med. mirab.* hath such another story of a countrey fellow, that had four knives in his belly; *Instar serra dentatos*, indented like a Saw, every one a span long, and a wreath of hair like a globe, with much baggage of like sort, wonderfull to behold: how it should come into his Guts, he concludes, *Certe non alio quam demonis astutiâ & dolo.* *Langius Epist. med. lib. 1. Epist. 38.* hath many relations to this effect, and so hath *Christopherus à Vega: Wierus, Skenkius, Scribonius*, all agree that they are done by the subtilty and illusion of the Devill. If you shall ask a reason of this, 'tis to exercise our patience; for as * *Tertullian* holds, *Virtus non est virtus, nisi comparem habes aliquem, in quo superando vim suam ostendat*, 'tis to trie us and our faith, 'tis for our offences, and for the punishment of our sins, by Gods permission they do it, *Carnifices vindicta justa Dei*, as * *Tolosanus* styles them, Executioners of his will, or rather as *David*, *Pf. 78. ver. 49. He cast upon them the fierceness of his anger, indignation, wrath, and vexation, by sending out of evill Angels*: So did he afflict *Iob*, *Saul*, the Lunaticks and dæmoniackall persons whom Christ cured, *Mat. 4. 8. Luke 4. 11. Luk 13. Mark 9. Tobit. 8. 3. &c.* This, I say, happeneth for a punishment of sin; for their want of faith, incredulity, weakness, distrust, &c.

* *Penult. de opific. Dei.*

* *Lib. 28. cap. 26. Tom. 2.*

SUBSEC. 3.

Of Witches and Magicians, how they cause Melancholy.



* *De Lamiis.*

OU have heard what the Devill can do of himself, now you shall hear what he can perform by his instruments, who are many times worse (if it be possible) then he himself, and to satisfy their revenge and lust, cause more mischief, *Multa enim mala non egisset demon, nisi provocatus à Sagis*, as * *Erastus* thinks; much harme had never been done, had he not been provoked by Witches to it. He had not appeared in *Samuels* shape, if the Witch of *Endor* had let him alone; or represented those Serpents in *Pharo's* presence, had not the Magicians urged him unto it: *Nec morbos vel hominibus, vel brutis infligeret* (*Erastus* maintains) *si Saga quiescerent*; Men and cattle might goe free; if the Witches would let him alone. Many deny Witches at all, or if there be any, they can do no harme; of this opinion is *Wierus*, *lib. 3. cap. 53. de prestig. dem.* *Austin Lercherer* a Dutch Writer, *Biarmannus, Ewichius, Euwaldus*, our Countrey-man *Scot*; with him in *Horace*,

*Somnia, terrores Magicos, miracula, sagas,
Nocturnos Lemures, portentaq; Thesalaria risu
Excipiunt* —

They laugh at all such Stories; but on the contrary are most Lawyers, Divines, Physitians, Philosophers, *Austin, Hemingius, Danaus, Chytraus, Zanchius*,

Zanchinus, Aretius, &c. Delrio, Springer, * Niderius lib. 5. Fornicar. Cuiatius, 55
 Bartolus. consil. 6. tom. 1. Bodine demoniant. lib. 2. cap. 8. Godelman, Dambode-
 rius, &c. Paracelsus, Erasmus, Scribanus, Camerarius, &c. The parties by
 whom the Devil deals, may be reduced to these two, such as command
 him in shew at least, as Conjurers, and Magicians, whose detestable and
 horrid mysteries are contained in their book called * Arbasell, *dæmones*
enim advocati præsto sunt, seq; exorcismis & conjurationibus quasi cogi pati-
untur, ut miserum magorum genus in impietate detineant. Or such as are com-
 manded, as Witches, that deale *ex parte implicite, or explicite*, as the *King*
 hath well defined; many subdivisions there are, and many several species
 of Sorcerers, Witches, Inchanters, Charmers, &c. They have been tole-
 rated heretofore some of them; and Magick hath been publickly profes-
 sed in former times, in * Salamanca, * Cracovia, and other places, though
 after censured by several * Universities, and now generally contradicted,
 though practised by some still, maintained and excused, *Tanquam res se-*
creta que non nisi viris magnis & peculiari beneficio de Calo instructis commu-
nicanatur (I use * Boesartus his words) and so far approved by some Princes,
Ut nihil ausi aggredi in politicis, in sacris, in consiliis, sine eorum arbitrio; they
 consult still with them, and dare indeed do nothing without their advice.
 Nero and Heliogabalus, Maxentius, and Iulianus Apostata, were never so
 much addicted to Magick of old, as some of our modern Princes and
 Popes themselves are now adays. Erricus King of Sweden, had an * in-
 chanted Cap, by vertue of which, and some magicall murmur or whis-
 pering termes he could command spirits, trouble the ayre, and make the
 winde stand which way he would, insomuch that when there was any
 great winde or storme, the common people were wont to say, the King
 now had on his conjuring Cap. But such examples are infinite. That
 which they can do, is as much almost as the devil himself, who is still
 ready to satisfie their desires, to oblige them the more unto him. They
 can cause tempests, stormes, which is familiarly practised by Witches in
 Norway, Island, as I have proved. They can make friends enemies, and en-
 emies friends by philters; * Turpes amores conciliare, enforce love, tell any
 man where his friends are, about what employed, though in the most re-
 mote places; and if they will, * Bring their sweethearts to them by night, up-
 on a Goats back flying in the ayre. Sigismund Scherezzius, part. 1. cap. 9. de spect.
 reports confidently, that he conferred with sundry such, that had been so
 carried many miles, and that he heard Witches themselves confess as
 much; hurt, and infect men and beasts, Vines, Corne, Cattle, Plants, make
 Women abortive, not to conceive, * barren, men and women unapt and
 unable, married and unmarried, fifty several wayes, saith Bodine lib. 2. c. 2.
 flie in the ayre, meet when and where they will, as Cicogna proves, &c. La-
 vat. de spect. part. 2. c. 17. steal young children out of their cradles, ministerio
 dæmonum, and put deformed in their roomes, which we call Changelings, saith
 * Scherezzius, part. 1. c. 6. make men victorious, fortunate, eloquent, & there-
 fore in those ancient Monomachies and combats they were searched of
 old, * they had no Magical charmes; they can make * sick frees, such as
 shall endure a Rapiers point, Musket shot, and never be wounded: of
 which reade more in Boissardus cap. 6. de Magia, the manner of the ad-
 juration

* Et quomodo
 venefici fiant
 enarrat.

* De quo plura
 legas in Boissar-
 do lib. 1. de pre-
 stig.

y Rex Iacobus
 Demonol. l. 1.
 c. 3.

z An Univer-
 sity in Spaine
 in old Castile.
 * The chief
 Town in Po-
 land.

a Oxford and
 Paris, see fi-
 nem P. Lum-
 bard.

* Prasat, de
 magis & vene-
 ficis. lib.

* Rotatum Pi-
 leum habebat,
 quo ventos vi-
 olentos cietet,
 aerem turbaret,
 & in quam
 partem, &c.

b Erasmus.

* Ministerio
 hirci nocturni.

* Steriles nup-
 tos & inhabiles.
 vide Petrum de
 Palude lib. 4. di-
 stinct. 34. Pau-
 lum Guiclandii.

* Infantes mo-
 riantur, aliis
 suppositivis in
 locum verorum
 coniectis.

c Milles.
 d D. Luther, in
 primum praecep-
 tum, & Leon. 1.
 Varius lib. 1. de
 Fascino.

juramentum, and by whom 'tis made, where and how to be used in *expeditionibus bellicis, praeliis, duellis, &c.* with many peculiar instances and examples; they can walk in fiery furnaces, make men feel no pain on the Wrack, *aut alias torturas sentire*; they can stanch blood, represent dead mens shapes, alter and turn themselves and others into severall formes, at their pleasures. * *Agaberta* a famous Witch in *Lapland*, would do as much publickly to all spectators, *Modò Pusilla, modò anus, modò procera ut quercus, modò vacca, avis, coluber, &c.* Now young, now old, high, low, like a Cow, like a Bird, a Snake, and what not? she could represent to others what formes they most desired to see, shew them friends absent, reveal secrets, *maximâ omnium admiratione, &c.* And yet for all this subtilty of theirs, as *Lyssius* well observes, *Physiolog. Stoicor. lib. 1. cap. 17.* neither these Magicians nor devils themselves, can take away Gold or Letters out of mine or *Crassus* Chest, & *Clientelis suis largiri*, for they are base, poore, contemptible fellows most part; as * *Eodine* notes, they can do nothing in *Indicium decreta aut pœnas, in regum Concilia vel arcana, nihil in rem nummariam aut thesauros*, they cannot give money to their Clients, alter Judges decrees, or Councils of Kings, these *minuti Genii* cannot do it, *altiores Genii hoc sibi adservârunt*, the higher powers reserve these things to themselves. Now and then peradventure there may be some more famous Magicians like *Simon Magus*, * *Apollonius Tyaneus*, *Pasetes*, *Iamblicus*, * *Odo de stellis*, that for a time can build Castles in the aire, represent armies, &c. as they are said to have done, command wealth and treasure, feed thousands with all variety of meats upon a sudden, protect themselves and their followers from all Princes persecutions, by removing from place to place in an instant, reveal secrets, future events, tell what is done in far Countries, make them appear that dyed long since, &c. and do many such miracles, to the worlds terror, admiration and opinion of Deity to themselves, yet the Devil forsakes them at last, they come to wicked ends, and *raro aut nunquam* such Impostors are to be found. The vulgar sort of them can work no such feats. But to my purpose; they can, last of all, cure and cause most diseases to such as they love or hate, & this of *Melancholy* amongst the rest. *Paracelsus Tom. 4. de morbis amentium, Tract. 1.* in expresse words affirms; *Multi fascinantur in melancholiam*, many are bewitched into melancholy, out of his experience. The same, saith *Danaus lib. 3. de sortitionis. Vidi, inquit, qui Melancholicos morbos gravissimos induxerunt*: I have seen those that have caused Melancholy in the most grievous manner, *hæc se carminibus promittit solvere mentes Quas velit, aut alia duras immittere curas.* dried up womens Raps, cured Gout, Palsie; this and Apoplexy, Falling-sickness, which no Physick could help, solo tactu, by touch alone. *Ruland in his 3. Cent. Cura 91.* gives an instance of one *David Helde* a young man, who by eating Cakes which a Witch gave him, *mox delirare capis*, began to dote on a sudden, and was instantly mad: *F. H. D. in Hildesheim*, consulted about a Melancholy man, thought his disease was partly Magicall, and partly naturall, because he vomited pieces of iron and lead, and spake such Languages, as he had never been taught; but such examples are common in *Scribanius*, *Hercules de Saxonia*, and others. The means by which they work, are usually Charms, Images, as that in *Hector Boethius* of King *Duffe*; characters stamped of sundry metals, and at such and such constellations,

e *Lavat. Cicog.** *Boissardus de Magis.** *Demon. lib. 3. cap. 3.*

* *Vide Philostratum vita ejus Boissardum de Magis. Nubrigenses lege lib. 1. c. 19. Vide Suidam de Paset. De Cruent. Cadaver. f. Erasmus. Adolphus Scribanius.*

g *Virg. Æneid. 4. Incantatricem describens: Hæc se carminibus promittit solvere mentes Quas velit, aut alia duras immittere curas. h Godelmannus cap. 7. lib. 1. nunticium manum præficant: solo tactu podagram, Apoplexiam, Paralytin et alios morbos, quos medicina curare non poterat. i Fabius inde Maniacus, sic. d. fol. 147.*

constellations, knots, amulets, words, Philters, &c. which generally make the parties affected, melancholy; as *Monavius* discourseth at large in an Epistle of his to *Acolsius*, giving instance in a *Bohemian* Baron that was so troubled by a Philter taken. Not that there is any power at all in those spels, charmes, characters, and barbarous words; but that the Devil doth use such meanes to delude them. *Ve fideles inde magos* (saith* *Libanius*) *in officio retineat, tum in consortium malefactorum vocet.*

SUBSECT. 4.

Stars a cause. Signes from Physognomy, Metoposcopy, Chiromancy.



Natural causes, are either *Primary* and *Universal*, or *Secondary*, and more *Particular*. *Primary* causes are the Heavens, Planets, Stars, &c. by their influence (as our Astrologers hold) producing this and such like effects. I will not here stand to discusse *abiter*, whether Stars be causes, or Signes, or to apologize for judicial Astrology. If either *Sextus Empericus*, *Picus Mirandula*,

Sextus ab Heminga, *Pererius*, *Erastus*, *Chambers*, &c. have so far prevailed with any man, that he will attribute no vertue at all to the Heavens, or to Sun, or Moon, more then he doth to their signes at an Inne-keepers post, or tradesmans shop, or generally condemne all such Astrological Aphorismes approved by experience: I refer him to *Bellantius*, *Pirouanus*, *Marascallerus*, *Goclenius*, *Sr Christopher Heidon*, &c. If thou shalt ask me what I think; I must answer, *nam & doctis hisce erroribus versatus sum*, they do incline; but not compel; no necessity at all: *agunt non cogunt*: and so gently incline; that a wise man may resist them; *sapiens dominabitur astris*: they rule us, but God rules them. All this (me thinks) *Ioh. de Indagine* hath comprized in brief, *Quæris a me quantum in nobis operantur astra? &c.* *Vult thou know how far the stars work upon us? I say they do but incline, and that so gently; that if we will be ruled by reason, they have no power over us; but if we follow our own nature, and be led by sense, they do as much in us, as in brute beasts, and we are no better.* So that, I hope, I may justly conclude with *Cajetan*, *Cælum is vehiculum divine virtutis*, &c. that the heaven is Gods instrument, by mediation of which he governs and disposeth these elementary bodies, or a great book, whose letters are the Stars, (as one calls it) wherein are written many strange things for such as can read, *or an excellent harp, made by an eminent workman, on which, he that can but play, will make most admirable musick.* But to the purpose.

Paracelsus is of opinion, that a *Physitian* without the knowledge of Stars, can neither understand the cause or cure of any disease either of this, or Gout, not so much as Tooth-ache; except he see the peculiar geniture and Scheme of the party affected. And for this proper malady, he will have the principal and primary cause of it proceed from the Heaven, ascribing more to Stars then humors; & that the constellation alone many times, produceth melancholy, all other causes set apart. He gives instance in Lunatick persons, that are

cæli pericia nihil est, &c. nisi genesim sciverit, ne tantillum poterit. lib. de podag. r. *Conseilatio in causa est: & influentia cæli morbum hunc movet, interdum omnibus aliis motis.* R. *alibi. Origo ejus à Cælo petenda est.* Tr. de morbis mentium.

*k Omnia Phil-
tya etsi inter se
differant, hoc
habent com-
mune, quod
hominem ef-
ficiant melan-
cholicum. epist.
231. Scholæ. ii.
* De cruent.
cadaver.*

*m Astra ve-
gunt homines;
& regit astra
Deus.
n Chirom. lib.
Quæris a me
quantum oper-
antur astra?
dico, in nos
nihil astra in-
gere, sed ani-
mos præclives
trahere: qui
sic tamen liberi
sunt, ut si du-
cem sequantur
rationem nihil
efficiant. s. n. ve-
ro naturam, id
agere quod in
brutis fere.
o Cælum vehicu-
lum divine vir-
tutis, cuius me-
diante motu,
lumine & in-
fluentia, Deus
elementaria
corpora or dinat
& disponit Th.
de Dio. Cajetanus in Psa.
104.*

*p Mundus ille
quasi lyra ab
excellentiſſimo
quodam ar-
tifice concinna-
ta, quem qui
novit mirabile
eficiet harmo-
nias J. Dee. A.
phorismo 11.
q Medicus sine*

Lib. de anima
cap. de humorib.
Ea varietas in
Melancholia,
habet celestes
causas. & h. et
24. in □ & δ
et ♄ in 11.

Ex atra bile
varii generantur
morbi perinde
ut in ipse
multum calidi
aut frigidi in se
habuerit, quum
utriusque suspiciendo
quam est: si
ma sit, tunc et si
suapte natura
frigida sit. An
non aqua sic
afficitur a calore
ut ardeat; et a frigore,
ut in glacem concre
scent? et hac
varietas distun
ctionum, alii
sunt, vident,
&c.

Hanc ad in
temperantiam
gignendam plu
rimum confert
& ex his positus
&c.

Quoties
alicuius genitu
ra in m. et ♄
adverso signo
positus, horosco
pum partiliter
tenuerit, atq;
etiam a ♄ vel
♄ radio per
cussus fuerit, na
tus ab insania
vexabitur.

Qui ♄ et ♄
habet, alterum
in culmine, alte
rum in celo,
cum in lucem
venerit, melan
cholicus erit, a
qua sanabitur,
si illos irra
diarit.

Hac configu
ratione natus,

Aut Lunaticus, aut mente captus. a Ptolomeus centiloquio, & quadripartito tribuit omnium melancholicorum symptoma syderum
influentis. b Arte Medica, accedunt ad has causas affectiones syderum. Plurimum incitant & provocant influentia celestes.
Pelucio lib. 4. cap. 15. c Hildebrandi specul. 2. de mel.

deprived of their wits by the Moones motion; and in another place, refers all to the Ascendent, and will have the true and chief cause of it to be sought from the Stars. Neither is it his opinion only, but of many Galenists and Philosophers, though they not so stiffly and peremptorily maintain as much. This variety of Melancholy symptoms, proceeds from the Stars, saith Melancthon: The most generous melancholy, as that of Augustus, comes from the conjunction of Saturne & Iupiter in Libra: the bad, as that of Catilines, from the meeting of Saturne and the Moon in Scorpio. Iovianus Pontanus in his 10. book, and 13. Chap. de rebus celestibus, discourseth to this purpose at large. Ex atra bile varii generantur morbi, &c. many diseases proceed from black choler, as it shall be hot or cold; and though it be cold in its own nature, yet it is apt to be heated, as water may be made to boyle, and turn as bad as fire, or made cold as Ice: and thence proceed such variety of symptoms, some mad, some solitary, some laugh, some rage, &c. The cause of all which intemperance, he will have chiefly & primarily proceed from the Heavens: from the position of Mars, Saturne, and Mercury. His Aphorismes be these, Mercury in any geniture, if he shall be found in Virgo, or Pisces his opposite signe, and that in the Horoscope, irradiated by those quartile aspects of Saturne or Mars, the childe shall be mad or melancholy. Again, He that shall have Saturne or Mars, the one culminating, the other in the 4. house, when he shall be borne, shall be melancholy of which he shall be cured in time, if Mercury behold them. If the Moon be in conjunction or opposition at the birth time with the Sun, Saturne or Mars, or in a quartile aspect with them, & malo cali loco, Leovitius adds many diseases are signified, especially the Head and Brain is like to be mis-affected with pernicious humors, to be melancholy, lunatick, or mad, Cardan adds, quarta luna natos Eclipses, Earth-quakes. Garceus and Leovitius will have the chief Judgment to be taken from the Lord of the geniture, or when there is an aspect betwixt the Moon and Mercury, and neither behold the Horoscope, or Saturne and Mars shall be Lord of the present conjunction or opposition in Sagittary or Pisces, of the Sun or Moon, such persons are commonly Epileptick, dote, Dæmoniack, Melancholy: but see more of these Aphorismes in the above-named Pontanus. Garceus cap. 23. de Ind. genitur. Schoner. lib. 1. cap. 8. which he hath gathered out of Ptolomy, Alubater, and some other Arabians, Iunctine, Ranzovius, Lindhout, Origan, &c. but these men you will reject peradventure, as Astrologers, and therefore partial Judges; then hear the testimony of Physitians, Galenists themselves, Carlo confesseth the influence of Stars to have a great hand to this peculiar disease, so doth Iason Prutenus, Lanicerius prafat. de Apoplexiâ, Ficinus, Fernelius, &c. P. Cnemande acknowledged the Stars an universal cause, the particular from parents, and the use of the six non-natural things. Baptista Port. mag. l. 1. c. 10, 12, 15. will have them causes to every particular individuum. Instances and examples, to evince the truth of those Aphorisms, are common amongst those Astrologian Treatises. Cardan in his 37. geniture, gives instance in Math. Bolognius. Camerar. hor. natalit. centur. 7. genit. 6, & 7.

of *Daniel Gare*, and others; but see *Gracian cap. 33. Luc. Gauricus. Tract. 6. de Azemenis, &c.* the time of this melancholy is, when the significators of any geniture are directed according to Art, as the Hor: Moon, Hylech, &c. to the hostile beames or termes of ♀ and ♂ especially, or any fixed Star of their nature, or if ♀ by his revolution, or *transitus*, shall offend any of those radical promissors in the geniture.

Other signes there are taken from Physiognomy, Metoposcopy, Chiromancy, which because *Ioh. de Indagine*, and *Rotman the Landgrave of Hassia* his Mathematician, not longe since in his Chiromancy, *Baptista Porta* in his celestial Physiognomy, have proved to hold great affinity with Astrology, to satisfy the curious, I am the more willing to insert.

The general notions^d Physiognomers give, be these; *Black colour*, argues natural melancholy; so doth *leanneſſe*, *hirsutneſſe*, *broad veines*, *much hair on the browes*, saith^e *Gratanarolus cap. 7.* and a little Head, out of *Aristotle*, high sanguine, red colour shewes head melancholy; they that stutter and are bald, will be soonest melancholy, (as *Avicenna* supposeth) by reason of the dryness of their brains, but he that will know more of the several signes of humors and wits out of Physiognomy, let him consult with *old Adamantus* and *Polemus*, that comment, or rather paraphrase upon *Aristotles* Physiognomy, *Baptista Porta's* four pleasant books, *Michael Scot de secretis natura*, *Iohn de Indagine*, *Montaltus*, *Antony Zara. anat. ingeniorum. sect. 1. memb. 13. & lib. 4.*

Chiromancy hath these Aphorismes to foretel melancholy. *Tasneir. lib. 5. cap. 2.* who hath comprehended the sum of *Iohn de Indagine: Tricassus, Corvinus*, and others in his book, thus hath it; *The Saturnine line going from the Rascetta through the hand, to Saturnes mount, and there intersected by certain little lines, argues melancholy*; so if the vital and natural make an acute angle, *Aphorisme 100. The Saturnine, Epatick and natural lines, making a grosse triangle in the hand, argue as much*; which *Goclenius cap. 5. Chiros.* repeats verbatim out of him. In general they conclude all, that if Saturnes mount be full of many small lines & intersections^e such men are most part melancholy, miserable and full of disquietnesse, care and trouble, continually vexed with anxious and bitter thoughts, alway sorrowful, fearful, suspicious; they delight in husbandry, buildings, pooles, Marshes, springs, woods, walkes, &c. *Thaddaus Haggelus* in his *Metoposcopia*, hath certain Aphorisms derived from Saturnes lines in the fore-head, by which he collects a melancholy disposition; and^h *Baptista Porta* makes observations from those other parts of the body, as if a spot be over the spleen; or in the nailes, if it appear black, it signifieth much care, grief, contention, and Melancholy; The reason he refers to the humors, and gives instance in himself, that for seven years space he had such black spots in his nailes, and all that while was in perpetual Law-sutes, controversies for his inheritance, fear, loss of honor, banishment, grief, care, &c. and when his miseries ended, the black spots vanished. *Cardan* in his book *de libris propriis*, tels such a story of his own person, that a litle before his sons death, he had a black spot, which appeared in one of his nailes; and dilated it self as he came nearer to his end. But I am overt tedious in these toyes, which howsoever, in some mens too severe censures, they may be held absurd and

^d Job. de. Indag. cap. 9. Montaltus cap. 22. ^e Caput parvum qui habent. cerebrum & spiritus plerumq; angustos, facile incidunt in Melancholiam rubicundam. ^f Idem Montaltus c. 21. & Galen. ^g Saturnina & Rascetta per median manum decurrens, usq; ad radicem montis Saturni, & parva lineis intersecta, arguit melancholicos. ^h Aphorism. 78. Agitantur miseris, continuis inquietudinibus, nequam a solitudine liberi sunt, anxie aguntur amaricogitationibus, semper tristes, suspitiosi, melanculosi: cogitationes sunt, velle agrum colere, flagna amant & paludes, &c. ⁱ Idem de Indagine lib. 1. ^j h celestis Physiognom. lib. 10. ^k Cap. 14. lib. 5. ^l Idem macula in ungulis nigra, lites, vi xas, melancoliam significant, ab humore in cora de tali.

and ridiculous, I am the bolder to insert, as not borrowed from circumforanean Rogues and Gypsies, but out of the writings of worthy Philosophers, and Physicians, yet living some of them, and religious Professors in famous Universities, who are able to patronize that which they have said, and vindicate themselves from all cavillers and ignorant persons.

SUBJECT. 5.

Old age a cause



Secondary peculiar causes efficient, so called in respect of the other precedent, are either *congenita, interna, innata* as they terme them; inward, innate, inbred; or else outward and adventitious, which happen to us, after we are borne: congenite or borne with us, are either natural, as old age, or *præternaturam* (as ^b *Fernelius* calls it) that distemperature, which we have from our Parents seed, it being an hereditary disease. The first of these, which is natural to all, and which no man living can avoid, is ^c old age, which being cold and drie, and of the same qualitie as Melancholy is, must needs cause it, by diminution of spirits and substance, and increasing of adust humors; Therefore ^d *Melancthon* avers out of *Aristotle*, as an undoubted truth, *Senes plerunque delirasse in senectâ*, that old men familiarly dote, *ob atram bilem*, for black choler, which is then superabundant in them: and *Rhasis* that Arabian Physician in his *Cont. lib. 1. cap. 9.* calls it ^e a necessary and inseparable accident, to all old and decrepit persons. After 70 years as the Psalmist saith *all is trouble and sorrow*; and common experience confirms the truth of it in weak and old persons, especially in such as have lived in action all their lives, had great employment, much business, much command, and many servants to over-see, and leave off *ex abrupto*; as ^f *Charls* the fifth did to King *Philip*, resigne up all on a sudden; they are overcome with melancholy in an instant: or if they do continue in such courses, they dote at last, (*senex bis puer*) and are not able to manage their estates through common infirmities incident in their age, full of ache, sorrow and grief, Children again, dizards, they Carle many times as they sit, and talk to themselves, they are angry, waspish, displeased with every thing, *suspicious of all, wayward, covetous, hard*, (saith *Tully*) *selfe-willed, superstitious, selfe-conceited, braggers and admirers of themselves*, as ^g *Balthasar Castalis* hath truly noted of them. This natural infirmity is most eminent in old women, and such as are poor, solitary, live in most base esteeme and beggery, or such as are Witches, Inſomuch that *Wierus, Babiſſa Porta, Vlricus Molitor, Edwicus*, do refer all that witches are said to do, to Imagination alone, and this humor of melancholy. And whereas it is controverted, whether they can bewitch cattle to death, ride in the ayre upon a Coultſtaffe out of a Cimney-top, transforme themselves into Cats, Dogs, &c. translate bodies from place to place, meet in companies,

b Lib. 1. Patib.
cap. 11.

c *Veni enim
properata malis
inopina senectus:
et dolor
et aeterni iussit
inſeſſe meam
Boetius met. 1
de conſol. Philoſ.*
d *Cap. de humo-
ribus lib. de
Anima.*

e *Necesseſſarium
accidens decre-
pitæ, et inſe-
parabile.*
f *Pſa. 90. 10.*

g *Meteor. Belg.
hiſt. lib. 1.*

h *Sunt moroſi,
anxii, et iracundi
et diſſiciles
ſenes, ſi quæri-
mus, etiam
avaræ*
i *Tully de ſene-
ctute.*

k *Lib. 2. de Au-
lico. Senes avari,
moroſi, jacta-
bundi, philanti,
deliri, ſuperſti-
cioſi, ſuſpicioſi,
&c.*

l *Lib. 3 de La-
mis, cap. 17. et
18.*

panies, and dance, as they do, or have carnal copulation with the Devil, they ascribe all to this redundant melancholy, which domineers in them, to ⁶¹ somniferous potions, and naturall causes, the Devils policy. *Non laudunt omnino* (saith *Wierus*) *aut quid mirum faciunt* (de *Lamiis* lib. 3. cap. 36.) *ut putatur, solam visiatam habent phantasiam*; they do no such wonders at all, only their ¹ Braines are crazed. ^m They think they are *Witches*, and can do hurt, but do not. But this opinion *Bodine*, *Erastus*, *Danaus*, *Scribanus*, *Sebastian Michaelis*, *Campanella* de *Sensu rerum* lib. 4. cap. 9. * *Dandinus* the Jesuite, lib. 2. de *Animâ explode*; ² *Cicogna* confutes at large. That *Witches* are melancholy, they deny not, but not out of corrupt phantasie alone, so to delude themselves and others, or to produce such effects.

SUBJECT. 6

Parents a cause by propagation.



That other inward inbred cause of Melancholy, is our temperature, in whole or part, which we receive from our Parents, which * *Fernelius* calls *Præter naturam*, or unnatural, it being an hereditary disease; for as he justifies, *Quale parentum maxime patris semen obtigerit, tales evadunt similes spermaticæq. partes, quocunq. etiam morbo Pater quum generat tenetur, cum semine transfert in prolem*; such as the temperature of the father is, such is the sons, and look what disease the father had when he begot him, his son will have after him, ² and is as well inheritour of his infirmities, as of his lands; And where the complexion and constitution of the father is corrupt, there (saith *Roger Bacon*) the complexion and constitution of the son must needs be corrupt, and so the corruption is derived from the father to the son. Now this doth not so much appear in the composition of the Body, according to that of *Hippocrates*, in habit, proportion, scarres, and other lineaments; but in manners and conditions of the Minde,

Et patrum in natos abeunt cum semine mores.

Selenus had an anchor on his thigh, so had his posterity, as *Trogus* records l. 15. *Lepidus* in *Pliny* l. 7. c. 17. was purblind, so was his son. That famous family of *Enobarbi*, were known of old; and so surnamed from their red beards, the *Austrian* lip, and those *Indians* flat noses are propagated, the *Bavarian* chin, and goggle eyes amongst the *Jews*, as *Buxtorfius* observes; their voyce, pace, gesture, lookes, is likewise derived with all the rest of their conditions and infirmities, such a mother, such a daughter, their very affections *Lemnius* contends to follow their seed, and the malice & bad conditions of children are many times wholly to be imputed to their parents; I need not therefore make any doubt of Melancholy, but that it is an hereditary disease. * *Paracelsus* in expresse words affirms it lib. de morbo amen-

^k *Solanum, opile*
^l *lupi adeps, lacr*
^a *asini &c. sanguis*
ⁱ *infantum &c.*
^l *Corrupta est*
ⁱ *is ab humore*
^l *Melancholico*
^l *phantasia. Ny-*
^m *manus.*
^m *Putant se*
^l *ledere quando*
ⁿ *non ledunt.*
² *Quis hæc in*
ⁱ *Imaginationis*
^v *um referre co-*
ⁿ *nati sunt, aut*
^a *atra bilis, ina-*
ⁿ *nem prorsus*
^l *laborem susce-*
^p *perunt.*
ⁿ *Lib. 3. cap. 4.*
^o *omnis mag.*

* *Lib. 1. cap. 11.*
^p *path.*
^o *Ut arthritici*
^E *pilep. &c.*
^p *Ut filii non*
^t *tam possessio-*
ⁿ *num quam*
^m *morborum hæc*
^r *redes sunt.*
^q *Epist. de secre-*
^{tis} *artis et na-*
^t *uræ c. 7. nam*
ⁱ *in hoc quod pa-*
^t *tres corrupti*
^s *sunt, generant*
^f *filios corrupte*
^c *complexionis, et*
^c *compositionis, et*
^f *filii eorum ead-*
^e *dem de causa*
^s *se corrumpunt,*
^e *et sic derivatu*
^c *corruptio à pa-*
^t *tribus ad filios.*
^l *Non tam (in-*
^q *quit Hippocra-*
^t *tes) gibbos et*
^c *cicatrices oris*
^e *et corporis ba-*
^b *bitum agnosca*
^e *ex iis, sed ve-*
^r *rum incessum*
^g *gestus, mores,*
^m *morbos, &c.*
^t *Synagog. Jud.*
^a *Affectus pa-*
^r *rentum in*
^s *status trans-*
^u *unt, et puero-*
^r *rum malicia*

tium

y Epist. 174. in
Scolitz. nascitur
nobiscum illa
alitur; & una
cum parentibus
habemus malum
hunc affem. Jo.
Pelesius lib. 2. de
cura humano-
rum affectuum.
2 Lib. 10. ob-
servat. 15.

a Maginus
Geog.

b Sape non cui-
dem, sed simi-
lem producit
effectum, &
illiso parente
transit. in ac-
torem.
c Dial. prefix.
gentilis Leo-
vitii.

d Bodin. de rep.
cap. de periodis
reip.

e Claudius Abe-
ville Capuchi-
on in his voy-
age to Marag-
nan. 1614. cap.
45. Nemo fere
egrotus, sano
omnes & ro-
busto corpore,
vivunt annos.
120, 140.
f. fine Medicina.
Idem Helior
Boethius de in-
finitis Orchad.
& Damianus a
Goes de Scan-
dia.

tium To. 4. Tr. 1. so doth ^y Crato in an Epistle of his to Monavius. So doth Bruno Seidelius in his book *de morbo incurab.* Montalius proves cap. 1. out of Hippocrates and Plutarch, that such hereditary dispositions are frequent, & hanc (inquit) fieri reor ob participatam melancholicam intemperantiam (speaking of a patient) I think he became so by participation of Melancholy. Daniel Sennertus lib. 1. part. 2. cap. 9. will have his melancholy constitution derived not only from the father to the son, but to the whole family sometimes, *Quandoque totis familiis hereditativam.* ^a Forestus in his medicinal observations, illustrates this point, with an example of a merchant his Patient, that had this infirmity by inheritance; so doth Rodericus à Fonseca, Tom. 1. consul. 69. by an instance of a young man that was so affected *ex matre melancholica*, had a melancholy Mother, & *victu melancholico*, and bad diet together. Lodovicus Mercatus, a Spanish Physitian, in that excellent Tract, which he hath lately written of hereditary diseases Tom. 2. oper. lib. 5. reckons up Leprosie, as those ^a Galbats in Gascony, hereditary Lepers, Pox, Stone, Gout, Epilepsie, &c. Amongst the rest, this and Madnesse after a set time comes to many, which he calls a miraculous thing in nature, and sticks for ever to them as an incurable habit, And that which is more to be wondered at, it skips in some families the father, and goes to the son, ^b or takes every other, and sometimes every third in a lineall descent, and doth not alwayes produce the same, but some like, and a symbolizing disease. These secondary causes hence derived, are commonly so powerful, that (as ^c Wolphius holds) *sape mutant decreta syderum*, they do often alter the primary causes, and decrees of the heavens. For these reasons be like the Church and common-wealth, humane and divine laws, have conspired to avoid hereditary diseases, forbidding such marriages as are any whit allyed; and as Mercatus adviseth all families, to take such, *si fieri possit quæ maximè distant natura*, and to make choice of those that are most differing in complexion from them; if they love their own, and respect the common good. And sure, I think, it hath been ordered by Gods especial providence, that in all ages there should be (as usually there is) once in ^d 600. years, a transmigration of Nations, to amend and purifie their blood, as we alter seed upon our land, and that there should be as it were an inundation of those Northern Goths and Vandales, and many such like people which came out of that Continent of Scandia, and Sarmatia (as some suppose) and over-ran as a deluge, most part of Europe & Africk, to alter for our good, our complexions, which were much defaced with hereditary infirmities, which by our lust and intemperance we had contracted. A sound generation of strong and able men were sent amongst us, as those Northern men usually are, innocuous, free from riot, and free from diseases; to qualifie and make us as those poor naked Indians are generally at this day; and those about Brasile (as a late ^e Writer observes) in the Isle of Maragnan, free from all hereditary diseases, or other contagion, whereas without help of Physick they live commonly 120 years or more; as in the Orchades and many other places. Such are the common effects of temperance, and intemperance, but I will descend to particulars, and shew by what meanes, and by whom especially this infirmity is derived unto us.

Filii ex scilibus nati, raro sunt firmi temperamenti, old mens children are seldom of a good temperament, as *Scolixius* supposeth, consult. 177, and therefore most apt to this disease; and as *Levinus Lemnius* farther adds, old men beget most part wayward, peevish, sad, melancholy sons, and seldom merry. He that begets a childe on a full stomach, will either have a sick childe, or a crazed son (as *Cardan* thinks) *contradict. med. lib. 1. contradict. 18.* or if the parents be sick or have any great pain of the head, or megrim, headach, (*Hieronimus Wolfius* doth instance in a childe of *Sebastian Castalis*'s) or if a drunken man get a childe, it will never likely have a good brain, as *Gellius* argues, *lib. 12. cap. 1. Ebrii gignunt Ebrios*, one drunkard begets another, saith *Plutarch. symp. lib. 1. quest. 5.* whose sentence *Lemnius* approves, *l. 1. c. 4. Alfarivus Crutius Gen. de qui sit med. cent. 3. fol. 182. Macrobius lib. 1. Avicenna lib. 3. Fen. 21. Tract. 1. cap. 8.* and *Aristotle* himself *sect. 2. prob. 4.* foolish, drunken, or hair-brain women, most part bring forth children like unto themselves, *morosos & languidos*, and so likewise he that lies with a menstruous woman. *Intemperantia veneris, quam in nautis praesertim insectatur* *Lemnius*, qui uxores in-eunt, nullà menstrui decursus ratione habità, nec observato interlunio, praecipua causa est, noxia, pernitiōsa, concubitus hunc exitialem ideò, & pestiferum vocat. *Rodoricus a Castro Lusitanus*, detestantur ad unum omnes medici, tum & quartà lunà concepti, infelices plerumque & amentes, deliri, stolidi, morboſi, impuri, invalidi, terra lue sordidi, minimè vitales, omnibus bonis corporis atque animi destituti: ad laborem nati, si seniores, inquit *Euthathius*, ut *Hercules*, & alii. *Judæi* maximè insectantur sadum hunc, & immundum apud Christianos Concubitus, ut illicitum abhorrent, & apud suos prohibent: & quod Christiani toties leprosi, amentes, tot morbili, impetigines, alphi, psora, cutis & faciei decolorationes, tam multi morbi Epidemici, acerbis, & venenosis sint, in hunc immundum concubitus rejiciunt, & crudeles in pignora vocant, qui quartà lunà profluente hanc mensum illuvie concubitus hunc non perhorrescunt. Damnavit olim divina Lex, & morte multavit hujusmodi homines, *Lev. 18. 20.* & inde nati, siqui deformes aut mutili, pater dilapidatus, quod non contineret ab immundà muliere. *Gregorius Magnus*, petenti *Augustino* nunquid apud Britannos hujusmodi concubitus tolerares, severe prohibuit viris suis tum misceri feminas in consuetis suis menstruis, &c. I spare to English this which I have said. Another cause some give, inordinate Diet, as if a man eat Garlick, Onions, fast overmuch, study too hard, be over-sorrowful, dull, heavy, dejected in minde, perplexed in his thoughts, fearful, &c. their children (saith *Cardan subtil. lib. 18.*) will be much subject to madness and melancholy, for if the spirits of the brain be fussed, or mis-affected by such meanes, at such a time, their children will be fussed in the brain; they will be dull, heavy, timorous, discontented all their lives. Some are of opinion and maintain that paradox, or problem, that wise men beget commonly fools; *Suidas* gives instance in *Aristarchus* the Grammarian, duos reliquit filios *Aristarchum & Aristachorum*, ambos stultos; and which *Erasmus* urgeth in his *Moria*, fools beget wise men. *Card. subtil. l. 12.* gives this cause, *Quoniam spiritus sapientum ob studium resolvuntur, & in cerebrum feruntur à corde*: because their natural spirits are resolved by study, and turned into animal;

fl. b. 4. c. 3. de occult. nat. mir. Tetricos plerumque filios senes progengerant & tristes, & variis exbilatos. g. Coelus super replectitur. m. pef. simus, & filii qui tum gignuntur, aut morboſi sunt, aut stolidi. h. l. 1. al. praefix. Leo. vito. l. de. e. d. liberis. k. de occult. nat. mir. temulentia & stolidi mulieres liberos per unque produciunt sibi similes. l. lib. 2. c. 8. de occult. nat. mir. Good Master Schoolmaster do not English this. De nat. mul. lib. 3. cap. 4. m. Euxdorphi. us. 1. 31. Synag. Jud. t. zek. 18.

n. Drusius obs. lib. 3. cap. 20. o. Beda. Eccl. hist. lib. 1. c. 27. respons. 10. p. Nihil spiritus cerebri si tum male afficiantur, tales procreant, & quales fuerint affectus, tales filiorum: ex tristibus tristes; ex jucundis jucundi nascuntur, &c.

q. Fol. 129. men. Socrates Children were fooles, s. b. l.

mal; drawn from the heart, and those other parts to the brain. *Lemnius* subscribes to that of *Cardan*, and assigns this reason, *Quod persolvant debitum languide, & obscuriter, unde factus à parentum generositate desciscit*: they pay their debt (as *Paul* calls it) to their wives remissely, by which means their Children are weaklings, and many times ideots and fooles.

Some other causes are given, which properly pertain, and do proceed from the mother: If she be over-dul, heavy, angry, peevish, discontented, and melancholy, not only at the time of conception, but even all the while she carries the childe in her wombe (saith *Fernelius path. l. 1. 11.*) her son will be so likewise affected, and worse, as *Lemnius* adds, *l. 4. c. 7.* if she grieve overmuch, be disquieted, or by any casualty be affrighted and terrified by some feareful object, heard or seen, she endangers her childe, and spoiles the temperature of it; for the strange imagination of a woman, workes effectually upon her infant, that as *Baptista Porta* proves *Physiog. celestis l. 5. c. 2.* she leaves a mark upon it, which is most especially seen in such as prodigiously long for such & such meats, the childe will love those meates, saith *Fernelius*, and be addicted to like humors. If a great-bellied woman see a Hare, her Childe will often have an Harelip, as we call it. *Garcæus de Indiciis geniturarum cap. 33.* hath a memorable example of one *Thomas Nickell* borne in the City of *Brandeburge*, 1551. that went reeling and staggering all the dayes of his life, as if he would fall to the ground, because his mother being great with childe saw a drunken man reeling in the street. Such an other I finde in *Martin Wenrichius, com. de ortu monstrorum c. 17.* I saw (saith he) at *Wittenberge* in *Germany*, a Citizen that looked like a carkass; I asked him the cause, he replied, His Mother when she bore him in her wombe, saw a carkasse by chance, and was so sore affrighted with it, that ex eo foetus ei assimilatus, from a ghastly impression the childe was like it.

So many severall wayes are we plagued and punished for our fathers defaults, in so much that as *Fernelius* truly saith, * It is the greatest part of our felicity to be wel-born, and it were happy for humane kinde, if only such parents as are sound of body and minde, should be suffered to marry. An husbandman will sow none but the best & choicest seed upon his land, he will not rear a Bull or an Horse, except he be right shapen in all parts, or permit him to cover a Mare, except he be well assured of his breed; we make choice of the best Rams for our sheep, rear the neatest Kine, and keep the best dogs, *Quanto id diligentius in procreandis liberis observandum?* And how careful then should we be in begetting of our children? In former times some Countries have been so chary in this behalf, so stern, that if a childe were crooked or deformed in body or minde, they made him away; so did the *Indians* of old by the relation of *Curtius*, & many other wel-governed commonwealths, according to the discipline of those times. Heretofore in *Scotland*, saith *Heet. Boethius*, if any were visited with the falling sicknesse, madnesse, gout, leprosie, or any such dangerous disease, which was likely to be propagated from the father to the son, he was instantly gelded; a woman kept from all company of men; and if by chance having some such disease, she were

[De ocul. nat. mir.

Pica morbis mulierum.

Baptista Porta loco præd.

Ex leporum infantu pleriq. infantes edunt bido superiore labello.

Quasi mox in terram collapsurus, per omnem vitam incedebat cum mater gravidam ebrium hominem sic incedentem videbat.

Civem facie cadaverosa, qui dixit, &c.

Optimum bene nasci,

maxima pars felicitatis nostre bene nasci.

quamvis emperare humano generi consilium videretur,

si soli parentes bene habiti et sani, liberis operam darent.

Infantes infirmi præcipitio necati. Boetius lib. 3. c. 3.

Apud Lacones olim, Lysius epist. 8. c. 1. ad Belgas, Dionysio. Villeroio, si quos aliqua membrorum parte inutiles notaverint, necari jubent.

Lib. 1. De veterum Scotorum moribus.

Morbo comitali, dementia mania, lepra, &c. aut simili labe, quæ facile in prolem transmittitur, laborantes inter eos, ingenti sacra indagine inventos, ne gens sancta contagione læderetur, ex iis nata, castraverunt, mulieres hujusmodi procul a virorum consortio ablegarunt, quod si barum aliqua contempisse inveniebatur, simul cum fetu nondum edito, defodiebatur viva.

found

found to be with childe, she with her brood were buried alive. And this was done for the common good, lest the whole Nation should be injured or corrupted. A severe doom you will say, and not to be used amongst Christians, yet more to be looked into then it is. For now by our too much facility in this kinde, in giving way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grievous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the race, or if rich, be they fools or dizzards, lame or maimed, unable, intemperate, dissolute, exhaust through riot, as he said, *jure hereditario sapere jubentur*; they must be wise and able by inheritance: It comes to pass that our generation is corrupt, we have many weak persons, both in body and minde, many feral diseases raging amongst us, crased families, *parentes, peremptores*; our fathers bad, and we are like to be worse.

a Euphormio
Satyr.

MEMB. 2.

SUBJECT. 1.

Bad diet a cause. Substance. Quality of meats.



According to my proposed method, having opened hitherto these secundary causes, which are inbred with us: I must now proceed to the outward and adventitious, which happen unto us after we are born. And those are either Evident, Remote; or inward, Antecedent, and the nearest: Contingent causes some call them. These outward, remote, precedent causes are subdivided again, into *necessary* and *not necessary*. *Necessary* (because we cannot avoyd them, but they will alter us, as they are used, or abused) are those six non-natural things, so much spoken of amongst Physicians, which are principal causes of this disease. For almost in every consultation, whereas they shall come to speak of the causes, the fault is found, and this most part objected to the patient, *Peccavit circa res sex non naturales*: He hath still offended in one of those six. *Montanus, consil. 22.* consulted about a melancholy Jew, gives that sentence, so did *Frisemelica* in the same place; and in his 244. counsel, censuring a melancholy souldier, assigns that reason of his malady, *He offended in all those six non-natural things, which were the outward causes, from which came those inward obstructions*; and so in the rest.

b *Fecit omnia delicta quae fieri possunt circa res sex non naturales, & eae fuerunt cause extrinsecae, ex quibus postea orta sunt obstructions.*
c *Path. l. 1. c. 2. Maximam in gignendis morbis vim obtinet, pabulum, materiamque morbi suggerens: nam nec ab acere, nec a perturbationibus, vel aliis evidentibus causis morbi sunt, nisi consentiat corporis preparatio, & humorum constitutio. Ut semel dicam, iena gula est omnium morborum mater, etiam si alius est genitor. Ab hac morbi sponte sepe emanant, nulla alia cogente causa.*

These six non-natural things, are Dyer, Retention, and Evacuation, which are more material then the other, because they make new matter, or else are conversant in keeping or expelling of it. The other four are, Air, Exercise, Sleeping, Waking, and perturbations of the minde, which onely alter the matter. The first of these is Diet, which consists in meat and drink, and causeth melancholy, as it offends in Substance, or Accidents, that is, Quantity, quality, or the like. And well it may be called a material cause, since that as *Fernelius* holds, *It hath such a power in begetting of diseases, and yields the matter and sustenance of them; for neither air, nor perturbations, nor any of those other evident causes*

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take place, or work this effect, except the constitution of body, and preparation of humors do concur. That a man may say, this Diet is the mother of diseases, let the father be what he will, and from this alone, Melancholy and frequent other maladies arise. Many Physicians, Academics, have written copious volumes of this one subject, of the nature and qualities of all manner of meats; as namely, Galen, Isaac the Jew, Haly Abbas, Avicenna, Mesue also four Arabians: Gordonius, Villanovanus, Wesker, Johannes Bruerinus *physiologia de Esculentis & Poculentis*, Michael Sarranarola, *Treat. 2. c. 8.* Anthony Rumanellus, *lib. de regimine senum*, Cuius in his Comment on *Schola Salerna*, Godofredus Grehinus *ante med.*, Antonilius cognatus, Ficinus, Ranzovius, Fonseca, Lussius, Magninus, regina, Januarius, Armatagius, Hugo Fridewallius, &c. besides many other in English; and almost every peculiar Physician, discourseth at large of all peculiar meats in his Chapter of Melancholy: Yet because these Books are not at hand to every man, I will briefly touch what kinde of meats ingender this humor, through their several species, and which are to be avoyded. How they alter and change the matter, spirits first, and after humors, by which we are preserved, and the constitution of our body, Fernelius and others will shew you. I hasten to the thing it self: And first of such Diet as offends in substance.

d. Cogan, Eliot,
Vauban, Vener.

Beef.

Beef, a strong and hearty meat (cold in the first degree, dry in the second saith Gal. 1. 3. c. 1. *de alim. fac.*) is condemned by him, and all succeeding Authors, to breed gross melancholy blood: Good for such as are sound, and of a strong constitution, for laboring men, if ordered aright, corned, young, of an Ox (for all gelded meats in every species are held best) or if old, such as have been tired out with labor, are preferred. Auhanus and Sabellius commend Raringat Beef to be the most savory, best, and easiest of digestion; we commend ours: but all is rejected, and unfit for such as lead a resty life, any ways inclined to Melancholy, or dry of complexion: Tales (Galen thinks) *de facili melancholicis agris indimibus capiuntur.*

e. Frislagius.

Pork.
Hear.

Pork, of all meats is most nutritive in his own nature, but altogether unfit for such as live at ease, are any ways unsound of Body or Minde: Too moist, full of humors, and therefore *noxia delicatis*, saith Savanarola, *ex carum usum dubitetur an febris quartana generetur*: Naught for queasie stomachs, in so much, that frequent use of it may breed a quartan ague.

Goat.

f. Nod. laudatur
quia melanchol-

litum prebet

alim. litem.

Hare.

g. Male aut

cervina (inquit

Frislagius)

crassissimum &

attributurum

suppeditat ali-

mentum.

h. Lib. de subli.

liss. dieta. Equi-

na caro & ali-

qua equinus

danda est homi-

nibus & ali-

xis.

Venison, Fal-

low Deer.

Savanarola discommends Goats flesh, and so doth Bruerinus, l. 13. c. 19. calling it a filthy beast, and ramish; and therefore supposeth it will breed rank and filthy substance: yet Kid, such as are young, and tender, Isaac accepts, Bruerinus and Galen, l. 1. c. 1. *de alimentorum facultatibus.*

Hare, and Red Deer hath an evil name, it yields gross nutriment; a strong and great grained meat, next unto a Horse. Which although some Countries eat, as Tartary, and they of China; yet Galen condemns. Young Foals are as commonly eaten in Spain, as Red Deer, and to furnish their Navies, about Malaga especially, often used; but such meats ask long baking, or seething, to qualify them, and yet all will not serve.

All Venison is melancholy, and begets bad blood; a pleasant meat: in great esteem with us, (for we have more Parks in England, then there are in all Europe besides) in our solemn feasts. 'Tis somewhat better

better

better hunted then otherwise, and well prepared by cookery, but generally bad, and seldom to be used.

Hare, a black meat, melancholy, and hard of digestion, it breeds *Incubus*, often eaten, and causeth fearful dreams, so doth all Venison, and is condemned by a Jury of Physicians. *Mixaldus* and some others, say, That Hare is a merry meat, and that it will make one fair, as *Martialis* Epigram testifies to *Gellia*; but this is *per accidens*, because of the good sport it makes, merry company, and good discourse that is commonly at the eating of it, and not otherwise to be understood.

Conies are of the nature of Hares. *Magninus* compares them to Beef, Pig, and Goat, *Reg. sanit. part. 3. c. 17.* yet young Rabbits by all men, are approved to be good.

Generally, all such meats as are hard of digestion, breed melancholy, *Aretius, lib. 7. cap. 5.* reckons up heads and feet, bowels, brains, entrails, marrow, fat, blood, skins, and those inward parts, as heart, lungs, liver, spleen, &c. They are rejected by *Isaac, lib. 2. part. 3.* *Magninus, part. 3. cap. 17.* *Bruerinus, lib. 12.* *Savanarola, Rub. 32. Tract. 2.*

Milk, and all that comes of Milk, as Butter and Cheese, Curds, &c. increase melancholy (Whey onely excepted, which is most wholsom.)

Some except Asses Milk. The rest, to such as are sound, is nutritive and good, especially for young children, but because soon turned to corruption, not good for those that have unclean stomachs, are subject to headach, or have green wounds, Stone, &c. Of all Cheeses, I take that kinde which we call *Banbury* cheese to be the best, *ex vetustis pessimus*, the older, stronger, and harder, the worst, as *Langius* discourseth in his Epistle to *Melancthon*, cited by *Mixaldus, Isaac, p. 5. Gal. 3. de cibis boni succi, &c.*

Amongst Fowl, Peacocks and Pigeons, all fenny Fowl are forbidden, as Ducks, Geese, Swans, Herns, Cranes, Coots, Didappers, Waterhens, with all those Teals, Curs, Sheldrakes, and peckled Fowls, that come higher in winter out of *Scardia, Muscovy, Greenland, Friesland*, which half the yeer are covered all over with snow, and frozen up. Though these be fair in feathers, pleasant in taste, and have a good out-side, like Hypocrites, white in plumes, and soft, their flesh is hard, black, unwholsome, dangerous, melancholy meat, *Gravant & putrefaciunt stomachum*, saith *Isaac, part. 5. de vol.* their young ones are more tolerable, but young Pigeons he quite disproves.

Rhasis and *Magninus* discommend all Fish, and say, They breed *Viscosities*, slimy nutriment, little and humorous nourishment. *Savanarola* addes cold, moyst, and phlegmatick, *Isaac*; and therefore unwholsom for all cold and melancholy complexions; others make a difference, rejecting onely amongst fresh-water fish, Eel, Tench, Lamprey, Crawfish (which *Bright* approves, *cap. 6.*) and such as are bred in muddy and standing waters, and have a taste of mud, as *Franciscus Bonfuetus* poetically defines, *Lib. de aquatilibus.*

*Nam pisces omnes, qui stagna, lacusque frequentant,
Semper plus succi deterioris habent.*

All fish, that standing Pools, and Lakes frequent,
Do ever yield bad juyce and nourishment.

p Omni loco & omni tempore medici de-
testantur anguillas preser-
tim circa sol-
stitium. Dam-
nantur tum
sanis tum egri-
q Cap. 6. in his
Tract. of Me-
lancholy.

Optime nativ-
omnium iudicio
inter prime no-
te pisces gustu
prestanti.

Non est dubi-
um, quin pro-
vacuum sita
ac natura
magna alimen-
torum fortia-
tur differentia
alibi suaviora
alibi lutulent-
iora.
Observat. 16.
lib. 10.

Herbs.

pseudolnes,
act. 3. scen. 2.

Lampreyes, *Paulus Jovius*, c. 34. *de piscibus fluvial.* highly magnifies, and saith, None speak against them, but *inopi* and scrupulous, some scrupulous persons. But *Eels*, c. 33. *he abhorreth in all places, at all times, all Physicians detest them, especially about the Solstice.* *Gomestus*, lib. 1. c. 22. *de sale*, doth immoderately extol Sea-fish, which others as much vilifie, and above the rest, dried, loweed, indurate fish, as Ling, Fumados, Red herrings, Sprats, Stock-fish, Haberdine, Poor John, all Schell-fish. *Thm. Bright* excepts Lobstar and Crab. *Nessarius* commends Salmon, which *Brucrinus* contradicts, *Lib. 2. c. 17.* *Magninus* rejects Congre, Sturgeon, Timber, Mackerel, Skate.

Carp is a fish, of which, I know not what to determine. *Franciscus Bonfuetus* accompts it a muddy fish. *Hippolitus Sabolanus* in his Book *de Piscium natura & preparatione*, which was Printed at Rome in Folio, 1554. with most elegant Pictures, esteems Carp no better then a slimy watery meat. *Paulus Jovius* on the other side, disallowing Tench, approves of it; so doth *Dubravius* in his Books of Fish-ponds. *Frengius* extols it for an excellent wholom meat, and puts it amongst the Fishes of the best rank; and so do most of our Country Gentlemen, that store their Ponds almost with no other Fish. But this controversie is easily decided, in my judgment, by *Brucrinus*, l. 2. c. 13. The difference riseth from the site and nature of Pools, sometimes muddy, sometimes sweet; they are in taste as the place is, from whence they be taken. In like maner almost we may conclude of other fresh fish. But see more in *Rondolierius*, *Debellus*, *Oribasius*, lib. 7. cap. 22. *Isaac*, l. 1. especially *Hippolitus Sabolanus*, who is *instar omnium solus* &c. Howsoever they may be wholesome and approved, much use of them is not good: *P. Forestus* in his Medicinal Observations, relates, That Carthusian Fryers, whose living is most part fish, are more subject to melancholy then any other order, and that he found by experience, being sometimes their Physitian ordinary at Delph in Holland. He exemplifies it with an instance of one *Buscodense* a Carthusian of a ruddy colour, and well liking, that by solitary living, and fish-eating, became so misaffected.

Amongst Herbs to be eaten, I finde Gourds, Cowcumbers, Coleworts, Mellons, disallowed, but especially Cabbage: It causeth troublesome dreams, and sends up black vapors to the brain. *Galen*, loc. affect. 13. c. 6. of all Herbs condemns Cabbage; and *Isaac*, lib. 2. c. 1. *Anima gravitatem facit*, it brings heaviness to the soul. Some are of opinion, That all raw Herbs and Sallets, breed melancholy blood, except Bugloss and Lettice. *Crato*, consil. 21. lib. 2. speaks against all Herbs and Worts, except Borrage, Bugloss, Fennel, Parsly, Dill, Bawm, Succory. *Magninus*, regim. sanitatis, 3. part. cap. 31. *Omnes herbe simpliciter male, ducunt.* All Herbs are simply evil to feed on (as he thinks.) So did that scoffing Cook in *Plautus* hold,

— Non ego cenam condio ut alii coqui solent,
Qui mihi condita prout in patinis proferunt,
Boves qui convivia faciunt, herbasque aggerunt.
Like other Cooks I do not Supper dress,
That put whole Medows into a Platter,

And

And make no better of their Guests than Bees,

With Herbs and Grasse to feed them fatter.

Our *Italians* and *Spaniards* do make a whole dinner of Herbs and Sallets (which our said *Plinius* calls *Carnes Terrestres*, *Horace*, *canina sine sanguine*) by which means, as he follows it,

Hic homines tam brevis vita colunt

Qui herbas huiusmodi in alvum suum congerunt,

Formidolosum dictu, non usu modico,

Quas herbas pecudes non edunt, homines adunt.

Their lives that eat such Herbs, must needs be short,

And 'tis a fearful thing for to report,

That men should feed on such a kinde of meat,

Which very Juments would refuse to eat.

They are windy, and not fit therefore to be eaten of all men raw, though qualified with Oyl, but in Broths; or otherwise. See more of these in every Husbandman and Herbalist. *Roots*, *Esti quorundam gentium apes sint*, saith *Brucerus*, The wealth of some Countries, and sole food, are windy and bad, or troublesome to the head; as *Onyons*, *Garlick*, *Scallions*, *Turnups*, *Carrets*, *Radishes*, *Parsnips*: *Crato, lib. 2. consil. 11.* disallows all Roots, though some approve of *Parsnips* and *Potatoes*.

Magninus is of *Crato's* opinion, *They trouble the minde, sending gross fumes to the brain, make men mad*; especially *Garlick*, *Onyons*, if a man liberally feed on them a yeer together. *Guianerius, tract. 15. cap. 2.* complains of all manner of Roots, and so doth *Brucerus*, even *Parsnips* themselves, which are the best, *Lib. 9. cap. 14.* *Pastinacarum usus succas gignit improbos.* *Crato, consil. 21. lib. 1.* utterly forbids all manner of fruits, as *Pears*, *Apples*, *Plums*, *Cherries*, *Strawberries*, *Nuts*, *Medlers*, *Serves*, &c. *Sanguinem inficiunt*, saith *Villanovanus*, They infect the blood, and

putrifie it, *Magninus* holds, and must not therefore be taken, *Via cibi, aut quantitate magna*, not to make a meal of, or in any great quantity. *Cardan* makes that a cause of their continual sickness at *Fessa* in *Africk*, because they live so much on fruits, eating them thrice a day. *Augustinus* approves of many fruits, in his *Tract of Melancholy*, which others disallow, and amongst the rest *Apples*, which some likewise commend. *Sweetings*, *Pairmains*, *Pippins*, as good against *Melancholy*; but to him that is any way inclined to, or touched with this malady, *Nicholas Piso* in his *Practicks*, forbids all fruits, as windy, or to be sparingly eaten at least, and not raw. Amongst other fruits, *Brucerus* out of *Galen*, excepts *Grapes* and *Figs*, but I finde them likewise rejected. All *Pulse* are naught, *Beans*, *Pease*, *Fitches*, &c. they fill the Brain (saith *Plinius*) with gross fumes, breed black thick blood, and cause troublesome dreams. And therefore, that which *Pythagoras* said to his Schollars of old, may be for ever applied to *Melancholy* men, *A fabis abstinere*, Eat no *Pease*, nor *Beans*; yet to such as will needs eat them, I would give this counsel, to prepare them according to those rules that *Arnoldus Villanovanus*, and *Friescius* prescribe, for eating, and dressing, *Fruits*, *Herbs*, *Roots*, *Pulse*, &c.

x *Plautus ibid.*

y *Quare rectius valetudinis sua quisque consulat, qui lapsus priorum parentum memor, eas plane vel omiserit vel parce degustavit.* *Kerlleius cap. 4. de vero usu med.* z In *Miraculo de Horto P. Crescent. Herbarista, &c.* *Roots.*

a *Cap. 13. part. 3.* Bright in his *Tract of Mel.*

b *Intellectum turbant, producant insaniam.* c *Audui (inquit Magnin.) quod si quis ex illa per annum continue comederat, in insaniam caderet.* cap. 13.

d *Fruits.* *Improbi succi sunt.* cap. 12. d *De rerum varietat.* In *Fessa plerumque morbo, quod fructus comedant ter in die.*

e *Cap. de Mel. f Lib. 11. c. 3.* *Pulse.*

Spices

Spices.

g Bright, c. 6.
h Hor. apud
Scoltrium con-
sil. 186.

Spices cause hot and head melancholy, and are for that cause forbidden by our Physicians, to such men as are inclined to this malady, as Pepper, Ginger, Cinnamon, Cloves, Mace, Dates, &c. Honey and Sugar. Some except Honey, to those that are cold, it may be tolerable, but *Dulcissime in bilem vertunt*, they are obstructive. Crato therefore forbids all Spice, in a consultation of his, for a Melancholy Schoolmaster, *Omnia aromatica, & quicquid sanguinem adurit*. So doth *Fernelius*, *consil. 45*. *Guianerius*, *tract. 15. c. 2*. *Mercurialis*, *consil. 189*. To these I may adde all sharp and sowre things, luscious, and over-sweet, or fat, as Oyl, Vineger, Verjuice, Mustard, Salt; as sweet things are obstructive, so these are corrosive. *Gomesius* in his Books, *De sale*, l. 1. c. 21. highly commends Salt; so doth *Codronchus* in his *Tract. De sale Absynthii*, *Lemn. l. 3. c. 9. de occult. nat. mir.* yet common experience findes Salt, and Salt-meats, to be great procurers of this disease. And for that cause belike those Egyptian Priests, abstained from salt, even so much, as in their bread, *ut sine perturbatione animae esset*, saith mine Author, that their souls might be free from perturbations.

Bread.

Ne comedas
crustam, chole-
ram quia gignit
adustam.
Scol. Sal.

Bread that is made of base grain, as Pease, Beans, Oats, Rye, or over-hard baked, crusty, and black, is often spoken against, as causing melancholy juyce and wind. *Joh. Major* in the first Book of his History of Scotland, contends much for the wholesomeness of Oaten Bread: It was objected to him then living at Paris in France, That his Countrymen fed on Oats, and base grain, as a disgrace; but he doth ingenuously confess, Scotland, Wales, and a third part of England, did most part use that kinde of Bread, that it was as wholesom as any grain, and yielded as good nourishment. And yet *Wecker* out of *Galen*, calls it horse-meat, and fitter for juments, then men to feed on. But read *Galen* himself, *Lib. 1. De tibis boni & mali succi*, more largely discoursing of Corn and Bread.

Wine.

Pinum tur-
bidum.

Ex vini potest
bibitione,
duo Alcinai in
uno mense me-
lancholici facti
sunt.

All black Wines, over-hot, compound, strong thick drinks, as Muscadine, Malmsey, Allegant, Rumny, Brownbastard, Metheglen, and the like, of which they have thirty several kinds in Muscovy, all such made drinks are hurtful in this case, to such as are hot, or of a sanguine cholerick complexion, young, or inclined to head-melancholy. For many times the drinking of Wine alone causeth it. *Arculanus*, c. 16. in 9. *Rhasis*, puts in Wine for a great cause, especially if it be immoderately used. *Guianerius*, *Tract. 15. c. 2*. tells a story of two Dutchmen, to whom he gave entertainment in his house, That in one moneths space were both melancholy by drinking of Wine, one did naught but sing, the other sigh. *Galen*, l. de causis, morb. c. 3. *Matthiolus* on *Dioscorides*, and above all other *Andreas Bachius*, l. 3. c. 18, 19, 20. have reckoned upon those inconveniences that come by Wine: Yet notwithstanding all this, to such as are cold, or sluggish melancholy, a cup of Wine is good Physick, and so doth *Mercurialis* grant, *consil. 25*. in that case, if the temperature be cold, as to most melancholy men it is, Wine is much commended, if it be moderately used. Cider and Perry are both cold and windy drinks, and for that cause to be neglected, and so are all those hot spiced strong drinks.

Cider, Perry.

Beer.

Hildesheim,
Specul. fol. 273.

Beer, if it be over new or over stale, over strong, or not sod, smell of the cask, sharp, or sowre, is most unwholsom, frets, and gauls, &c. *Henricus Ayrcerus* in a consultation of his, for one that labored of Hypochondriacal melancholy

melancholy discommends Beer. So doth ^a Crato in that excellent coun-
sel of his, *Lib. 2. consil. 21.* as too windy, because of the Hop. But he
means belike that thick black *Bohemian Beer* used in some other parts
of ^o Germany,

*nil spissius illa
Dum bibitur, nil clarius est dum mingitur, unde
Constat, quod multas facies in corpora lingunt.*

Nothing comes in so thick,

Nothing goes out so thin,

It must needs follow then

The dregs are left within.

As that old ^p Poet scoffed, calling it *Stygia monstrum conforme paludi*, a
monstrous drink, like the River *Syx*. But let them say as they list, to
such as are accustomed unto it, 'Tis a most wholesome (so ^q Polydor Virgil
calleth it) and a pleasant drink, it is more subtil and better for the Hop
that rarifies it, hath an especial vertue against melancholy, as our Herbal-
ists confess, *Fuchsius* approves, *Lib. 2. sect. 2. instit. cap. 11.* and many
others.

Standing Waters, thick and ill coloured, such as come forth of Pools,
and Motes, where Hemp hath been steeped, or slimy fishes live, are most
unwholsom, putrified, and full of mites, creepers, slimy, muddy, unclean,
corrupt, impure, by reason of the Suns heat, and still standing; they
cause foul distemperatures in the body and minde of man, are unfit to
make drink of, to dress meat with, or to be used about men inwardly
or outwardly. They are good for many domestical uses, to wash horses,
water cattle, &c. or in time of necessity, but not otherwise. Some are
of opinion, that such fat standing waters make the best Beer, and that
seething doth defecate it, as ^r Cardan holds, *Lib. 13. subtil.* It mends the
substance, and flavor of it, but it is a paradox. Such Beer may be stronger,
but not so wholsom as the other, as ^r Iobertus truly justifieth out of *Ga-
len*, *Paradox. dec. 1. Paradox. 5.* that the seething of such impure waters
doth not purge or purifie them, *Pliny, lib. 31. c. 3.* is of the same Tenent,
and *P. Crescentinus agricola. lib. 1. c. 11. c. 45.* *Pamphilus Heri-
lachus, l. 4. de nat. aquarum*, such waters are naught, nor to be used, and
by the testimony of ^r Galen, breed Agues, Dropsies, Pleurisies, Splenetick,
and melancholy Passions, hurt the Eyes, cause a bad temperate, and ill disposi-
tion of the whole body, with bad colour. This Iobertus stily maintains, *Para-
dox. lib. 1. part. 5.* that it causeth bleer eyes, bad colour, and many loath-
some diseases to such as use it. This which they say, stands with good
reason; for as Geographers relate, the water of *Astracan* breeds worms
in such as drink it. ^x *Axius*, or as now called *Venduris*, the fairest River in
Macedonia, makes all Cattle black that taste of it. *Alexandria* now *Pelega*,
another Stream in *Thessaly*, turns Cattle most part white, *si popni ducas*.
^{1.} *Anbanus Robemius* refers that *Struma*, or Boke of the *Bavarians* and
Syriani to the nature of their waters, as ² *Manfard* doth that of the *Vale-
siana* in the *Alps*, and ³ *Badini* supposeth the stutering of some families
in *Aquitania* about *Liadden*, to proceed from the same cause, and that the
silt is derived from the water to their bodies. So that they that use filthy,

ⁿ Crassum gen-
rat sanguinem.
^o About Dan-
wick in Spruce,
Hamburg, Lyp-
sick.

^p Henricus A-
brincensis.
^q Potus tum
salubris tum
jucundus, l. 1.

Waters.
^r Galen, l. 1. de
san. tuend. Ca-
vende sunt a-
que que ex
stagnis hauri-
untur, & que
turbide & ma-
le olentes, &c.
^s Innoxium
reddit & bene
olentem.

^t Contendit hac
vitia coctione
non emendari.
^u Lib. de boni-
tate aquae, hy-
dropem auget
febres putridas,
plenem, tussis,
nocet oculis,
malum habitum
corporis & co-
lorem.

^x Mag. Ni-
gritatem indu-
cit si pecora bi-
berint.

^y Aquae ex ni-
vibus coacte
strumosos faci-
unt.

^z Cosmog. l. 3.
cap. 36.

^a Method. hist.

cap. 5. balbui-

unt Labdoni in

Aquitania ob

aquas, atque

hi morbi ab a-

quis in corpora

derivantur.

standing,

a *Edulia ex sanguine & suffocato parta.*

b *Cupedia vero, placenta, bellaria, commentaque alia curiosa pistillum & coquorum, gustui servientium conciliant morbum tum corpori tum animo insanabiles.* Philo Jadaus lib. de victimis. P. Jov. vita ejus.

c *As Letitice steeped in Wine, Birds fed with Fennel and Sugar, as a Popes Concubine used in Avignon, Stephan.*

d *Anime negotium illa facessit, & de templo Dei immundum stabulum facit.*

Peletius, 10. c.

e *Lib. 11. c. 52.*

Homini cibum utilissimus simplex, acervatio ciborum pestifera, & condimenta perniciosissima, multos morbos multa ferula servant.

f *31. Dec. 2. c.*

Nihil deterius quam si tempus iusto longius commedendo protrahatur, & varia ciborum genera conjungantur: inde morborum scaturigo, quæ ex repugnantia humorum oritur.

g *Path. l. 1. c. 14.*

Juv. Sat. 5.

h *Nimia repletio ciborum facit melancholicum.*

standing, ill-coloured, thick, muddy water, must needs have muddy, ill coloured; impure, and infirm bodies. And because the body works upon the minde, they shall have grosser understandings, dull, foggy, melancholy spirits, and be really subject to all manner of infirmities.

To these noxious simples, we may reduce an infinite number of compound, artificial, made dishes, of which our Cooks afford us a great variety, as Taylors do fashions in our apparel. Such are Puddings stuffed with blood, or otherwise composed, Baked meats, sowced, indurate meats, fryed, and broyled, buttered meats, condite, powdred, and over-dryed, all Cakes, Simnels, Buhs, Cracknels made with Butter, Spice, &c. Fritters, Pancakes, Pies, Sallages, and those several sawces, sharp, or over sweet, of which *Scientia popina*, as *Senera* calls it, hath served those *Apician* tricks, and perfumed dishes, which *Adrian* the first Pope, so much admired in the accounts of his predecessor *Leo decimus*; and which prodigious riot, and prodigality, have invented in this age. These do generally ingender gross humors, fill the stomach with crudities, and all those inward parts with obstructions. *Montanus, consil. 22.* gives instance in a melancholy Jew, that by eating such tart sawces, made dishes, and salt meats, with which he was overmuch delighted; became melancholy, and was evil affected. Such examples are familiar and common.

SUBJECT. 2.

Quantity of dyet a cause.



Here is not so much harm proceeding from the substance it self of meat, and quality of it, in ill dressing and preparing, as there is from the quantity, disorder of time and place, unseasonable use of it, intemperance, overmuch, or over-little taking of it. A true saying it is, *Plures crapula quam gladius*, This gluttony kills more then the sword, this *omnivorantia & homicida gula*, this al-devouring and murdering gut. And that of *Pliny* is truer, *Simple Dyet is the best, heaping up of several meats, is pernicious, and sawces worse, many dishes bring many diseases.* *Avicen* cries out, That nothing is worse then to feed on many dishes, or to protract the time of meats longer then ordinary, from thence proceed our infirmities, and 'tis the fountain of all diseases, which arise out of the repugnancy of gross humors. Thence, saith, *Fernelius*, come cruelties, wind, oppilations, *Cacochymia*, *Plethora*, *Cachexia*, *Bradiopepsia*, * *Hinc subita mors, atque intestina senectus*, sudden death, &c. and what not.

As a Lamp is choaked with a multitude of Oyl, or a little fire with overmuch wood quite extinguished; so is the natural heat with immoderate eating, strangled in the Body. *Pernitiosa sentina est abdomen insaturabile*. One saith, An insatiable paunch is a pernicious sink, and the fountain of all diseases, both of Body and Minde. *Mercurialis* will have it a peculiar cause of this private disease; *Solenander, consil. 5. sect. 3.* illustrates this of *Mercurialis*, with an example

example of one so melancholy, *ab intempestivis commestationibus*, unreasonable feasting. *Crato* confirms as much, in that often cited Council, 21. lib. 2. putting superfluous eating for a main cause. But what need I seek farther for proofs? Hear *Hippocrates* himself, Lib. 2. Aphorif. 10. *Impure bodies the more they are nourished, the more they are hurt, for the nourishment is putrified with vicious humors.*

And yet for all this harm, which apparently follows surfeiting and drunkenness, see how we luxuriate and rage in this kinde, read what *Johannes Stuckius* hath written lately of this subject, in his great Volumn *De Antiquorum Conviviis*, and of our present age; *Quam portentose carne, prodigious suppers,* *Qui dum invitant ad carnem, efferunt ad sepulchrum,* what *Fagas*, *Epicures*, *Apetios*, *Heliogables* our times afford? *Lucullus* ghost walks still, and every man desires to sup in *Apollo*: *Æsops* costly dish is ordinarily served up.

Magis illa juvant, qua pluris emuntur.

The dearest Cates are best, and 'tis an ordinary thing to bestow twenty or thirty pound on a dish, some thousand Crowns upon a dinner: *Mulh-Hamet*, King of *Fez* and *Morocco*, spent three pound on the sawce of a Capon: It is nothing in our times, we scorn all that is cheap. We loathe the very light (some of us, as *Seneca* notes) because it comes free, and we are offended with the *Suns heat*, and those cool blasts, because we buy them not. This air we breathe is so common, we care not for it; nothing pleaseth but what is dear. And if we be witty in any thing, it is *ad gulam*: If we study at all, it is *erudito luxu*, to please the palat, and to satisfie the gut. *A Cook of old was a base knave* (as *Livy* complains) but now a great man in request: *Cookery is become an art, a noble science*: *Cooks are Gentle-men*: *Venter Deus*: They wear their brains in their bellies, and their guts in their heads; as *Agrippa* taxed some parasites of his time, rushing on their own destruction, as if a man should run upon the point of a sword, *usque dum rumpantur comedunt*: All day, all night, let the Physician say what he will, imminent danger, and feral diseases are now ready to seize upon them, that will eat till they vomit, *Edunt ut vomant, vomunt ut edant*, saith *Seneca*; which *Dion* relates of *Visellius*, *Solo transitu ciborum nutrir*: *judicatus*: His meat did pass through, and away; or till they burst again. *Strage animantium ventrem onerant*, and rake over all the world, as so many slaves, belly-gods, and land-serpents, *Et totus orbis ventri nimis angustus*, the whole world cannot satisfie their appetite. *Sea, Land, Rivers, Lakes, &c.* may not give content to their raging guts. To make up the mess, what immoderate drinking in every place? *Seneca* *potum pota traherat anus*, how they flock to the Tavern: as if they were *fruges consumere nati*, born to no other end but to eat and drink, like *Of-fellius Bibulus*, that famous Roman parasite, *Qui dum vixit, aut bibit, aut minxit*; as so many Casks to hold wine, yea worse then a Cask, that murr's wines, and it self is not marred by it, yet these are brave men, *Silenus Ebrius* was no braver. *Et que fuerunt vitia, mores sunt*: tis now the fashion of our times, an honour: *Nunc vero res ista eo rediit* (as *Chrysost.* *serm.* 30. in 5. *Ephes.* Comments) *Vi effeminata ridendeque ignavia loco habeatur*, *nolle inebriari*; tis now come to that pass, that hee is no

K

Gentleman,

Comestio superflua cibi, & potus quantitas nimia.

Impura corpora quanto magis nutriti, tanto magis laedi: putrefactis enim alimentum vitiosus humor.

Vid. Goclen, de portentosis canis, &c. putreani Com in Amb. lib. de Jeju. cap. 14. in Juvenal.

Guiccardin. p. Na. quest. 4. ca. ult. fastidio est lumen gratitum, dolet quod sole, quod spiritum emergere non possumus, quod hic aer non emptus ex-

facile, &c. adeo nihil placet, nisi quod carum est.

Ingeniosus ad gulam.

Olim vile mancipium, nunc in omni estimatione, nunc ars haberi capia, &c.

Æ pist. 28. l. 7. quorum in ventre ingenium, in patinis, &c.

In lucem carnat. Sertorius.

Seneca.

Mancipia gula, dapes non sapore sed sumptu osti-

mantes. Seneca consol. ad Helvidium.

Severitia guttura satiare non possunt, flavii & mar-

ria, & Anacarsis de mi. ser. curial.

z PLINUS.

Gentleman, a very milk-sop, a clown, of no bringing up, that will not drink, fit for no company; he is your onely gallant that playes it off finest, no disparagement now to stagger in the streets, reel, rave, &c. but much to his fame and renown; as in like case *Epidicus* told *Theffrio* his fellow servant, in the Poet. *Adipos facinus improbum*, one urged, the other replied, *At jam alii fecere idem, erit illi illa res honori*, 'tis now no fault, there be so many brave examples to bear one out; 'tis a credit to have a strong brain, and carry his liquor well: The sole contention who can drink most, and fox his fellow soonest. 'Tis the *summum bonum* of our *Tradesmen*, their felicity, life and soul, *Tanta dulcedine affectant*, saith *Pliny*, lib. 14. cap. 12. *Ut magna pars non aliud vite primum intelligat*, their chief comfort, to be merry together in an Alehouse or Tavern, as our modern *Muscovites* do in their Medec Inns, and *Turks* in their Coffa-houses, which much resemble our Taverns; they will labor hard all day long to be drunk at night, and spend *totius anni labores*, as *S^t Ambrose* addes, in a tipling feast; convert day into night, as *Seneca* taxeth some in his times, *Pervertunt officia noctis & lucis*; when we rise, they commonly go to bed, like our *Amipodes*,

*Nosque ubi primus equis oriens afflavit anhelis,
Illis sera rubens accendit lumina vesper.*

So did *Petronius* in *Tacitus*, *Helioabalus* in *Dampridius*,

a HOR.

*Noctes vigilabat ad opus
Mane, diem totum stertebat.*

Symdiris the *Sybarite*, never saw the Sun rise or set, so much as once in twenty yeers. *Perres*, against whom *Tully* so much inveighs, in Winter he never was extra lectum, vix extra lectum, never almost out of bed, still wenching, and drinking; so did he spend his time, and so do *Myriads* in our days. They have *gymnasia biborum*, schools and rendezvous; these *Centaures* and *Lapithæ*, tofs pots, and bowls, as so many balls, invent new tricks, as *Sallages*, *Anchoves*, *Tobacco*, *Caveare*, pickled Oysters, Herrings, Fumadoes, &c. innumerable salt-meats to increase their appetite, and study how to hurt themselves by taking Antidotes, to carry their drink the better: and when naught else serves, they will go forth, or be conveyed out to empty their gore, that they may return to drink afresh. They make laws, *insanas leges, contrabibendi fallacias*, and brag of it when they have done, crowning that man that is soonest gone, as their drunken predecessors have done, — *quid ego video?* Pl. *Cum coronâ Pseudolum ebrium tuum*. And when they are dead, will have a Can of Wine with *Marons* old woman to be engraven on their tombs. So they triumph in villany, and justifie their wickedness; with *Rablais* that French *Lucian*, drunkenness is better for the body then Physick, because there be more old drunkards, then old Physicians. Many such frothy arguments they have, inviting and encouraging others to do as they do, and love them dearly for it (no glew like to that of good-fellowship.) So did *Aloibiades* in Greece, *Nero*, *Bonofus*, *Helioabalus* in Rome, or *Alegabalus* rather, as he was stiled of old, (as *Ignatius* proves out of some old Coyns.) So do many great men still, as *Hereshbachius* observes. When a Prince drinks till his eyes stare, like

b Dies brevitatis
conviviis,
noctis longitudo
stupris contem-
bratur.

c Et quo plus
capiant, irrita-
menta excogi-
tantur.

d Fores portan-
tur ut ad con-
vivium repor-
tentur, repleti
ut exhauriant,
& exhauriri
ut bibant.

e Ingeatâ vasa
velut ad osten-
tationem, &c.
f Plautus.

g Lib. 3. An-
thol. c. 20.

h Gratiam con-
ciliant potando.

i Notis ad Ce-
sares.

k Lib. de edu-
candis princi-
pum liberis.

like *Bitias* in the Poet, ———— (*Ille impiger hausit*

75

Spumantem vino pateram) ———— and comes off cleerly, sound Trumpets, Fife and Drums, the Spectators will applaud him, the^m Bishop himself (if he belie them not) with his Chaplain will stand by and do as much, *O dignum principe haustum*, 'twas done like a Prince. ———— *Our Dutchmen* invite all comers with a pail and a dish, *Velut infundibula integras obbas ex hauriunt*, & in monstrous poculis, ipsi monstrous monstrous potant, making baryels of their bellies. *Incredibile dictu*, as one of their own Country men complains: *Quantum liquoris immodestissima gens capiat*, &c. How they love a man that will be drunk; crown him and honor him for it, hate him that will not pledg him, stab him, kill him: A most intolerable offence, and not to be forgiven. ^PHe is a mortal enemy that will not drink with him, as *Munster* relates of the Saxons. So in Poland, he is the best servitor, and the honestest fellow, saith *Alexander Gaguinus*, *That drinketh most healths to the honor of his master*, he shall be rewarded as a good servant, and held the bravest fellow that carries his liquor best, when as a Brewers horse will bear much more then any sturdy drinker, yet for his noble exploits, in this kinde, he shall be accounted a most valiant man, for *Tam inter epulas fortis vir esse potest ac in bello*, as much valor is to be found in feasting, as in fighting, and some of our City Captains, and Carpet Knights will make this good, and prove it. Thus they many times wilfully pervert the good temperature of their bodies, stifle their wits, strangle nature, and degenerate into beasts.

Some again are in the other extream, and draw this mischief on their heads by too ceremonious and strict diet, being over precise, Cockney-like, and curious in their observation of meats, times, as that *Medicina statica* prescribes, just so many ounces at dinner, which *Lessius* enjoyns, so much at supper, not a little more, nor a little less, of such meat, and at such hours, a dyet drink in the morning, Cock-broth, China-broth; at dinner, Plumb-broth, a Chicken, a Rabbet, rib of a Rack of Mutton, wing of a Capon, the Merry-thought of a Hen, &c. to soulder bodies this is too nice and most absurd. Others offend in overmuch fasting: Pining adays, saith ^b*Guianerius*, and waking anights, as many Moors and Turks in these our times do. *Anchorites*, *Monks*, and the rest of that superstitious rank (as the same *Guianerius* witnesseth, That he hath often seen to have happened in his time) through immoderate fasting, have been frequently mad. Of such men belike *Hippocrates* speaks, *i. Aphor. 5.* when as he saith, *They more offend in too sparing diet, and are worse damnified, then they that feed liberally, and are ready to surfet.*

^b *Qui de die jejuniunt, & nocte vigilant, facile cadunt in melancholiam; & qui nature modum excedunt, c. 5. tract. 15. c. 2. Longa famis tolerantia, ut iis sepe accidit qui tanto cum seriore Dea servire capiunt per jejunium, quod maniaci efficiantur, ipse vidit sepe. In tenui victu egri delinquant, ex quo fit ut majori afficiantur detrimento, majorque sit error tenui quam pleniore victu.*

Virg.
m Id. m strenui
potatoris Epi-
scopi Saecula-
nus, cum in-
gentem pateram
exhaurit prin-
ceps.
n Bohemum in
Saxonia. Adco
immoderate ab
ipsis bibitur, ut
in compositio-
onibus suis non
cyathis solum
& cantharis
sat infundere
possunt, sed im-
pletum mul-
tile apponant,
& scutella in-
jecta hortantur
quemlibet ad
libitum potare.
o *Distu recre-
dibile quantum
huiusce liquoris
immodesta gens
capiat, plus po-
tantem amicis-
simum habent,
& serio coro-
nant, inimicis-
simum e con-
tra qui non
vult, & cede
& iustibus ex-
piant.*
p *Qui potare
recusat, hostis
habetur, &
cede nonnun-
quam res ex-
piatur.*
q *Qui melius
bibit pro salute
domini, melior
habetur mini-
ster.*
r *Græc. Poeta
apud Stobæum,
ser. 18.*

Custom of Dyet, Delights, & pperies; Necessity; how they cause or hinder.

d Quaelongo
tempore con-
sueti sunt, et
ampli delectora,
minus in assue-
tis molestare
solerit.

e Qui medicè
vivit, misere
vivit.

f Consuetudo
altera natura.

g Hereford-
shire, Glouc-

stershire, Wor-

c. stershire.

h Leo Afer, l. x.

i solo camlorum

lacte contenti,

nil præterea

delictarum

ambulant.

* Delictantius

Quæsi piscibus

magis quam

carnibus.

i Flauder vi-

nua butyrum di-

lutum bibunt

(mulusco refe-

rent), ubiq. bu-

tyrum inter

omnia ferula

& bellaria so-

cum gubnet.

Strep. præfat.

Hæc ad.

k Lib. i. lib.

Ang.

l. p. facinus de-

scrip. Britonum

they sit, eat,

and drink all

day at dinner

in Island, Mus-

covy, and those

Northern

parts.

* Suidas, vi. c.

Herod. aibila

cum eo vivunt

quam hanc

Cicuta, Aco-

nium, &c.

m Expedi. in

Sinas lib. i. c. 3.

hortensum ber-

barum & ole-

um, apud Sinas

quàm apud nos longe frequen-

tor usque, complures quippe de vulgo reperias nulla alia re vel tenuitate, vel re-

ligionis causa vescentes. Equus, Mulus, Asellus, &c. aequè ferè vescuntur ac pabula omnia, Mar. Riccius, lib. 5. cap. 12.

n Tartari muli, equis vescuntur & crudis carnis, & fruges contemnunt, dicentes, hoc jumentorum pabulum & boum, non



NO rule is so general, which admits not some exception, to this therefore which hath been hitherto said, (for I shall otherwise put most men out of commons) and those inconveniences which proceed from the substance of meats, an intemperate or unreasonable use of them, custom somewhat detracts, and qualifies, according to that of Hippocrates 2. Aphorif. 30. ^a Such things as we have been long accustomed to, though they be evil in their own nature, yet they are less offensive. Otherwise it might well be objected, that it were a meer ^b tyrannys to live after those strict rules of Physick; for custom doth alter nature it self, and to such as are used to them it makes bad meats wholesome, and unreasonable times to cause no disorder. Cider and Perry are windy drinks, so are all fruits windy in themselves, cold most part, yet in some shires of ^c England, Normandy in France, Gnipfrees in Spain, is their common drink, and they are no whit offended with it. In Spain, Italy, and Africk, they live most on roots, raw hearbs, Camels milk, and it agrees well with them, which to a stranger will cause much grievance. In Wales, ^d last is misse vesonmwr, as Humphrey Elynd confelleth, a Cambro-Britain himself, in his elegant Epistle to Abraham Oxalline, they live most on white meats: in Holland on Fish, Roots, Butter, and so at this day in Greece, as ^e Belkonius observes, they had much rather feed on fish than flesh. With us ^f Maxima pars victus in carne consistit, we feed on flesh most part, saith ^g Polydorus Virgil, as all Northern countries do, and it would be very offensive to us to live after their dyet, or they to live after ours: We drink beer, they Wine, they use Oyl, we Butter, we in the North are ^h great eaters, they most sparing in those hotter Countries: and yet they and we following our own customs, are well pleased. An ⁱ Ethiopian of old seeing an European eat bread, wondred, ^j quædodo stercoribus vesceretur, how we could eat such kinde of meats: so much differed his Country-men from ours in dyet, that as mine ^k Author infers, si quis illorum victum apud nos amulari vellet; if any man should so feed with us, it would be all one to nourish, as Cicuta, Aconisare, or Hellebor is self. At this day in ^l China the common people live in a manner altogether on roots and herbs, and to the wealthyest, Horse, Ass, Mule, Dogs, Cat-flesh is as delightfom as the rest, so ^m Mar. Riccius the Jesuit relates, who lived many years amongst them. The ⁿ Tartars eat raw meat, and most commonly ^o horse-flesh, drink milk and blood, as the ^p Nomades of old. *Et hac comæretum cum sanguine potas equino.*

They scoff at our Europeans for eating bread, which they call tops of weeds, and horse meat, not fit for men; and yet Scaliger accounts them a found and witty Nation, living an hundred yeers; even in the civilest

Country

Country of them they do thus, as *Benedict* the *Jesuite* observed in his travels, from the great *Angors* Court by Land to *Pagun*, which *Ricinus* contends to be the same with *Cambuth* in *China*. In *Scandia* their bread is usually dried fish, and so likewise in the *Shetland* Isles: and their other fare, as in *Island*, saith * *Dithmarus Bleskenius*, Butter, Cheese, and fish; their drink, water, their lodging on the ground. In *America* in many places their bread is roots, their meat *Palmitos*, *Pinas*, *Potatos*, &c. and such fruits. There be of them too that familiarly drink * salt Sea-water, all their lives, eat * raw meat, grass, and that with delight. With some, Fish, Serpents, Spiders; and in divers places they eat mans flesh raw, and roasted, even the Emperor * *Metaxuma* himself. In some coasts again, one tree yields them *Coquernuts*, meat and drink, fire, fuel, apparel; with his leaves, oyl, vinegar, cover for houses, &c. and yet these men going naked, feeding coarse, live commonly a hundred years, are seldom or never sick; all which dyet our Physicians forbid. In *Westphalia* they feed most part on fat meats and wourts, knuckle deep, and call it * *cerebrum Iouis*: in the Low Countries with roots, in *Italy* Frogs and Snails are used. The *Turks*, saith *Busbequius*, delight most in fried meats. In *Muscovy*, Garlicke and Onions are ordinary meat and sauce, which would be pernicious to such as are unaccustomed unto them, delightfom to others; and all is because they have been brought up unto it. Husbandmen and such as labor, can eat fat Bacon, salt gross meat, hard cheese, &c. (O dura messorum itia) coarse bread at all times, go to bed and labor upon a full stomach, which to some idle persons would be present death, and is against the rules of Physick; so that custom is all in all. Our travellers finde this by common experience when they come in far Countries, and use their diet, they are suddenly offended, as our *Hollanders* and *Englishmen* when they touch upon the coasts of *Africk*, those *Indian* Capes and Islands, are commonly molested with Calentures, Fluxes, and much distempered by reason of their fruits. * *Peregrina, etsi suavia, solent vescentibus perturbationes insignes adferre*, strange meats, though pleasant, cause notable alterations and distempers. On the other side, use or custom mitigates or makes all good again *Antithridates* by often use, which *Pliny* wonders at, was able to drink poyson; and a maid as *Curtius* records, sent to *Alexander* from *K. Parus*, was brought up with poyson from her infancy. The *Turks*, saith *Belonius*, lib. 3. c. 15. eat *Opium* familiarly, a dram at once, which we dare not take in grains. * *Garcus ab Horto* writes of one whom he saw at *Goa* in the *East Indies*, that took ten drams of *Opium* in three days; and yet consulto loquebatur, spake understandingly, so much can custom do. * *Theophrastus* speaks of a Shepherd that could eat *Hellebor* in substance. And therefore *Cardan* concludes out of *Galen*, *Consuetudinem atuncque ferendam, nisi valde malam*, Custom is howsoever to be kept, except it be extream bad: he adviseth all men to keep their old customs, and that by the authority of * *Hippocrates* himself, *Dandum aliquid tempori, atati, regioni, consuetudini*, and therefore to continue as they began, be it diet, bathe, exercise, &c. or whatsoever else.

Another exception is delight, or appetite, to such and such meats: Though they be hard of digestion, melancholy; yet as *Fuchsius* excepts

o *Islandie d-*
scriptione vi-
bus eorum vi-
tyro Jakt. casco
constitit: pifces
loco panis ha-
bent, potus a-
qua, aut serm,
sic circum fide
medicina multi
ad annos 200.
* *Lact. occidant.*
Iud. descrip. lib.
11. cap. 10.
Aquam mari-
nam bibere suc-
ti absque nox.a.
* *Davies 2.*
voyage.
p *Patagones.*
q *Benzo & Fer.*
Cortezus lib.
norus orbis in-
scrip.
r *Linscoften, c.*
56. *palme in-*
star totius orbis
arboribus longe
præstantior.
s *Lips. epist.*
t *Teneris assu-*
escere multum.
u *Repentine*
mutationes
noxiæ parvum.
Hippocrat. A-
phorism. 21.
Epist. 6. sect. 3.
x *Bruernus,*
l b. 1. cap. 23.

y *Simpl. med.*
c. 4. l. 1.
z *Heurnius,*
l. 3. c. 19. *prax.*
med.

* *Aphorif. 17.*
a *In dubiis*
consuetudinem
sequatur adole-
scens, & incep-
tus perseveret.

cap.

b Quicum volup-
tate affu-
muntur cibi,
ventriculus a-
vidius comple-
titur, expedi-
tiusque conco-
quit, & quæ
dispendent a-
versatur.

c Nothing a-
gainst a good
stomack, as the
saying is.

d Lib. 7. Hist.
Scot.

cap. 6. lib. 2. Instit. sect. 2. ^b The stomach doth readily digest, and willingly entertain such meats we love most, and are pleasing to us, abhors on the other side such as we dislike. Which Hippocrates confirms, Aphorif. 2. 38. Some cannot endure Cheese, out of a secret Antipathy, or to see a roasted Duck, which to others is a^c delightful meat.

The last exception is necessity, poverty, want, hunger, which drives men many times to do that which otherwise they are loath, cannot endure, and thankfully to accept of it: As Beverage in ships, and in sieges of great Cities, to feed on Dogs, Cats, Rats, and Men themselves. Three outlaws in ^d Hector Boethius, being driven to their shifts, did eat raw flesh, and flesh of such fowl as they could catch, in one of the Hebrides for some few moneths. These things do mitigate or disannul that which hath been said of melancholy meats, and make it more tolerable; but to such as are wealthy, live plentifully, at ease, may take their choice, and refrain if they will, these viands are to be forborn, if they be inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their diet, at their peril be it. *Qui monet amat, Ave & cave.*

SUBJECT. 4.

Retention and Evacuation a cause, and how.



OF Retention and Evacuation, there be divers kinds, which are either concomitant, assisting, or sole causes many times of melancholy. ^e Galen reduceth defect and abundance to this head; others, ^f All that is separated, or remains. In the first rank of these, I may well reckon up Costiveness, and keeping in of our ordinary excrements, which as it often causeth other diseases, so this of Melancholy in particular. ^g Celsus, lib. 1. cap. 3. saith, It produceth inflammation of the head, dulness, claudiness, headach, &c. ^h Prosper Calenus, lib. de atra bile, will have it distemper not the organ onely, but the minde it self by troubling of it: And sometimes it is a sole cause of Madnes, as you may read in the first Book of ⁱ Skenkius his Medicinal Observations. A young Merchant going to Nordeling Fair in Germany, for ten days space never went to stool; at his return he was ^k grievously melancholy, thinking that he was robbed, and would not be persuaded, but that all his money was gone: His friends thought he had some Philtrum given him, but Cnelinus a Physitian being sent for, found his ^l Costiveness alone to be the cause, and thereupon gave him a Clister, by which he was speedily recovered. ^m Trincavellius, consult. 35. lib. 1. saith as much of a melancholy Lawyer, to whom he administred Physick, and Rodericus à Fonseca consult. 85. Tom. 1. ⁿ of a Patient of his, that for eight days was bound, and therefore melancholy affected. Other Retentions and Evacuations there are, not simply necessary, but at some times; as Fernelius accounts them. Path. lib. 1. cap. 15. as suppression of emrods, monthly issues in women, bleeding at nose, immoderate, or no use at all of Venus; or any other ordinary issues.

^m Detention of emrods, or monthly issues, Villanovanus Breviar. lib. 1. cap. 18. Arculanus, cap. 16. in 9. Rasis, Vittorius Faventinus, pract. mag.

e 30. artis.
f Quæ excer-
nuntur aut
subsistunt.
Costiveness.

g Ex ventre
suppressio, in-
flammationes,
capitis dolores,
caliginis cres-
cunt.

h Excrementa
retenta mentis
agitationem
parere solent.

i Cap. de Mel.
k Tam delirus,
ut vix se homi-
nem agnosceret.

l Alvus atri-
tus causa.

* Per octo dies
alvum siccum
habet, & nihil
reddidit.

m Sive per na-
res, sive be-
morrhoides.

mag. Tract. 2. cap. 15. Braet, &c. put for ordinary causes. *Huchius*, l. 2. sect. 5. c. 30. goes farther, and saith, That many men unseasonably cured of the emords, have been corrupted with melancholy, seeking to avoid scylla, they fall into Charybdis. *Galen*, l. de hum. cumen. 3. ad text. 26. illustrates this by an example of *Lucius Martius*, whom he cured of madness, contracted by this means: And *Stenhius* hath two other instances of two melancholy and mad women, so caused from the suppression of their menses. The same may be said of bleeding at the nose, if it be suddenly stoppt, and have been formerly used, as *Villanovanus* urgeth: And *Huchius*, lib. 2. sect. 5. cap. 33. fully maintains, That without great danger, such an issue may not be stayed.

Venus omitted, produceth like effects. *Mathiolus*, epist. 5. l. persuls. 1. a voucheth of his knowledge, that some through bashfulness abstained from Venus, and thereupon became very heavy and dull, and some others that were very timorous, melancholy, and beyond all measure sad. *Oribasius*, med. collect. l. 6. c. 37. speaks of some, That if they do not use carnal copulation, are continually troubled with heaviness and headach; and some in the same case by intermission of it. Not use of it hurts many, *Arculanus*, c. 6. in 9. *Rufis*, and *Magninus*, part. 3. cap. 3. think, because it sends up poisonous vapors to the brain and heart. And so doth *Galen* himself hold, That if this natural seed be over-long kept (in some parties it turns to poison. *Hieronymus Mercialis* in his Chapter of Melancholy, cites it for an especial cause of this malady, "Priapismus, Sarcopis, &c. *Habibbas* 3. Theor. c. 36. reckons up this and many other diseases. *Villanovanus* Breviar. l. 1. c. 18. saith, He knew many Monks and Widows, grievously troubled with melancholy, and that from this sole cause. *Lodovicus Mercatus* l. 2. de mulierum affect. cap. 4. and *Rodericus à Castro de morbis mulier* l. 2. c. 3. treat largely of this subject, and will have it produce a peculiar kinde of melancholy, in stale Maids, Nuns, and Widows, Obstructionem mensuræ & venerem omissem, timida, mesta, anxia, verensinde, sospitose, languentes, consilia inopere, cum summa viâ & rerum meliorum desperatione, &c. they are melancholy in the highest degree, and all for want of husbands. *Shamus Montanus*, cap. 37. de melanchol. confirms as much out of *Galen*, for doth *Wierus*, *Christoferus à Vega de art. med.* lib. 3. c. 14. relates many such examples of men, and women, that he had seen so melancholy. *Felix Plater* in the first Book of his Observations, Telleth story of an ancient Gentleman in Attalia, that married a young wife, and was not able to pay his debts in that kinde for a long time together, by reason of his several infirmities: But she because of this inhibition of Venus, fell into a horrible fury, and desired every one that came to see her, by words, looks, and gestures, to have to do with her, &c. *Bernardus Platinius* a Physician, saith, He knew a good honest godly Priest, that because he would neither willingly marry, nor make use of the flesh, fell into grievous melancholy fits. *Witshebeim*, lib. 2. hath such another example of an Italian melancholy Priest, in a consultation had Anno 1580. *Fasion Pratensis* gives instance in a married man, that from his

2 Nobilis senex Alsatius juocem uxorem ductit, ac ille subito doctore, & multis morbis correptus, non potuit præstare officium moris, vix misit maritus uxorem. Ista de horum ratione suorum invidia, of Reverentem cohibitionem uxorem eam invisum cum congressum, voco, nullus gestu expectat. Et quum non consentirent, molossos Anglicanos magno expetijt clamore. A Vidi sacerdotem aptimum & piun, qui quod nollet uti Venere, in melancholica symptomata incidit.

wives

80

b Ob abstinen-
tiam à concubi-
tu incidit in
melancholiam.

c Quæ à coitu
exacerbantur.

d Superfluum
coitum causam
ponunt.

e Exsiccat cor-
pus, spiritus
consumit, &c.

f Ita exsiccat
ut è melanco-
lico statim fue-
rit infans, ab
humectantibus
curatus.

g Ex cauterio
& ulcere exsic-
cato.

h Gord. c. 10.
lib. 1. Discom-
mends cold
Baths as noxi-
ous.

i Siccum red-
dunt corpus.

k Si quis longi-
us moretur in
eis, aut nimis
frequenter, aut
importunè uti-
tur, humores
putrefacit.

l Ego anno su-
periore, quan-
dam guttosum
vidi adultum,
qui ne liberare-
tur de gutta,
ad balnea acces-
sit, & de gutta
liberatus, ma-
niacus factus
est.

Phlebotomy.
m On Schola
Salernitana.

n Catefatio &
ebullitio per
venæ incisionē,
magis saepe in-
citat, & au-
getur, majore
impetu humo-
res per corpus
discurrunt.

o Lib. de statu-
lenta Melan-
cholia. Frequens
sanguinis mis-
sio corpus ex-
citat.

wives death abstaining, ^b after marriage, became exceeding melancholy, *Rodericus à Fonseca* in a young man so misaffected, *Tom. 2. consult. 85.* To these you may adde, if you please, that conceited tale of a Jew, so visited in like sort, and so cured, out of *Poggins Florentinus.*

Intemperate Venus is all out as bad in the other extreame. *Galen, l. 6. de morbis popular, sect. 5. text. 26.* reckons up melancholy amongst those diseases which are ^c exasperated by Ventry: so doth *Avicenna 2. 3. c. 11. Oribasius, loc. citat. Ricinus, lib. 2. de sanitate tuenda, Marfilus Cognatus, Montaltus, cap. 27. Guianerius, Tract. 3. cap. 2. Magninus, cap. 5. part. 3.* ^d gives the reason, because ^e it infrigidates and dries up the body, consumes the spirits; and would therefore have all such as are cold and dry, to take heed of, and to avoyd it as a mortal enemy. *Facchinus in 9. Rasis cap. 15.* ascribes the same cause, and instanceth in a Patient of his, that married a young wife in a hot summer, ^f and so dried himself with chamber-work, that he became in short space from melancholy, mad: he cured him by moistening remedies. The like example I finde in *Lalins à Fonte Eugubinus, consult. 129.* of a Gentleman of Venice, that upon the same occasion, was first melancholy, afterwards mad. Reade in him the story at large.

Any other evacuation stopped, will cause it, as well as these above named, be it bile, & ulcer, issue, &c. *Hercules de Saxoniâ, lib. 1. c. 16.* and *Gordonius*, verifie this out of their experience. They saw one wounded in the head, who as long as the sore was open, *Lucida habuit mentis intervalla*, was well; but when it was stopped, *Rediit melancholia*, his melancholy fit seized on him again.

Artificial evacuations are much like in effect, as hot houses, baths, blood-letting, purging, unseasonably and immoderately used. ^h Baths dry too much, if used in excess, be they natural or artificial, and offend extreame hot, or cold; one dries, the other refrigerates overmuch. *Montanus, consil. 137.* saith, They over-heat the Liver. *Foh. Struthius, Stigmat. artis, l. 4. c. 9.* contends, ⁱ That if one stay longer then ordinary at the Bath, go in too oft, or at unseasonable times, he putrifies the humors in his body. To this purpose writes *Magninus, l. 3. c. 5. Guianerius, Tract. 15. c. 21.* utterly disallows all hot baths in melancholy adult. ^j I saw (saith he) a man that labored of the Gout, who to be freed of his malady, came to the Bath, and was instantly cured of his disease, but got another worse, and that was Madness. But this judgment varies as the humor doth, in hot or cold: Baths may be good for one melancholy man, bad for another; that which will cure it in this party, may cause it in a second.

^k Phlebotomy, many times neglected, may do much harm to the body, when there is a manifest redundancy of bad humors, and melancholy blood; and when these humors heat and boyl, if this be not used in time, the parties affected, so inflamed, are in great danger to be mad; but if it be unadvisedly, importunely, immoderately used, it doth as much harm by refrigerating the body, dulling the spirits, and consuming them: As *Foh. m Curio* in his 10. Chapter, well reprehends, such kinde of letting blood doth more hurt then good: ⁿ The humors rage much more then they did before, and is so far from avoyding melancholy, that it increaseth it, and weakeneth the sight. ^o *Prosper Calenus* observes

observes as much of all Phlebotomy, except they keep a very good diet after it: Yea, and as *Leonardus Facchinus* speaks out of his own experience, *The blood is much blacker in many men after their letting of blood, then it was at first.* For this cause, belike, *Salust. Sulpicianus*, l. 2. c. 1. will admit or hear of no blood-letting at all in this Disease, except it be manifest, it proceed from blood: He was (it appears) by his own words in that place, Master of an Hospital of mad men, and found by long experience, that this kinde of evacuation, either in head, arms or any other part, did more harm, then good. In this opinion of his, ** Felix Plater* is quite opposite, *Though some wink at, disallow and quite contradict all Phlebotomy in Melancholy, yet by long experience I have found innumerable saved, after they had been twenty, nay, sixty times let blood, and so live happily after it.* It was an ordinary thing of old, in *Galens* time, to take at once from such men six pound of blood, which now we dare scarce take in ounces: *See uiderim medici*, great Books are written of this subject.

Purging upward and downward, in abundance of bad humors omitted, may be for the worst, so likewise as in the precedent, if overmuch too frequent or violent, it weaketh their strength, saith *Ruchsius*, l. 2. sect. 2. c. 17. or if they be strong or able to endure Physick, yet it brings them to an ill habit, they make their bodies no better then Apothecaries shops, this, and such like infirmities must needs follow.

De mentis alienat. cap. 3. est multos hoc improbasse sciam, innumeros hac ratione sanatos: longa observatione cognovi, qui pinguibus, succulentis venarum tundendo, &c. Cyres debilitat.

SUBJECT 5.

Bad Air a cause of Melancholy.



It is a cause of great moment, in producing this, or any other Disease, being that it is still taken into our bodies by respiration, and our more inner parts. *If it be impure and foggy, it dejects the spirits, and causeth Diseases by infection of the heart,* as *Paulus* hath it, *Lib. 1. c. 49. Avicenna, lib. 1. Gal. de san. tuenda. Mercurialis, Montaltus, &c.* ** Fernellius* saith, *A thick air thickneth the blood and humors.* ** Lemnius* reckons up two main things most profitable, and most pernicious to our bodies, Air, and Diet: And this peculiar Disease, nothing sooner causeth (** Fobertus* holds) then the air wherein we breathe and live. ** Such as is the air, such be our spirits, and as our spirits, such are our humors.* It offends commonly if it be too hot and dry, thick, fuliginous, cloudy, blustering, or a tempestuous air. *Bodine* in his fifth Book, *De re pub. cap. 145.* of his Method of History, proves that hot Countries are most troubled with Melancholy, and that there are therefore in *Spain, Africk, and Asia minor*, great numbers of mad men, in so much, that they are compelled in all Cities of note, to build peculiar Hospitals for them. *Leon Afer, lib. 3. de Fessa urbe, Ortelius and Zwinger*, confirm as much: They are ordinarily so cholerick in their speeches, that scarce two words pass without railing or chiding in common talk, and often quarrelling in their Streets. ** Gordonius* will have

*Impurus aer spiritus deiecit, Infecto corda gignit morbos. u Sanguinem densat, & humores, P. 1. c. 13. x Lib. 3. cap. 3. y Lib. de quar. tana. Ex aere ambiente contrahitur humor melancholicus. * Quatuor aer, talis spiritus: & cuiusmodi spiritus, humores. z Alianus Montaltus, c. 11. calidus & secus, frigidus & ficus, paludinosus, crassus a Multa hic in Xenodochiis sanationum milia qua stricte sine catenata*

servantur. b Lib. med. part. 2. c. 19. intelligit, quod in calidis regionibus, frequenter accidit mania, in frigidis autem tarde.

c Lib. 2.

d Hieronymus,

cap. 7.

* Apulia affrica

calore maxime

feroet, ita ut

ante hiemem illi

pene exusta sit.

* Magnus

Perf.

e Paulus seu

Pract. med. l.

1. cap. 16. Ve-

netae mulieres,

quae diu sub

sole vivunt, a

liquando me-

lancholica eva-

duat.

f Naug. lib. 2.

cap. 4. commer-

cia nocte, hora

secunda ob ni-

mias, qui sevu-

unt interdum

effus exercent.

g Mondo Galli-

co laborantes,

exponunt ad

solen ut moribus

exsiccent.

* Sir Richard

Haukins in his

Observations.

sect. 12.

h Hippocrates,

3. Aphorismorum

idem ait.

* Idem Magn-

us de Persia.

* Descrip. Ter-

sanctae.

i Symplicius so-

lis radiorum in

locum longum

motum in ab-

rel, ut capillus

flavus reddatur,

in marium in-

cidit.

every man take notice of it: Note this (saith he) that in hot Countries it is far more familiar than in cold. Although this we have now said be not continually so, for as * *Arissa* truly saith, under the Equator it self is a most temperate habitation, wholsom air, a Paradise of pleasure: The leaves ever green, cooling snows. But it holds in such as are intemperately hot, as * *Johannes a Meygen*, found in *Cyprus*; others in *Arabia*, *Apulia*, and the * *Holy Land*, where at some seasons of the year is nothing but dust, their Rivers dried up, the Air scorching hot, and Earth inflamed; insomuch, that many Pilgrims going barefoot for devotion sake, from *Ioppa* to *Jerusalem* upon the hot sands, often run mad, of old * *overwhelmed with sand, profundis arenis*, as in many parts of *Africa*, *Arabia Deserta*, *Babylonia*, now *Charassan*, when the West wind blows, *in arena transsemites necantur*. * *Hercules de Saxonia* a Professor in *Perice*, gives this cause, why so many *Venetian* women are melancholy, *Quia diu sub sole degant*, they tarry too long in the Sun. *Adrianus Tensil.* 2. amongst other causes assigns this; Why that Jew his Patient was mad, *Quod tam multum exposuit se calori & frigori*. He exposed himself so much to heat and cold. And for that reason in *Perice*, there is little stirring in those brick paved streets in Summer about noon, they are most part then asleep: As they are likewise in the great *Moor* Countries, and all over the *East Indies*. At *Aden* in *Arabia*, as * *Lodovicus Permannus* relates in his travels, they keep their markets in the night, to avoid extremity of heat; and in *Ormus*, like cattle in a Pasture, people of all sorts lie up to the chin in water all day long. At *Braga* in *Portugal*; *Burgos* in *Castile*; *Messina* in *Sicily*, all over *Spain* and *Italy*, their streets are most part narrow, to avoid the Sun beams. The *Turks* wear great Turbants *ad fugandos solis radios*, to refract the Sun beams; and much inconvenience, that hot air of *Babylon* in *Arava*, yields to our men, that sojourn there for traffick, where it is so hot, that they that are sick of the Boe, lie commonly bleaching in the Sun, to dry up their sores. Such a complaint I read of those Isles of *Cape Verde*, fourteech degrees from the Equator, they do make a dire: * One calls them the unhealthyest climate of the World, for fluxes, feavers, frenzies, calentures, which commonly seize on Sea-faring men that touch at them, and all by reason of a hot distemperature of the air. The hardest men are offended with this heat, and stiffest clowns cannot resist it, as *Constantine* affirms, *Agricola* lib. 45. They that are naturally born in such air, may not endure it, as *Niger* records of some part of *Mesopotamia*, now called *Diarbecta*: *Quibusdam in locis ferventi aestui adeo subiecta est, ut pleraque animalia fervore solis & calis extinguantur*, 'tis so hot there in some places, that men of the Country and Cattle are killed with it: And * *Adricomius* of *Arabia felix*, by reason of myrrhe, frankincense, and hot spices there growing, the air is so obnoxious to their brains, that the very inhabitants at some times cannot abide it, much less weaklings and strangers. * *Amatus Lusitanus*, cent. 1. lib. 45. reports of a young maid, that was one *Vincem* a *Carriers* daughter, some thirteen years of age, that was one *Vincem* a *Carriers* daughter, some thirteen years of age, that would wash her hair in the heat of the day (in *July*) and so let it dry in the Sun, to make it yellow, but by that means tarrying too long in the heat, she inflamed her head, and made her self mad.

Cold

Cold air in the other extreame, is almost as bad as hot, and so doth *Montaltus* esteem of it, c. 11. if it be dry withal. In those Northern Countries, the people are therefore generally dull, heavy, and many witches, which (as I have before quoted) *Saxo Grammaticus*, *Olaus*, *Baptista Porta* ascribe to melancholy. But these cold climes are more subject to natural melancholy (not this artificial) which is cold and dry: For which cause ^k *Mercurius Britannicus* belike, puts melancholy men to inhabit just under the Pole. The worst of the three is a ^l thick, cloudy, misty, foggy air, or such as come from Fens, Moorish grounds, Lakes, Muckhills, Draughts, Sinks, where any carkasses, or carrion lies, or from whence any stinking fulsom smell comes: *Galen*, *Avicenna*, *Mercurialis*, new and old Physicians, hold that such air is unwholsom, and ingenders melancholy, plagues, and what not: ^m *Alexandreta* an haven town in the Mediterranean Sea, *Saint John de Ullua*, an haven in *Nova-hispania*, are much condemned for a bad air, so as *Duraazzo* in *Albania*, *Litwania*, *Ditmarsh*, *Pomptina paludes* in *Italy*, the territories about *Pisa*, *Ferrara*, &c. *Rumny Marsh* with us: the Hundreds in *Essex*, the Fens in *Lincolnshire*. *Cardan de rerum varietate*, l. 17. c. 96. findes fault with the sight of those rich, and most populous Cities in the Low-Countries, as *Bruges*, *Gant*, *Amsterdam*, *Leyden*, *Utrick*, &c. the air is bad; and so at *Stockholm* in *Sweden*; *Régium* in *Italy*, *Salisbury* with us, *Hull* and *Lin*: They may be commodious for navigation, this new kinde of fortification, and many other good necessary uses; but are they so wholsom? Old *Rome* hath descended from the hills, to the valley, 'tis the site of most of our new Cities, and held best to build in Plains, to take the opportunity of Rivers. *Leander Albertus* pleads hard for the air, and site of *Venice*, though the black Moorish Lands appear at every low water; the Sea, Fire, and Smoke (as he thinks) qualifie the air: And ⁿ some suppose, that a thick foggy air helps the memory, as in them of *Pisa* in *Italy*; and our *Cambden* out of *Plato*, commends the site of *Cambridge*, because it is so neer the Fens. But let the site of such places be as it may, how can they be excused that have a delicious seat, a pleasant air, and all that nature can afford, and yet through their own nastiness, and sluttishness, immund, and fordid maner of life, suffer their air to putrifie, and themselves to be choked up? Many Cities in *Turky* do male audire in this kinde: *Constantinople* it self, where commonly Carrion lies in the street. Some finde the same fault in *Spain*, even in *Madrid*, the Kings seat, a most excellent air, a pleasant site; but the inhabitants are slovens, and the streets uncleanly kept.

A troublesom tempestuous air, is as bad as impure, rough and foul weather, impetuous winds, cloudy dark days, as it is commonly with us, *Cælum visum fædum*, ^o *Polydor* calls it a filthy sky, & in quo facile generantur nubes; as *Tullies Brother Quintus* wrote to him in *Rome*, being then *Questor* in *Britain*. In a thick and cloudy air (saith *Lemnius*) men are tetrick, sad, and peevish: And if the Western winds blow, and that there be a calm, or a fair sunshine day, there is a kinde of alacrity in mens mindes; it cheers up men and beasts: but if it be a turbulent, rough, cloudy, stormy weather, men are sad, lumpish, and much dejected, angry, waspish, dull, and melancholy. This was ^p *Virgils* experiment of old,

^k *Mundus alter & idem, seu Terra Australis incognita.*
^l *Crasius & turbidus aër, tristem efficit animam.*

^m Commonly called Scandaviane in Asia minor.

ⁿ *Atlas Geographicus memoria, valens Pisani, quod crassiore fruantur aëre.*

^o *Lib. 1. hist. lib. 2. cap. 41. Aura densa ac caliginosa retyci homines existunt, & subterfuges, & cap. 3. flante sub solano & Zephyro, maxima in mentibus hominum alacritas existit, mentisq, erectio ubi telum solis splendore nitescit. Maxima dejectione mororque siquando aura caliginosa est.*
^p *Geor.*

*Verum ubi tempestas, & celi mobilis humor
Mutare vices, & Joviter humidus Austro,
Vertuntur species ammorum, & pectore motus
Concipiunt alios*—

But when the face of Heaven changed is

To tempests, rain, from season fair
Our minds are altered, and in our breasts

Forthwith some new conceits appear

And who is not weather-wise against such and such conjunctions of Planets, moved in foul weather, dull and heavy in such tempestuous seasons? *Gelidum contristat Aquarum annus*: The time requires, and the

q Hor.

*r Mens quibus
vacillat, ab aere
cito offendun-
tur, & multi
insani apud Bel-
gas ante tempe-
states seruiunt,
aliter quieti.
Spiritus quoq;
aeris & mali
genii aliquando
se tempestatibus
ingerunt, &
menti humane
se latenter in-
sinuant, eamq;
vexant, exagit-
tant, & ut flu-
ctus marini,
humorum cor-
pus ventis agi-
tatur.
Aer noctu
densatur, &
cogit mestiti-
am.
Lib. de Tife
& Olyrid.*

Autumn breeds it: Winter is like unto it, ugly, foul, squalid, the Air works on all men, more or less, but especially on such as are melancholy, or inclined to it, as Lemnius holds, *They are most moved with it, and those which are already mad, rave downright, either in, or against a tempest.* Besides, the devil many times takes his opportunity of such storms, and when the humors by the air be stirred, he goes in with them, exagitates our spirits, and vexeth our souls: as the Sea waves, so are the spirits and humors in our bodies, tossed with tempestuous winds and storms. To such as are melancholy therefore, Montanus, *consil. 24.* will have tempestuous and rough air to be avoided, and *consil. 27.* all night air, and would not have them to walk abroad, but in a pleasant day. Lemnius, *l. 3. c. 3.* discommends the South and Eastern winds, commends the North. Montanus, *consil. 31.* *Will not my windows to be opened in the night.* *Consil. 229.* & *consil. 230.* he discommends especially the South wind, and nocturnal air: So doth Plutarch, The night and darkness makes men sad, the like do all subterranean vaults, dark houses in caves and rocks, desert places cause melancholy in an instant, especially such as have not been used to it, or otherwise accustomed. Read more of air in Hippocrates, *Aetius, l. 3. c. 171. ad 175. Orbasius, a. c. 1. ad 22. Avicen. l. 1. can. Fen. 2. doc. 2. Fen. 1. c. 123. to the 12, &c.*

SUBJECT. 6.

Immoderate exercise a cause, and how. Solitariness, Idleness.

Nothing so good, but it may be abused: Nothing better then Exercise (if opportunely used) for the preservation of the Body: Nothing so bad, if it be unseasonable, violent, or overmuch. Pernelius out of Galen, *Path. lib. 1. c. 16.* saith,

That much exercise and weariness consumes the spirits and substance, refrigerates the body, and such humors which Nature would have otherwise concocted and expelled, it stirs up, and makes them rage: which being so enraged, diversly affect, and trouble the body and minde. So doth it, if it be unseasonably used, upon a full stomach, or when the body is full of crudities, which Fuchsius so much enveighs against, *Lib. 2. insit. sect. 2. c. 4.* giving that for a cause, why school-boys in Germany are so often scabbed, because they use exercise presently after meats. *Bayerus* puts in a

*u Multa defa-
tigatio spiritum,
vivumq; sub-
stantiam ex-
hausta, & cor-
pus refrigerat.
Humores cor-
ruptos qui ali-
ter a natura
concoqui &
domari possunt,
& demum
blandè excludi,
irritat, & quasi in
furorem agit, qui postea mora camerina, terro
vapore corpus varie lacerat, animumque. x In Veni
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caveat

caveat against such exercise, because it corrupts the meat in the stomach, and carries the same juice raw, and as yet undigested, into the veins (such Lemnium) which there purrifies, and confounds the animal spirits. Crato, consil. 21. l. 2. protests against all such exercise after meat, as being the greatest enemy to concoction that may be, and cause of corruption of humors, which produce this, and many other diseases. Nor without good reason then, doth Salust. Salviaticus, l. 2. c. 1. and Leonartus Jacobinus in 9. Rhasis. Mercurialis, Aculanus, and many other, set down a moderate exercise, as a most forcible cause of melancholy.

Opposite to Exercise, is Idleness (the bad of gentry) or want of Exercise, the bane of body and minde, the nurse of naughtiness, stepmother of discipline, the chief author of all mischief, one of the seven deadly sins, and a sole cause of this and many other maladies, the devils cushion, as^b Gualter calls it, his pillow and chief reposal. For the minde can never rest, but still meditates on one thing or other, except it be occupied about some honest business, of his own accord it rusheth into melancholy. As too much and violent exercise offends on the one side, so doth an idle life on the other, (saith Crato) it fills the body full of flegm, gross humors, and all manner of obstructions, rheumes, catarrhs, &c. Rhasis, cont. lib. 1. tract. 9. accounts of it as the greatest cause of melancholy. I have often seen (saith he) that idleness begets this humor more then anything else. Montanus, c. 1. seconds him out of his experience, They that are idle are far more subject to melancholy, then such as are conversant or employed about any office or business. Plutarch reckons up idleness for a sole cause of the sickness of the soul: There are they (saith he) troubled in minde, that have no other cause but this. Homer, Iliad. 1. brings in Achilles caping of his own heart in his Idleness, because he might not fight. Mercurialis, consil. 86. for a melancholy young man urgeth it is a chief cause; why was he melancholy? because idle. Nothing begets it sooner, encreaseth and continueth it oftner then idleness. A disease familiar to all idle persons, an inseparable companion to such as live at ease, Pingui otio desidiose agentes; a life out of action, and have no calling or ordinary employment to busie themselves about, that have small occasions; and though they have, such is their laziness, dulness; they will not compose themselves to do ought, they cannot abide work, though it be necessary, easie, as to dress themselves, write a Letter, or the like; yet as he that is benumbed with cold, sits still shaking, that might relieve himself with a little exercise or stirring, do they complain, but will not use the facile and ready means to do themselves good; and so are still tormented with melancholy. Especially if they have been formerly brought up to business, or to keep much company, and upon a sudden come to lead a sedentary life, it crucifies their souls, and seizeth on them in an instant; for whilst they are any ways employed, in action, discourse, about any business, sport or recreation, or in company to their liking, they are very well; but if alone or idle, tormented instantly again; one days solitariness, one hours sometimes, doth them more harm, then a weeks physick, labor and company can do good. Melancholy seizeth

in animi conficit agilitatem. g Nihil est quod aequè melancholiam abat ac augeat, ac otium & abstinentia à corporis & animi exercitationibus. h Nihil magis exacerbat molleſtum, quam otium. Gordius de observat. vit. hum. lib. 1.

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in animi conficit egrotudinem. g Nihil est quod aequè melancholiam aliat ac auget, ac otium & dissidemia à corporis & animi exercitiis. h Nihil magis exacerbat intellectum, quam otium. Gordani de observat. vit. hum. lib. 1.

on

y Instit. ad vit. Christ. cap. 44. cibos crudos in venas rapit, qui putrescentes ita spiritus animales inficiunt. z Crudo hec humoris copia per venas ag-greditur, unde morbi multi-plices. a Immodicum exercitium. b Hom. 31. in 1 Cor. 6. Nam qua mens bo-minis quiescere non possit, sed continuo circa varias cogitati-ones discurras, nisi boneficio ali-quo negotio oc-cupetur, ad me-lancholiam sponte delabitur c Crato concil. 21. Ut immodi-ca corporis ex-ercitatio nocet corporibus, ita vita deses, & otiosa: otium, animal pituito-sum reddit, vis-cerum obstru-ctiones & cre-bras fluxiones, & morbos concitat. d Et vidi quod una de rebz que magis generat melan-choliam, est otiositas. e Reponitur otium ab alia causa, & hoc à nobis observa-tum est huic malo magis ob-noxios qui pla-ne otiosi sunt, quam eos qui aliquo munere versantur exe-quenda. f De Tranquil-amine. Sunt qua ipsam otii

on them forthwith being alone, and is such a torture, that as wise *Seneca* well saith, *Malo mihi male quam mollior esse*, I had rather be sick then idle. This idleness is either of body or minde. That of body is nothing but a kinde of benumbing laziness, intermitting exercise, which if we may beleeve *Fernelius*, causeth crudities, obstructions, excremental humors, quencheth the natural heat, dulls the spirits, and makes them unapt to do any thing whatsoever. ^k *Neglectis urenda felix innascitur agris.*

As Fern grows in untild grounds, and all manner of weeds, so do gross humors in an idle body. *Ignavum corrumpunt otia corpus.* A horse in a stable that never travels, a hawk in a Mew that seldom flies, are both subject to diseases; which left unto themselves, are most free from any such incumbrances. An idle dog will be mangy, and how shall an idle person think to escape? Idleness of the minde, is much worse then this of the body; wit without employment, is a disease, ^l *Erugo animi, rubigo ingenii*: the rust of the soul, ^m a plague, a hell it self, *Maximum animi nocumentum*, *Galen* calls it. ⁿ As in a standing pool, worms and filthy creepers increase, (& vitium capiunt ni moveantur aqua, the water it self putrifies, and air likewise, if it be not continually stirred by the wind) so do evil and corrupt thoughts in an idle person, the soul is contaminated. In a Common-wealth, where is no publike enemy, there is likely civil wars, and they rage upon themselves: this body of ours, when it is idle, and knows not how to bestow it self, macerates and vexeth it self with cares, griefs, false-fears, discontents, and suspicions; it tortures and preys upon his own bowels, and is never at rest. Thus much I dare boldly say, He or she that is idle, be they of what condition they will, never so rich, so well allied, fortunate, happy, let them have all things in abundance, and felicity, that heart can wish and desire, all contentment, so long as he or she, or they are idle, they shall never be pleased, never well in body and minde, but weary still, sickly still, vexed still, loathing still, weeping, sighing, grieving, suspecting, offended with the world; with every object, wishing themselves gone or dead, or else carried away with some foolish phantasie or other. And this is the true cause that so many great men, Ladies, and Gentlewomen, labor of this disease in Countrey and City; for idleness is an appendix to nobility, they count it a disgrace to work, and spend all their days in sports, recreations, and pastimes, and will therefore take no pains; be of no vocation: they feed liberally, fare well, want exercise, action, employment, (for to work, I say, they may not abide) and company to their desires, and thence their bodies become full of gross humors, wind, crudities, their mindes disquieted, dull, heavy, &c. care, jealousy, fear of some diseases, fullen fits, weeping fits seize too familiarly on them. For what will not fear and phantasie work in an idle body? what distempers will they not cause? when the children of ^{*} *Israel* murmured against *Pharaoh* in *Egypt*, he commanded his officers to double their task, and let them get straw themselves, and yet make their full number of Brick; for the sole cause why they mutiny, and are evil at ease, is, they are idle. When you shall hear and see so many discontented persons, in all places where you come, so many several grievances, unnecessary complaints, fear, suspicions ^{*}, the best means to redress it, is to set them a work, so to busie

i Path. lib. 1.
cap. 17. exerci-
tationis inter-
missio, interem-
calorem, langu-
dos spiritus, &
ignavos, & ad
omnes actiones
seguiores red-
dit, cruditates,
obstructiones,
& excremento-
rum proventus
facit.

k Hor. Ser. 1.
Sat. 3.

l Seneca.
m Majorum
animi, & ma-
ciem, Plutarch
calls it.

n Sicut in stag-
no generantur
vermes, sic &
otioso male co-
gitationes. Sen.

o Now this
leg, now that
arm, now their
head, heart,
&c.

* Exod. 5.

* (For they
cannot well
tell what ail-
eth them, or
what they
would have
themselves)
my heart, my
head, my
husband, my
son, &c.

busie their mindes; for the more they are idle, well they may build castles in the air for a time; and tooke up themselves with phantastical and pleasant humors, but in the end they will prove as bitter as gall, they shall be still in say discontent, suspicious, fearful, jealous, sad, fretting and vexing of themselves; so long as they be idle, it is impossible to please themselves. *qui reserunt plus habet negotii quam qui agunt in otio*; as that idle person would be free; he that knows not how to spend his time, hath more business, care, grief, anguish of minde, then he that is most busie in the middle of all his business. *quisquis animus post se habet otiosum*. An idle person (as he follows) knows not when he is well, what he would have, or whither he would go; *Quam illuc, unde est, illuc lubet*, he is tired out with every thing, displeased with all, weary of his life. *Nec bene domi, nec milite*, neither at home, nor abroad; *et prater vitam vivitur*, he wanders and lives besides himself. In a word, What the mischievous effects of laziness and idleness are; I do not finde any where more accurately expressed, then in these verses of *Philolaches* in the 7. Comical Poet, which for their elegancy, I will in part insert.

Prov. 18.
Pigrum dejiciet
timor.

Heautontimo-
rumenon.

q Lib. 19. c. 10.

*Plautus, Prol.
Molles.

Non parum ad idem esse arbitror similem ego hominem;
Quando hic natus est: Ei rei argumenta dicam;
Edes quando sumus ad amissum expositi,
Quisque laudat fabrum, atque exemplum expetit, &c.
Id mihi illi mignat nequam homo indiligensque, &c.
Tempestas venit, confringit regular, imbreosque;
Patris facit, nec operum fabri, &c.
Dicunt de homines similes esse ad idem arbitramini;
Rubri parentes fundamentum substruunt libertorum;
Expositum, docent literas, nec parant sumptus;
Ego autem sub fabricum potestatis frugi fui,
Postquam autem miseravi ingenium meum;
Perdidi operam fabricum illud oppido;
Veni nigravix, ea mihi tempestas fuit,
Adventaque suo ex audientia & imbre mactavit;
Ille mihi virtutem detrahebat, &c.

Any young man is like a fair new house, the Carpenter leaves it well built, in good repair, of solid stuff; but a bad tenant lets it rain in, and for want of repair fall to decay, &c. Our Parents, Tutors, Friends, spare no cost to bring us up in our youth, in all manner of virtuous education; but when we are left to our selves, Idleness as a tempest drives all virtuous motions out of our mindes; *nihil sumus*, on a sudden, by sloath and such bad ways, we come to naught.

Cozen German to Idleness, and a concomitant cause, which goes hand in hand with it, is *solitudo*, too much solitariness, by the testimony of all Physicians, Cause and Symptom both; but as it is here put for a cause, it is either coact, enforced, or else voluntary. Enforced solitariness is commonly seen in Students, Monks, Priests, Anchorites, that by their order and course of life, must abandon all company, society of other men, and betake themselves to a private cell. *Orio superstitioso seclusi*, as *Bala* and *Hospitius* well term it, such as are the *Carthusians* of our time, that eat no flesh (by their order) keep perpetual silence, never

Piso, Mon-
tallus, Mercu-
rialis, &c.

go abroad. Such as live in prison, or some desert place, and cannot have company, as many of our Country Gentlemen do in solitary houses, they must either be alone without companions; or live beyond their means, and entertain all comers as so many hostes, or else converse with their servants and bondes, such as are unequal, inferior to them, and of a contrary disposition; or else as some do, to avoid solitariness, spend their times with lewd fellows in Taverns, and in Ale-houses, and there addict themselves to some unlawful sports, or dissolute courses. Divers again are cast upon this rock of solitariness for want of means, or out of a strong apprehension of some infirmity, disgrace, or through bashfulness, rudeness, simplicity, they cannot apply themselves to others company. *Nallus solum infelicitatis solitudo, ubi nullus sit qui miseri- am exprimat*; this enforced solitariness takes place, and produceth his effect soonest in such as have spent their time jovially, peradventure in all honest recreations, in good company, in some great family or populous City, and are upon a sudden confined to a desert Country, Cbottage far off, restrained of their liberty, and barred from their ordinary associates: Solitariness is very irksome to such, most tedious, and a sudden cause of great inconvenience.

Voluntary solitariness is that which is familiar with Melancholy, and gently brings on like a Siren, a shooing-horn, or some Sphinx to this irrevocable gulf, a primary cause *Piso* calls it; most pleasant it is at first, to such as are melancholy given, to lie in bed whole days, and keep their chambers, to walk alone in some solitary Grove, betwixt Wood and Water, by a Brook side, to meditate upon some delightfom and pleasant Subject, which shall affect them most; *amabilis insania*; and *mentis gratissimus error*: A most incomparable delight it is to melancholize, and build castles in the air, to go smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done. *Blande quidem ab insitio*, saith *Lemnius*, to conceive and meditate of such pleasant things, sometimes, *Present, past or to come*, as *Rhassus* speaks. So delightfom these toys are at first, they could spend whole days and nights without sleep, even whole yeers alone in such contemplations, and phantastical meditations, which are like unto dreams, and they will hardly be drawn from them, or willingly interrupt, so pleasant their vain conceits are, that they hinder their ordinary tasks and necessary business; they cannot address themselves to them, or almost to any study or employment, these phantastical and bewitching thoughts so covertly, so feelingly, so urgently, so continually set upon, creep in, insinuate, possess, overcome, distract, and detain them, they cannot I say go about their more necessary business, stave off or extricate themselves, but are ever musing, melancholizing, and carried along, as he (they say) that is led round about an Heath with a *Jack* in the night, they run earnestly on in this labarinth of anxious and solicitous melancholy meditations, and cannot well or willingly refrain, or easily leave off, winding and unwinding themselves, as so many clocks, and still pleasing their humors, until at last the Scene is turned upon a sudden, by some bad object, and they being now habituated to such vain meditations and solitary places, can endure no company, can ruminate of nothing but harsh

¶ A quibus malum, velut a primaria causa, occasionem natum est.

¶ Jucunda verum presentium, prateritarum, & futurarum meditatio.

harsh and distastfull subjects. Fear, sorrow, suspicion, *subversus pudor*, discontent, cares, and weariness of life surprize them: in a moment, and they can think of nothing else, continually suspecting, no sooner are their eyes open, but this infernal plague of Melancholy seizeth on them, and terrifies their souls, representing some dismal object to their minds, which now by no means, no labour, no persuasions they can avoid, *hæret lateri lethalis arundo*, they may not be rid of it, they cannot resist. I may not deny but that there is some profitable Meditation, Contemplation, and kinde of solitariness to be embraced, which the Fathers so highly commended, * *Hieroni, Chrysostom, Cyprian, Austin*, in whole Tracts, which *Petrarch, Erasmus, Stella*, and others, so much magnifie in their books; a Paradise, an Heaven on Earth, if it be used aright, good for the body, and better for the soul: As many of those old Monks used it, to divine contemplations, as *Simulus* a Courtier in *Adrian's* time, *Diosclesian* the Emperour retired themselves, &c. in that sense; *Vatia solus scit vivere*, *Vatia* lives alone, which the *Romans* were wont to say; when they commended a Country life. Or to the bettering of their knowledg, as *Democritus, Cleanthes*, and those excellent Philosophers have ever done, to sequester themselves from the tumultuous world, or as in *Plinies villa Laurentiana*, *Tullies Tusculan*, *Iacinus* study, that they might better *vacare studiis et Deo*, serve God, and follow their studies. We think therefore our too zealous innovators were not so well advised in that general subversion of Abbies and religious houses, promiscuously to sling down all, they might have taken away those gross abuses crept in amongst them, rectified such inconveniencies, and not so far to have raved and raged against those fair buildings, and everlasting monuments of our forefathers devotion, consecrated to pious uses; some Monasteries and Collegiate Cels might have been well spared, and their revenues otherwise employed, here and there one, in good Towns or Cities at least, for men and women of all sorts & conditions to live in, to sequester themselves from the cares and tumults of the world, that were not desirous, or fit to marry, or otherwise willing to be troubled with common affairs, and know not well where to bestow themselves, to live apart in, for more conveniency, good education, better company sake, to follow their studies (I say) to the perfection of arts and sciences, common good, and as some truly devoted Monks of old had done, freely and truly to serve God. For these men are neither solitary, nor idle, as the Poet made answer to the husbandman in *Æsop*, that objected idleness to him; he was never so idle as in his company; or that *Scipio Africanus* in *Tully*, *Nunquam minus solus, quam cum solus*; *nunquam minus otiosus, quam quum esset otiosus*; never less solitary, then when he was alone, never more busie, then when he seemed to be most idle. It is reported by *Plato* in his dialogue *de Amore*, in that prodigious commendation of *Socrates*, how a deep meditation coming into *Socrates* in the middle of the night, he stood still musing, *eodem vestigio cogitabundus*, from morning to noon, and when as then he had not yet finished his meditation, *perstabat cogitans*, he so continued till the evening, the soldiers (for he then followed the Camp) observed him with admiration, and on set purpose watched all night, but he persevered immovable *ad exortum solis*, till the Sun rose in the morning, and then saluting the Sun, went his

M

ways.

u Facilis def-
censu Avernii:
Sed revocare
gradum, supe-
rasque evadere
ad auras. Hic
labor, hoc opus
est. Virg.

x Hieronimus
ep. 72. dixit
appida & ur-
bes videri sibi
tetras carceres,
solitudinem
Paradisum:
solum scorpio-
nibus infectum,
sacro amictus,
hum cubans,
aqua & herba
vilitans, Ro-
manis prætulit
desiciis.

y Ofc. 3.

* Eccl. 4.

z Natura de te
videtur conque-
ri posse, quod
cum ab ea tem-
peratissimum
corpus adeptus
fis, tam præcla-
rum a Deo ac
utile donum,
non contemp-
sisti modo, ve-
rum corrupisti,
sedasti, prodi-
disti, optimam
temperaturam
otio, crapula,
& aliis vita
erroribus, &c.
vid. *Arto Gymnast.*
lib. 4. p. 104

wayes. In what humor constant *Socrates* did thus, I know not, or how he might be affected; but this would be pernicious to another man; what intricate business might so really possess him, I cannot easily guess; But this is *otiosum otium*, it is far otherwise with these men, according to * *Seneca*, *Omnia nobis mala solitudo persuadet*; this solitude undoeth us, *pugnat cum visâ sociali*; tis a destructive solitariness. These men are Devils alone, as the saying is, *Homo solus aut Deus, aut Dæmon*: a man alone, is either a Saint or a Devil, *mens ejus aut languescit, aut tumescit*; and * *Væ soli* in this sense, woe be to him that is so alone. These wretches do frequently degenerate from men, and of sociable creatures become beasts, monsters, inhumane, ugly to behold, *Misanthropi*; they do even loath themselves, and hate the company of men, as so many *Timons*, *Nebuchadnezzars*; by too much indulging to these pleasing humors, and through their own default. So that which *Mercurialis consil.* 112 sometimes expostulated with his melancholy patient, may be justly applied to every solitary and idle person in particular. * *Natura de te videtur conqueri posse, &c.* Nature may justly complain of thee, that whereas she gave thee a good whole some temperature, a sound body, and God hath given thee so divine and excellent a Soul, so many good parts, and profitable gifts, thou hast not only contemned and rejected, but hast corrupted them, polluted them, overthrown their temperature, and perverted those gifts with riot, idleness, solitariness, and many other wayes, thou art a traitour to God and Nature, an enemy to thy self and to the world. *Perditio tua ex te*; thou hast lost thyself wilfully, cast away thy self, thou thy self art the efficient cause of thine own misery, by not resisting such waine cogitations, but giving way unto them.

SUBJECT. 7.

Sleeping and waking, causes.



That I have formerly said of Exercise, I may now repeat of Sleep. Nothing better than moderate sleep, nothing worse than it, if it be in extreames, or unseasonably used. It is a received opinion, that a melancholy man cannot sleep overmuch; *Somnus supra modum prodest*, as an only Antidote, and nothing offends them more, or causeth this malady sooner, then waking, yet in some cases sleep may do more harm then good in that flegmatick, swinish, cold, and sluggish melancholy, which *Melanchon* speaks of, that thinkes of waters, fighting most part, &c. * It duls the Spirits, if overmuch, and senses, fills the head full of gross humors, causeth distillations, rheumes, great store of excrements in the brain, and all the other parts, as *Fuchsius* speaks of them, that sleep like so many Dormice. Or if it be used in the day time, upon a full stomach, the body ill composed to rest, or after hard meats, it increaseth fearful dreams, *Incubus*, night walking, crying out, & much unquietness; such sleep prepares the body, as one observes, to many perilous diseases. But as I have said, waking overmuch, is both a symptome, and an ordinary cause. It causeth dryness of the brain, frensie, dotage, & makes the body dry, lean, hard, and ugly to behold, as *Lemnius* hath it.

a Path. lib.
cap. 17. Fernel.
corpus infrigi-
dat, omnes sen-
sus, mentisque
vires torpore
debilitat.
b Lib. 2. sect. 2.
cap. 4. Magnam
excrementorum
vim cerebro &
aliis partibus
conferuat
c lo. Ratzius
lib. de rebus 6.
non nati: alibus. Preparat corpus talis somnus ad multas periculosas aggritudines. d Infit. ad vitam optimam cap. 26. cerebro
siccatem adfert, phrenes et delirium, corpus aridum facit, squalidum, strigosum, humores adurit, temperamentum cerebri
corruptum, maciem inducit: resiccant corpus, bilem accendit, profundos reddit oculos, calorem augit.

The temperature of the Brain is corrupted by it, the humors adust, the eyes made so sink into the head, choler increased, and the whole body inflamed: and, as may be added out of Galen 3. de sanitate tuenda, Avicenna 3. 1. *et* it overthrows the natural heat, it causeth crudities, hinders concoction, and what not? Not without good cause therefore Crato consil. 2. 1. lib. 2. Hildebrand spicel. 2. de delir. & Mania, Tacubinus, Arculanus on Rhasis, Gualterius and Mercurialis, reckon up this over-much waking, as a principal cause.

MEMB. 3.

SUBJECT. I.

Passions and perturbations of the minde, how they cause Melancholy.

That Gyniosophist in Plutarch, made answer to Alexander, (demanding which spake best) Every one of his fellows did speak better then the other: so may I say of these causes, to him that shall require which is the greatest, every one is more grievous then other, and this of Passion the greatest of all. A most frequent and ordinary cause of Melancholy, *fulmen perturbationum* (Piccolomineus calls it) this thunder and lightning of perturbation, which causeth such violent and speedy alterations in this our Microcosme, and many times subverts the good estate and temperature of it. For as the Body works upon the minde, by his bad humors, troubling the Spirits, sending gross fumes into the Brain; and so per consequens disturbing the Soul, and all the faculties of it, *Corpus onustum,*

with fear, sorrow, &c. which are ordinary symptoms of this Disease: so on the other side, the minde most effectually works upon the Body, producing by his passions and perturbations, miraculous alterations, as Melancholy, despair, cruel diseases, and sometimes death it self. Inasmuch, that it is most true which Plato saith in his Charmides: *omnia corporis mala ab animâ procedere*, all the mischiefs of the body, proceed from the soul: and Democritus in Plutarch urgeth, *Damnata est iri animam à corpore*, if the Body should in this behalf, bring an action against the Soul, surely the Soul would be cast and convicted, that by her supine negligence, had caused such inconveniences, having authority over the Body, and using it for an instrument, as a Smith doth his hammer (saith Cyprian, imputing al those vices and maladies to the Minde. Even so doth Philostratus, *non corrumptur corpus, nisi consensu animæ*, the Body is not corrupted, but by the Soul. Ludovius Vibes will have such turbulent commotions proceed from Ignorance, and Indiscretion. All Philosophers, impute the miseries of the Body to the Soul, that should have governed it better, by command of reason, and hath not done it. The Stoicks are altogether of opinion (as Lipsius, and Piccolomineus record) that a wise man should be *ἀνὰ δὴς*, without all manner of passions and perturbations whatsoever, as Seneca reports of Cato, the Greeks of Socrates, and To. Arianus of a nation in Africk, so free from passion, or rather so stupid, that if they be wounded with a sword, they will only look back. Lactantius 2. instit. will exclude fear from a wise man: others except all, some the greatest passions. But let them dispute how they will, let down in Thesis, give precepts to the contrary; we finde that of Lemnius true by common experience; *Non morral*

e Naturalem calorem dissipat, lesa concoctione cruditates facit. Attenuant juvenum vigiliæ corpora noctes.

Vita Alexan.

Grad. 1. c. 14.

Hor.

h Perturbationes clavisunt, quibus corpori animus seu patibulo affigitur.

Jamb. de mist. lib. de sanitate tuenda.

k Prolog. de virtute Christi: Quæ utilitatem corpori, ut faber malico.

Vita Apollonij lib. 1.

m Lib. de animæ ab inconsiderantia, et ignorantia omnes animi motus.

n De Physiol. Stoic.

o Grad. 1. c. 33.

p Epist. 104. q. Elianus.

r Lib. 1. cap. 6. si quis esse percussit eos, tantum respiciunt.

s Terror in sapientia esse non debet.

t De occult. natur. lib. 1. c. 16.

Nemo mortalium qui affectibus non ducatur: qui non movetur, aut

saxum, aut

Dens est.

u Instit. l. 2. de
humorum
affect. morbo-
rumque curat.

* Epist. 105.

x Granatensis.

y Virg.

z De civit. Dei.

l. 14. c. 9. qualis

in oculis homi-

num qui inver-

sis pedibus am-

bulat, talis in

oculis sapien-

tum, cui passi-

ones dominan-

tur.

a Lib. de Decal.

passiones maxi-

me corpus offen-

dunt & ani-

mam, & fre-

quentissime

cause melan-

cholie, dimo-

ventes ab inge-

mo & sanitate

prius, l. 3. de

anima.

b Eriena & si-

mul animi, ve-

lut in mari

quedam aure

leves, quedam

placide, que-

dam turbulen-

te: sic in cor-

poro quedam

affectiones ex-

citant tantum,

quedam ita

movent, ut de

statu iudicii

depellant.

c Ut gutta la-

pidem, sic pau-

latim he pen-

trant nimium.

d Ubi valentes

re ille morbi a-

nimi vocantur.

e Imaginatio

mouet corpus,

ad cuius mo-

tum excitentur

humores, &

Spiritus vitales,

quibus altera-

tur.

f Eccles. 13. 26.

The heart al-

ters the coun-

tenance to

good or evil. and

distraction of the

minde causeth

distemperature

of the body. g

Spiritus & sanguis à

lusa Imagina-

tione contaminantur,

humores enim mutati

actiones animi

immutant, Riso.

h Montan. concil. 22.

Ha vero quomodo causent

melancholiam, clarum &

quod concoctionem impediunt, & morbi principalia debilitent.

man is free from these perturbations. Or if he be so, sure he is either a god, or a block. They are born and bred with us, we have them from our parents by inheritance. *A parentibus habemus malum hunc affem*, saith "Pelezius, *Nascitur una nobiscum, aliturque*, 'tis propagated from Adam, Cain was melancholy, * as Austin hath it, and who is not? Good discipline, Education, Philosophy, Divinity (I cannot deny) may mitigate and restrain these passions in some few men at some times, but most part they domineer, and are so violent, * that as a torrent, (*torrens velut agger rupto*) bears down all before, and overflows his banks, *sternit agros, sternit sata*, they overwhelm Reason, Judgment, and pervert the temperature of the Body: *Fertur & equis auriga, nec audit currus habemas*. Now such a man (saith * Austin) that is so led, in a wise mans eye, is no better then he that stands upon his head. It is doubted by some, *Gravioresne morbi a perturbationibus, an ab humoribus*, whether humors or perturbations cause the more grievous maladies. But we finde that of our Saviour, *Mat. 26. 41.* most true, *The spirit is willing, the flesh is weak, we cannot resist*: And this of * Philo. Judaeus, *Perturbations often offend the body, and are most frequent causes of Melancholy, turning it out of the hinges of his health*. Vives compares them to * *Winds upon the Sea, some onely move as those great gales, but others turbulent quite overturn the ship*. Those which are light, easie, and more seldom, to our thinking, do us little harm, and are therefore contemned of us: Yet if they be reiterated, * *as the rain* (saith Austin) *doth a stone, so do these perturbations penetrate the minde*: * And (as one observes) *produce an habit of Melancholy at the last*, which having gotten the mastery in our souls, may well be called diseases.

How these passions produce this effect, * Agrippa hath handled at large, *Occult. Philos. l. 11. c. 63. Cardan. l. 14. subtil. Lemnius, l. 1. c. 12. de occult. nat. mir. & lib. 1. cap. 16. Suarez, Met. dispar. 18. sect. 1. art. 25. T. Bright, cap. 12. Of his Melancholy Treatise. Wright the Jesuite, in his Book of the Passions of the Minde, &c.* Thus in brief, To our imagination cometh by the outward sense or memory, some object to be known (residing in the foremost part of the brain) which he misconceiving or amplifying, presently communicates to the heart, the seat of all affections. The pure spirits forthwith flock from the Brain to the Heart, by certain secret channels, and signifie what good or bad object was presented; * which immediately bends it self to prosecute, or avoid it; and withal, draweth with it other humors to help it: So in pleasure, concur great store of purer spirits; in sadness, much melancholy blood; in ire, choler. If the Imagination be very apprehensive, intent, and violent, it sends great store of spirits to, or from the heart, and makes a deeper impression, and greater tumult, as the humors in the body be likewise prepared, and the temperature it self ill or well disposed, the passions are longer and stronger: So that the first step and fountain of all our grievances in this kinde, is * *lusa Imaginatio*, which mis-informing the Heart, causeth all these distemperatures, alteration and confusion of spirits and humors. By means of which, so disturbed, concoction is hindred, and the principal parts are much debilitated, as * *D. Navarra* well declared,

being

being consulted by *Montanus* about a melancholy Jew. The spirits so confounded, the nourishment must needs be abated, bad humors increased, crudities and thick spirits ingendred with melancholy blood. The other parts cannot perform their functions, having the spirits drawn from them by vehement passion, but fail in sense and motion; so we look upon a thing, and see it not; hear, and observe not; which otherwise would much affect us, had we been free. I may therefore conclude with *Arnoldus*, *Maxima vis est phantasia; & huic uni ferè, non autem corporis in-temperiei, omnis melancholia causa est ascribenda*. Great is the force of Imagination, and much more ought the cause of melancholy to be ascribed to this alone, then to the distemperature of the body. Of which Imagination, because it hath so great a stroke in producing this malady, and is so powerful of it self, it will not be improper to my discourse, to make a brief Digression, and speak of the force of it, and how it causeth this alteration. Which manner of Digression, howsoever some dislike, as frivolous and impertinent, yet I am of ** Beroaldus* his opinion, *Such Digressions do mightily delight and refresh a weary Reader, they are like sawce to a bad stomach, and I do therefore most willingly use them.*

i Breviar. l. i. cap. 18.

** Solent hujusmodi egressiones favorabiliter oblectare, & lectorem lassum jucunde revovere, flomaculumque nauseantem, quoddam quasi condimento vesicare, & ego libenter excuro.*

SUBJECT. 2.

Of the force of Imagination.

WHat Imagination is, I have sufficiently declared in my *Digression of the Anatomy of the soul*. I will onely now point at the wonderful effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of objects so long, mistaking, amplifying them by continual and ** strong* meditation, until at length it produceth in some parties real effects, causeth this, and many other maladies. And although this Phantasie of ours, be a subordinate faculty to reason, and should be ruled by it, yet in many men, through inward or outward distempers, defect of Organs, which are unapt or hindered, or otherwise contaminated, it is likewise unapt, hindred, and hurt. This we see verified in sleepers, which by reason of humors, and concurrence of vapors troubling the Phantasie, imagine many times absurd and prodigious things, and in such as are troubled with *Incubus*, or Witch-riden (as we call it) if they lie on their backs, they suppose an old woman rides, and sits so hard upon them, that they are almost stifled for want of breath, when there is nothing offends, but a concurrence of bad humors, which trouble the Phantasie. This is likewise evident in such as walk in the night in their sleep, and do strange feats. These vapors move the Phantasie, the Phantasie the Appetite, which moving the *animal* spirits, causeth the body to walk up and down, as if they were awake. *Fracast. l. 3. de intellectu*. refers all Extasies to this force of Imagination, such as lie whole days together in a trance: as that Priest whom ** Celsus* speaks of, that could separate himself from his senses when he list, and lie like a dead man, void of life and sense. *Cardan* brags of himself, that he could do as much, and that when he list. Many times such men when they come to themselves, tell strange things of Heaven and Hell, what visions they have seen, as that *S^r Owen* in *Matthew Paris*, that went into *S^t Patricks* Purgatory, and the Monk of *Evesham*

k Ab imaginatione oriuntur affectiones, quibus anima componitur, aut turbata deturbatur, Jo. Sarubur. Mata. log. lib. 4. c. 10.

l Scalig. exercit. m Qui quoties volebat, mortui similis jacebat auferens se à sensibus, & quum pungere tur dolorem non sentit.

in the same Author. Those common apparitions in *Bede* and *Gregory*, Saint *Brigets* revelations, *Wier.* l. 3. de *lamiis* c. 11. *Cæsar* *Pannin* in his Dialogues, &c. reduceth, (as I have formerly said,) with all those tales of Witches progresses, dancing, riding, transformations, operations, &c. to the force of ^a Imagination, and the ^a Devils illusions. The like effects almost are to be seen in such as are awake: How many Chimeras, Anticks, Golden Mountains and Castles in the Air do they build unto themselves: I appeal to Painters, Mechanicians, Mathematicians. Some ascribe all vices to a false and corrupt Imagination, Anger, Revenge, Lust, Ambition, Covetousness, which prefers fallhood, before that which is right and good, deluding the Soul with false shews and suppositions. *Bernardus Penotus* will have heresie and superstition to proceed from this fountain; as he falsely imagineth, so he believeth, and as he conceiveth of it, so it must be, and it shall be, *contra gentes*, he will have it so. But most especially in passions and affections, it shews strange and evident effects: what will not a fearful man conceive in the dark? what strange formes of Bugbears, Devils, Witches, Goblins? *Lucian* imputes the greatest cause of spectrums, and the like apparitions, to fear, which above all other passions, begets the strongest Imagination, (saith ^a *Wierus*) and so likewise love, sorrow, joy, &c. Some dye suddenly, as she that saw her son come from the battel at *Canna*, &c. *Jacob* the Patriark, by force of Imagination, made peckled Lambs, laying peckled rods before his sheep. *Perfina* that *Ethiopian* Queen in *Heliodorus*, by seeing the picture of *Perfens* and *Andromeda*, in stead of a Blackmoor, was brought to bed of fair white childe. In imitation of whom belike, * an hard favored fellow in *Greece*, because he and his wife were both deformed, to get a good brood of children, *Elegantisimus* imagines in *thalamo collocavit*, &c. hung the fairest pictures he could buy for money in his chamber, *Tha* his wife by frequent sight of them, might conceive and bear such children. And if we may beleieve *Bala*, one of Pope *Nicholas* the thirds Concubines, by seeing of a Bear, was brought to bed of a monster. If a woman (saith *Lemnius*) at the time of her conception, think of another man present, or absent, the childe will be like him. Great bellied women, when they long, yeeld us prodigious examples in this kinde, as Moles, Warts, Scars, Harelips, Monsters, especially caused in their children, by force of a depraved phantasie in them: *Ipsam speciem quam animo effigiat, fœtui induit*. She imprints that stamp upon her childe, which she conceives unto her self. And therefore *Lodovicus Vives*, lib. 2. de *Christ. fœm.* gives a special caution to great bellied women, * *That they do not admit such absurd conceits and cogitations, but by all means avoid those horrible objects, heard or seen, or filthy spectacles*. Some will laugh, weep, sigh, groan, blubber, tremble, sweat, at such things as are suggested unto them by their Imagination. *Avicenna* speaks of one that could cast himself into a Palsie when he list; and some can imitate the tunes of Birds and Beasts, that they can hardly be discerned. *Dagobertus* and Saint *Francis* Scars and Wounds, like to those of *Christ* (if at the least any such were) * *Agrippa*

nidem Nyman-
nus orat. de
Imaginat.
o Verbis & un-
tionibus se-
consecrant de-
moni pessime
mulieres qui
vis ad opus su-
um utitur, &
earum phanta-
siam regit, du-
citurque ad loca
ab ipsis deside-
rata, corpora
vero earum sine
sensu perman-
ent, que um-
bra cooperit
diabolus, ut
multi sint con-
spicua, & post
umbra sublata,
propriis corpo-
ribus eas vesti-
uit, l. 3. c. 11.
wier.

p Denario me-
dico.
q Solet timor,
præ omnibus
affectibus, for-
tes imaginati-
ones signare;
post amor, &c.
l. 3. c. 8.

r Ex visâ urfa,
talum peperit.
s Lib. 2. cap. 4.
do accipit nat.
mir. p inter
amplexus &
suavia cogitet
de uno, aut alio
absente, ejus
effigies solet in
fœtu elucere.

t Quid non fecit
adhuc matri
unio, subita
spiritui vibra-
tione, per ner-
vas, quibus
mater cerebrum
conjuncta est,
imprimat im-
pregnata ima-
ginatio? ut si
imaginetur
malum grana-
tum, illius notas secum præferet fœtus.
Si fœtum, infans, adultum, supremo labello bisulco, & dissello: Vehemens cogitatio
moveret verum species. Hier. lib. 3. cap. 8. u Ne dum uterum gestans, admittant absurdas cogitationes, sed & visu, audituque
feda & horrenda dæmonia. x Occult. Talis. lib. 1. cap. 6.

supposeth

supposeth to have hapned by force of Imagination: that some are turned to Wolves, from Men to Women, and Women again to Men (which is constantly believed) to the same Imagination; or from Men to Asses, Dogs, or any other shapes. ^y *Wierus* ascribes all those famous transformations, to Imagination; that in *Hydrophobia* they seem to see the picture of a Dog, still in their water, ^z that melancholy men, and sick men, conceive so many phantastical visions, apparitions to themselves, and have such absurd apparitions, as that they are Kings, Lords, Cocks, Bears, Apes, Owls; that they are heavy, light, transparent, great and little, senseless and dead (as shall be shewed more at large, in our * Sections of Symptomes) can be imputed to naught else, but to a corrupt, false, and violent Imagination. It works not in sick and melancholy men onely, but even most forcibly sometimes in such as are sound: it makes them suddenly sick, and ^a alters their temperature in an instant. And sometimes a strong conceit or apprehension, as ^b *Valesius* proves, will take away Diseases: in both kindes it will produce real effects. Men if they see but another man tremble, giddy or sick of some fearful disease, their apprehension and fear is so strong in this kinde, that they will have the same Disease. Or if by some South-sayer, Wiseman, Fortune-teller, or Physitian, they be told they shall have such a Disease, they will so seriously apprehend it, that they will instantly labor of it. A thing familiar in *China* (saith *Riccino* the Jesuite) ^c *If it be told them they shall be sick on such a day, when that day comes, they will surely be sick, and will be so terribly afflicted, that sometimes they die upon it.* *D^r Cotta* in his Discovery of ignorant Practitioners of Physick, cap. 8. hath two strange stories to this purpose, what phansie is able to do. The one of a Parsons wife in *Northamptonshire*, An. 1607. that coming to a Physitian, and told by him that she was troubled with the *Sciatica*, as he conjectured, (a disease she was free from) the same night after her return, upon his words, fell into a grievous fit of a *Sciatica*. And such another example he hath of another good wife, that was so troubled with the cramp, after the same maner she came by it, because her Physitian did but name it. Sometimes death it self is caused by force of Phantasie. I have heard of one that coming by chance in company of him that was thought to be sick of the Plague (which was not so) fell down suddenly dead. Another was sick of the Plague with conceit. One seeing his fellow let blood, falls down in a swoon. Another (saith ^d *Cardan* out of *Aristotle*, fell down dead which is familiar to women at any gasty fight) seeing but a man hanged. A *Jew* in *France* (saith ^e *Lodovicus Viceroy*) came by chance over a dangerous passage, or plank, that lay over a Brook in the dark, without harm, the next day perceiving what danger he was in, fell down dead. Many will not beleieve such stories to be true, but laugh commonly, and deride when they hear of them; but let these men consider with themselves, as ^f *Peter Byerow* illustrates it, If they were set to walk upon a plank on high, they would be giddy, upon which they dare securely walk upon the ground. Many (saith *Agrippa*) ^g *strong bearded men otherwise, tremble at such sights, dazel, and are sick, if they look but down from an high place, and what moves them but conceit?* As some are molested by Phantasie; so some again by Faneys alone; and a good conceit, are as easily recovered. We see commonly the Tooth-ache,

Gout,

^y Lib. 3. de Lamiis, cap. 10.^z Agrippa, lib. 1. cap. 64.

* Sect. 3. mem. 1. subject 3.

^a *Malleus malefic* fol. 77. corpus mutari potest in diversas egritudines, ex forti apprehensione.^b *Fr. Vales.* l. 5. cont. 6. nonnunquam etiam morbi diuturni consequuntur, quandoque curantur.^c *Expedi.* in *Sinas*, l. 1. c. 9. tantum porro multi predicatoribus hisce tribuunt ut ipse metus fidem faciat: nam si predictum eis fuerit tali die eos morbo corripandos, ii ubi dies advenierit in morbum incidunt, & vi metus afflicti, cum egritudine, aliquando etiam cum morte colluctantur.^d *Subtil.* 18.^e Lib. 3. de anima, cap. de mel.^f Lib. de Peste.^g Lib. 1. cap. 63.

Ex alio despicientes aliqui pra timore contremiscunt, caligant, insistantur; sic singultus, febres, morbi comitiales quandoque sequuntur, quandoque recedunt.

h Lib. de Incantatione. Imaginatio subitum humorum, & spirituum motum infert, unde vario affectu rapitur sanguis, ac una morbosus causas partibus affectu eripit.
 * Lib. 3. c. 18. de praestig. Ut impii credulitate qui laeduntur, sic & levari eundem credibile est, usque observatum.
 i Agri persuasio & fiducia, omni arti & consilio & medicina praefrendenda. Avicenna.
 k Plures sanat in quem plures confidunt. lib. de sapientia.
 l Marcus Ficinus l. 13. c. 18. de theol. Platonic. Imaginatio est tanquam Proteus vel Chamæleon corpus proprium & alienum nomen quam afficiens in cur oscitant, ut Wierus.

Gout, Falling-sickness, biting of a mad Dog, and many such maladies cured by Spels, Words, Characters, and Charms, and many green wounds by that now so much used *Ynguentum Armarium*, magnetically cured, which *Crollius* and *Goelenius* in a book of late hath defended, *Libanius* in a just Tract as stiffly contradicts, and most men controvert. All the world knows there is no vertue in such Charms, or Cures, but a strong conceit and opinion alone, as ^h *Pomponatus* holds, which forceth a motion of the humors, spirits, and blood, which takes away the cause of the malady from the parts affected. The like we may say of our Magicall effects, superstitious cures, and such as are done by Mountebanks and Wizards. As by wicked incredulity many men are hurt (so saith ^{*} *Wierus* of Charms, Spels, &c.) we finde in our experience, by the same means many are relieved. An Empirick oftentimes, and a silly Chyrurgian, doth more strange cures, then a rationall Physitian. *Nymannus* gives a reason, because the Patient puts his confidence in him, ⁱ which *Avicenna* prefers before Art, Precepts, and all Remedies whatsoever. 'Tis opinion alone (saith ^k *Cardan*) that makes, or marrs Physitians, and he doth the best cures, according to *Hippocrates*, in whom most trust. So diversly doth this phantasie of ours affect, turn and winde, so imperiously command our bodies, which as another ^l *Proteus*, or a *Chamæleon*, can take all shapes; and is of such force (as *Ficinus* adds) that it can work upon others, as well as our selves. How can otherwise blear-eyes in one man, cause the like affection in another? Why doth one mans yawning ^m, make another yawn? One mans pissing provoke a second many times to do the like? Why doth scraping of trenchers offend a third, or hacking of files? Why doth a Carke bleed, when the murtherer is brought before it, some weeks after the murther hath been done? Why do Witches and old women, fascinate and bewitch children: but as *Wierus*, *Paracelsus*, *Cardan*, *Mixaldus*, *Valleriola*, *Cesar Vanninus*, *Campanella*, and many Philosophers think, the forcible imagination of the one party, moves and alters the spirits of the other. Nay more, they can cause and cure not only diseases, maladies, and severall infirmities, by this means, as *Avicenna* de anim. l. 4. sect. 4. supposeth, in parties remote, but move hodies from their places, cause thunder, lightning, tempests, which opinion *Alkindus*, *Paracelsus*, and some others approve of. So that I may certainly conclude, this strong conceit or imagination, is *astrum hominis*, and the rudder of this our ship, which reason should steer, but overborn by phantasie, cannot manage, and so suffers it self, and this whole vessel of ours to be over-ruled, and often overturned. Read more of this in *Wierus* l. 3. de Lamiis, c. 8, 9, 10. *Franciscus Valesius* med. controuv. l. 5. cont. 6. *Marcellus Donatus* l. 2. c. 1. de hist. med. mirabil. *Levinus Lemnius* de occult. nat. mir. l. 1. c. 12. *Cardan* l. 18. de rerum var. Corp. *Agrippa* de occult. Philos. cap. 64, 65. *Camerarius* 1. Cent. cap. 54. horarum subcis. *Nymannus* morat. de Imag. *Laurentius*, and him that is *instar omnium*, *Frenus*, a famous Physitian of *Antwerp*, that wrote three books de viribus imaginationis. I have thus far digressed, because this imagination is the medium deferens of passions, by whose means they work and produce many times prodigious effects, and as the phantasie is more or less intended or remitted, and their humours disposed, so do perturbations move, more or less, and take deeper impression.

SUBJECT. 3.

Division of Perturbations.

Perturbations and passions, which trouble the phantasie, though they dwell between the confines of Sense and Reason, yet they rather follow Sense than Reason, because they are drowned in corporeal organs of Sense. They are commonly reduced into two inclinations, *Irascible*, and *Concupiscible*. The *Thomists* subdivide them into eleven, six in the *Coveting*, and five in the *Inrading*. *Aristotle* reduceth all to Pleasure and Pain; *Plato* to Love and Hatred, ° *Vives* to Good and Bad. If good, it is present, and then we absolutely joy and love : or to come, and then we desire and hope for it : If evil, we absolutely hate it : if present, it is Sorrow, if to come Fear : These four passions *Bernard* compares to the wheelles of a Chariot, by which we are carryed in this world. All other passions are subordinate unto these four, or six, as some will : Love, Joy, Desire, Hatred, Sorrow, Fear : The rest, as Anger, Envy, Emulation, Pride, Jealousie, Anxiety, Mercy, Shame, Discontent, Despair, Ambition, Avarice, &c. are reducible unto the first : and if they be immoderate, they consume the spirits, and melancholy is especially caused by them. Some few discreet men there are, that can govern themselves, and curb in these inordinate Affections, by Religion, Philosophy, and such divine Precepts, of meekness, patience, and the like, but most part for want of government, out of indiscretion, ignorance, they suffer themselves wholly to be led by sense, and are so far from repressing rebellious inclinations, that they give all encouragement unto them, leaving the raynes, and using all provocations to further them : bad by Nature, worse by Art, Discipline, Custome, Education, and a perverse will of their own, they follow on, wheresoever their unbridled Affections will transport them, and do more out of custome, self-will, than out of Reason. *Contumax voluntas*, as *Melancthon* calls it, *malum facit* : this stubborn will of ours perverts judgment, which sees and knows what should and ought to be done, and yet will not do it. *Mancipia gula*, slaves to their several lusts, and appetite, they percipitate and plunge themselves into a Labyrinth of cares, blinded with lust, blinded with ambition ; They seek that at Gods hands, which they may give unto themselves, if they could but refrain from those cares, and perturbations, wherewith they continually macerate their mindes. But giving way to these violent passions of fear, grief, shame, revenge, hatred, malice, &c. they are torn in pieces, as *Acteon* was with his dogs, and crucifie their own souls.

n T.W. Jesuit.

o 3. de Anima.

p Scr. 35. He
quatuor passio-
nes sunt tan-
quam rota in
curru, quibus
vehimur hoc
mundo.q Harum quip-
pe immoderati-
one, spiritus
marcescunt.
Fernel. l. 1.
Pash. c. 18.r Mala consue-
tutine deprava-
tatur ingeni-
um ne bene fa-
ciat. Propter
Calenus. de
atra bile.Plura faciunt
homines à con-
suetudine,
quam à ratione
A teneris assu-
escere multum
est. Video meli-
ora probos, de-
teriora sequor.
Ovid.s Nemo leditur
nisi à seipso.

t Multi se in-

inquietudinem precipitant ambitione & cupiditatibus excecati, non intelligunt se illud à diis petere, quod sibi ipsi si velint pro-
stare possint, si cuius & perturbationibus, quibus assidue se macerant, imperare velint. u Tanto studio miseriarum causas, &
alimenta dolorum quaerimus, vitamque, secus felicissimam, tristem & miserabilem efficitur. Petrarb. prefat. de Remediis, &c.

N

SUBJECT.

SUBJECT. 4.

Sorrow a cause of Melancholy.

Sorrow.

Infans dolor.
 x Timor & ma-
 stitia, si diu per-
 severent, causa
 & soboles atri
 humoris sunt,
 & in circulum
 se procreant.
 Hip. Aphorif.
 23. l. 6. Idem
 Montalius cap.
 19. Victorius
 Faventinus
 pract. imag.
 y Multi ex ma-
 rore & metu
 hic delapsi
 sunt. Lemm.
 lib. 1. cap. 16.
 z Multa cura
 & tristitia fa-
 ciunt accedere
 melancholiam
 (cap. 3. de men-
 tis alien.) si al-
 ter radices a-
 gat in veram
 fixam, degene-
 rat melan. bulla
 & in desperati-
 onem desinit.
 a Ille luctus,
 ejus verò soror
 desperatio si
 mul ponitur.
 b Animarum
 crudele tormen-
 tum, dolor inex-
 plicabilis, timea
 non solim ossa,
 sed corda per-
 tingens, perpe-
 tuus carnis ex,
 vires anime
 consumens, ju-
 guis, & ten-
 bre profunda.
 tempestas &
 turbo & febru
 non apparet;
 omni hæc vali-
 dius incendens,
 longior, & pug-
 na inimica non
 dicens.
 Cruentum circum-
 fert dolor, faci-
 enque omni ty-
 ranno crudeliorem præ se fert. c Nat. Comes Mythol. l. 4. c. 6. d Tully 3. Tus. c. omnis perturbatio miseria & carnis scina est do-
 lor. e M. Drayton *Woods Rarities* p. f Crato consil. 21. lib. 2. maistitia universi sui infrigidat corpus, calorem innatum extinguit,
 appetitum destruit. g Cor refrigerat tristitia, spiritus exsiccatur, innatusque calorem obruit, vigilias inducit, concoctionem labi-
 faciat, sanguinem incrassat, exaggeratque melancholicum succum. h Spiritus & sanguis hoc contaminatur. Piso.



In this Catalogue of Passions, which so much torment the Soul of man, and cause this malady (for I will briefly speak of them all, and in their order) the first place in this terrible appetite, may justly be challenged by Sorrow. An inseparable companion, *The mother and daughter of melancholy, her Epitome, Symptome, and chief cause: as Hippocrates hath it: They beget one another, and tread in a ring; for Sorrow is both Cause and Symptome of this disease. How it is a Symptome shall be shewed in his place. That it is a cause all the world acknowledgeth, *Dolor nonnullis Insania causa fuit, & aliorum morborum insanabilium*, saith Plutarch to Apollonius; a cause of madness, a cause of many other diseases, a sole cause of this mischief, y Lemnius calls it. So doth Rhasis cont. l. 1. tract. 9. Guinerius Tract. 15. t. 5. And if it take root once, it ends in despair, as * Felix Plater observes, and as in * Cebes table, may well be coupled with it. * Chrysostome in his seventeenth Epistle to Olympi, describes it to be a cruel torture of the soul, a most inexplicable grief, poisoned worm, consuming body and soul, and gnawing the very heart, a perpetual executioner, continual night, profound darkness, a whirlwinds, a tempest, anague not appearing, heating worse then any fire, & a battle that hath no end. It crucifies worse then any Tyrant, no torture, no strappado, no bodily punishment is like unto it. 'Tis the Eagle without question which the Poets fained to gnaw Prometheus heart, and no heaviness is like unto the heaviness of the heart, Eccles. 25. 15, 16. * Every perturbation is a misery, but grief a cruel torment, a domineering passion: as in old Rome, when the Dictator was created, all inferior magistracies ceased, when grief appears, all other passions vanish. It dries up the bones, saith Solomon, c. 17. Pro. makes them hollow-ey'd, pale, and lean, furrow faced, to have dead looks, wrinkled browes, riveled cheeks, dry bodies, and quite perverts their temperature that are misaffected with it. As Elenora that exild mournful Dutches (in our English Ovid) laments to her noble husband Humphrey Duke of Gloucester,

Savest thou those eyes in whose sweet cheerful look,

Duke Humphry once, such joy and pleasure took,

Sorrow hath so despoil'd me of all grace,

Thou couldst not say this was my Elnors face.

Like a foule Gorgon, &c.

It hinders concoction, refrigerates the heart, takes away stomach, colour, and sleep; thickens the blood, (Fernelius l. 1. c. 18. de morb. causis) contaminates the spirits, h Piso Overthrowes the natural heat, perverts the good estate of body and minde, and makes them weary of their lives, cry out, howle and roar for very anguish of their soules. David confessed as much, Psal. 38. 8. I have roared for the very disquietness of my heart. And Psal. 119. 4. part. 4. v.

My soul melteth away for very heaviness, *vers. 38. I am like a bottle in the smock. Antiochus* complained that he could not sleep, and that his heart fainted for grief, *Christ himself, Vir dolorum*, out of an apprehension of grief, did sweat blood, *Mark. 14.* His soul was heavy to the death, and no sorrow was like unto his, *Crisostomus confil. 21. 1. 2.* gives instance in one that was so melancholy by reason of grief, and *Morranus confil. 30.* in a noble Maron, *that had no other cause of his mischief. I. S. D. in Hildesheim*, fully cured a patient of his, that was much troubled with melancholy, and for many years, *but afterwards by a little occasion of sorrow, he fell into his former fits, and was tormented as before.* Examples are common, how it causeth melancholy, desperation, and sometimes death it self; for (*Ecclus. 38. 15.*) *Of heaviness comes death. Worldly sorrow causeth death, 2 Cor. 7. 10. Psal. 31. 10.* My life is wasted with heaviness, and my years with mourning. Why was *Hecuba* said to be turned to a dog? *Niobe* into a stone? but that for grief she was senseless and stupid. *Severus the Emperor* dyed for grief; and how many myriads besides?

Tanta illi est feritas, tanta est insania inctus. Melanchthon gives a reason of it, *the gathering of much melancholy blood about the heart, which collection extinguisheth the good spirits, or at least dullereth them. sorrow strikes the heart, makes it tremble and pine away, with great pain; And the black blood drawn from the spleen, and diffused under the ribs, on the left side, makes those perilous hypocondriacall convulsions; which happen to them that are troubled with Sorrow.*

in Bathwellius attributaris obit Brizarrus Genuensis hist. &c. in Melanchia cor quasi percussum corstringitur, tremis & languet cum acris sensu doloris. In tristitia cor fugiens attrahit ex splene lentum humorem melancholicum, qui effusus sub costis in sinistro latere hypocondriacos flatus facit, quod sepe accidit his qui diuturna cura & molestia conficiuntur. Melanchion.

SUBJECT. 5.

Fear, a Cause.

Fear german to Sorrow, is Fear, or rather a sister, *fidus Achates*, and continual companion, an assistant and a principal agent in procuring of this mischief; a cause and symptome as the other. In a word, as *Virgil of the Harpies*, I may justly say of them both,

Tristis haud illis monstrum, nec saevior illa

Reflu & ira Deum stygiis sese extulit undis.

A sadder monster, or more cruel plague so fell,

Or vengeance of the Gods, ne'r came from Styx or Hell.

This foule fiend of fear was worshipped heretofore as a God by the *Lacedaemonians*, and most of those other torturing affections, and so was sorrow amongst the rest, under the name of *Angerona Dea*, they stood in such awe of them, as *Austin de Civitat. Dei, lib. 4. cap. 8.* noteth out of *Varro*, Fear was commonly adored and painted in their Temples with a Lions head; and as *Macrobius* records *1. 10. Saturnalium*; In the Calends of January Angerona had her holy day, to whom in the Temple of Volupia, or Goddess of pleasure, their Augures and Bishops did yearly sacrifice; that being propitious to them, she might expell all cares,

anguish;

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anguish, and vexation of the minde for that year following. Many lament-

Timor inducit
frigus cordis
palpitationem,
vocis defectum
atq; pallorem.
Agrippa lib. 1.
cap. 63. Timi-
di semper spuri-
tus habent fri-
gidus. Mont.

able effects this Fear causeth in men, as to be red, pale, tremble, sweat, it makes sudden cold and heat to come over all the body; palpitation of the heart, Syncope, &c. It amazeth many men that are to speak; or shew themselves in publick assemblies, or before some great personages, as Tully confessed of himself, that he trembled still at the beginning of his speech; and Demosthenes that great Orator of Greece before Philip. It confounds voice and memory, as Lucian wittily brings in Iuphar Tragedian, so much afraid of his auditory, when he was to make a speech to the rest of the Gods, that he could not utter a ready word, but was compelled to use Mercuries help in prompting. Many men are so amazed and astonished with fear, they know not where they are; what they say, what they do, and that which is worst, it tortures them many dayes before with continuall affrights and suspicion. It hinders most honourable attempts, & makes their hearts ake, sad and heavy. They that live in fear are never free, "resolute, secure, never merry, but in continual pain: that, as Vives truly said, *Nulla est miseria major quam metus*, no greater misery, no rack, nor torture like unto it, ever suspicious, anxious, solicitous, they are childishly drooping without reason, without judgment, especially if some terrible object be offered, as Plutarch hath it. It causeth oftentimes sudden madneis, and almost all manner of diseases, as I have sufficiently illustrated in my^a Digression of the force of Imagination, and shall do more at large in my section of^b Terrors. Fear makes our Imagination conceive what it list, invites the devil to come to us, as^c Agrippa and Cardan avouch, and tyrannizeth over our Phantasie more than all other affections, especially in the dark. We see this verified in most men, as Lawater saith, *Qua metuunt, fingunt*; what they fear they conceive, and feign unto themselves; they think they see Goblins, Haggies, Devils, and many times become melancholy thereby. Cardan subtil. lib. 18. hath an example of such an one, so caused to be melancholy (by sight of a bugbear) all his life after. Augustus Caesar durst not sit in the dark, *quo assidente*, saith^d Suetonius, *Nunquam tenebris exiguavit*. And 'tis strange what women and children will conceive unto themselves, if they go over a Church-yard in the night, lye, or be alone in a dark room, how they sweat and tremble on a sudden. Many men are troubled with future events, fore-knowledge of their fortunes, destinies, as Severus the Emperor, Adrian and Domitian, *Quod scires ultimum vita diem*, saith Suetonius, *valde sollicitus*, much tortured in minde because he foreknow his end; with many such, of which I shall speak more opportunely in another place. Anxiety, mercy, pity, indignation, &c. and such fearful branches derived from these two stemmes of fear and sorrow, I voluntarily omit, read more of them in^e *Carolus Pascalinus*, *Dandinus*, &c.

Effusus cernens
fugientes agmi-
ne turmas; quis
mea nunc inflat
cornua Favus
ait? Alcint.
u Metus non
solum memori-
am conservat,
sed et institu-
tum animi om-
ne et laudabi-
lem conatum
impedit. Tuo-
cidides.

x Lib. de fortitu-
dine & vir-
tute Alexandri,
ubi prope res
adsumt terribilis.

a Sect. 2. Mem.

3. Subf. 2.

b Sect. 2. Mem.

4. Subf. 3.

c Subtil. 18. lib.

timor attrahit

ad se Demon-

as, timor et er-

ror multum in

hominibus

possunt.

d Lib. 2. Spectris

ca. 3. sortes raro

spectra vident

quia minus ti-

ment.

e Vita ejus

f Sect. 2. Memb.

4 Subf. 7.

g De virt. et

vitiis.

h Com. in Arist.

de Anima.

SUBJECT

SUBJECT. 6.

Shame and Disgrace Causes.

SHAME and Disgrace cause most violent passions, and bitter pangs. *Ob pudorem & dedecus publicum, ob errorem commissum saepe morientur generosi animi* (Felix Plater lib. 3. de alienat. mentis). Generous minds are often moved with shame, to despair for some publicke disgrace. And he, saith Philo lib. 2. *de proud. der.* Thus subjects himself to fear, grief, ambition, shame, is not happy, but altogether miserable, tortured with continual labour, care, and misery. It is as forcible a batterer as any of the rest: Many men neglect the tumults of the world, and care not for glory, and yet they are afraid of infamy, reproach, disgrace, (Tal. offe. l. 1.) they can severely condemn pleasure, bear grief indifferently, but they are quite battered and broken with reproach and obloquy: (*liquidem vita & fama pari passu ambulant*) and are so dejected many times for some publicke injury, disgrace, as a box on the ear, by their inferior, to be overcome of their adversary, foiled in the field, to be out in a speech, some foul fact committed or disclosed, &c. that they dare not come abroad all their lives after, but melancholize in corners, and keep in holes. The most generous spirits are most subject to it: *Spiritus altos frangit & generosos: Hieronymus.* Aristotle because he could not understand the motion of Euripus, for grief and shame drowned himself: *Calius Rodiginus antiquar. dec. lib. 29. cap. 8.* Homerus pudore consumptus, was swallowed up with this passion of shame, because he could not unfold the sibbermans riddle. Sophocles killed himself, for that a Tragedie of his was hissed off the stage: *Valer. max. lib. 9. cap. 12.* Lucretia stabbed her self, and so did Cleopatra, when she saw, that she was reserved for a triumph, to avoid the infamy. Antonius the Roman, after he was overcome of his enemy, for three daies space sat solitary in the fore-part of the Ship, abstaining from all company, even of Cleopatra her self, and afterwards for very shame, butchered himself, *Plutarch vitæ ejus.* Apollonius Rodius wilfully banished himself, forsaking his country, and all his dear friends, because he was out in reciting his Poems, *Plinius lib. 7. cap. 22.* Ajax ran mad, because his armes were adjudged to *Klysses*. In China tis an ordinary thing for such as are excluded in those famous tryals of theirs, or should take degrees, for shame and grief to lose their wits. *Mar. Riccius expedit. ad Sinas l. 3. c. 9.* *Hoftratus* the Fryer took that book which *Reuelin* had writ against him, under the name of *Epistolæ obscurorum virorum*, so to heart, that for shame and grief he made away himself, *Idem in elogiis.* A grave and learned Minister, and an ordinary Preacher at *A. Chm.* in Holland, was one day as he walked in the fields for his recreation, suddenly taken with a lask or looseness, and thereupon compelled to retire to the next ditch; but being sur-

consecr. *Plut. o. Bello victus, per tres dies sedit in proa navis, abstinens ab omni consortio, etiam Cleopatra, postea se interfecit.* p. Cum maleceperat Arponautica, ob pudorem exulavit. q. Quidam pre verecundia simul & dolore in insaniam incidunt, eo quod a literatorum gradu in examine excluduntur. r. Hoftratus cucullatus adeo graviter ob Reuelini librum, qui in eum scribitur, Epistolæ obscurorum virorum, dolore simul & pudore sauciatus, ut seipsum interfecerit, l. Propter ruborem confusus, statim cepit delirare, &c. ob suspitionem, quod vili illum crimine accusarent.

t Horat.

u Pf. Impudice.

B Ita est. Pf.

fceleste. B. dicis

vera. Pf. Perbe-

ro. B. quippeni

Pf. furcifer. B.

factum optime.

Pf. soci fraude.

B. sunt mea

ifrac Pf. parvici-

da B. perge tu

Pf. sacrilege. B.

fator. Pf. perju-

re B. vera dicis.

Pf. pernitias

adolecentum. B

accryme. Pf.

fur. B. babe. Pf.

fugitiv. B.

bombax Pf.

frans populi. B.

Planissime. Pf.

impure leno. ca-

nium. B. canivex

probos. Pf. pseudo-

lus act. 1.

Scen. 3.

x Cent. 7. e Plu-

mo.

prized at unawares, by some Gentlewomen of his Parish, wandering that way; was so abashed, that he did never after shew his head in publike, or come into the Pulpit, but pined away with Melancholy: (Pet. Forestus med. observat. lib. 10. observat. 12.) So shame amongst other passions can play his prize.

I know there be many base, impudent, brazen-faced rogues, that will 'Nullâ pallefcere culpâ, be moved with nothing take no infamy or disgrace to heart, laugh at all, let them be proved perjured, stigmatized, convicted rogues, theeves, traitors, lose their ears, be whipped, branded, scarred, pointed at, hissed, reviled, and derided with a Ballio the Band in Chains, they rejoyce at it. Cantores probos, babe and Bombax, what care they? We have too many such in our times.

Exclamat Melicerta perisse

Frontem de rebus.

Yet a modest man, one that hath grace, a generous spirit, tender of his reputation, will be deeply wounded, and so grievously affected with it, that he had rather give myriads of crowns, lose his life, then suffer the least defamation of honor, or blot in his good name. And if so be that he cannot avoid it, as a Nightingale, *Que cantando vitam moritur*, (saith Mizaldus,) dies for shame, if another bird sing better, he languisheth and pineth away in the anguish of his spirit.

SUBJECT. 7.

Envy, Malice, Hatred, Causes.



Envy and Malice, are two links of this chain, and both, as *Guianerius Tract. 15. cap. 2.* proves, out of *Galen 3. Aphorisme, com. 22.* cause this malady by themselves, especially if their bodies be otherwise disposed to Melancholy. Tis *Valescus de Taranta*, and *Felix Platerus* observation, Envy so gnawes many mens hearts, that they become altogether melancholy. And therefore

belike Solomon, Prov. 14. 13. calls it, the rotting of the bones, *Cyprian, vulnus occultum*;

Siculi non invenerunt tyranni

Majus tormentum

The Sicilian tyrants never invented the like torment. It crucifies their souls, withers their bodies, makes them hollow-eyed, pale, lean, and gastly to behold, *Cyprian ser. 2. de zelo & livore.* As a Mole gnawes a garment, so, saith *Chrysostome*, doth envy consume a man: to be a living Anatomy: a Skeleton, to be a lean and pale carcass, quickned with a fiend, *Hall in Charact.* for so often as an envious wretch sees another man prosper, to be enriched, to thrive, and be fortunate in the world, to get honors, offices, or the like, he repines and grieves.

y Multos videmus propter invidiam & odium in melancholiam incidisse: & illos potissimum quorum corpora ad hanc apta sunt.

z Invidia affligit homines adeo & corrodit, ut hi melancholici penitus fiant.

a Hor.

b His vultus minax, torvus aspectus, pallor in facie, tremor stridor in dentibus, &c.

c Ut tinea corrodit vestimentum, sic invidia eum qui gelatur consumit.

d Pallor in ore sedet, macies in corpore toto. Nusquam recta acies, livens rubigine dentes. e Diaboli expressa Image, toxicum charitatis, venenum amicicie, abyssus mentis, non est eo monstruosius monstrum, damnosius damnum, urit, torret, dis cruciat macie & squalore conficit. *Ausim. Domin. primi. Adventi.*

f inta-

intabescirque videndo

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Successus hominum — suppliciumque suum est.

He tortures himself if his equal, friend, neighbor be preferred, commended, do well, if he understand of it, it gaules him affresh, and no greater pain can come to him, then to hear of another mans well-doing, tis a dagger at his heart every such object. He looks at him, as they that fell down in *LUCIANS* rock of honor, with an envious eye, and will damage himself, to do another a mischief: *Atque cadet subito, dum super hoste cadat.* As he did in *ESOPUS*, lose one eye willingly, that his fellow might lose

both, or that rich man in * *Quintilian* that poisoned the flowers in his garden, because his neighbors Bees should get no more honey from him. His whole life is sorrow, and every word he speaks a *Satire*, nothing fails him but other mens ruines. For to speak in a word, Envy is enough, but *Tristitia de bonis aliens*, sorrow for other mens good, be it past, or to come: & *gaudium de aduersis*, and ⁸ joy at their harms, opposite to mercy. ⁹ which grieves at other mens mischances, and misaffects the

body in another kinde; so Damascen defines it, *lib. 2. de orthod. fid. Thom.* 2. 2. *quest. 38. art. 1.* Aristotle *l. 2. Rhet. c. 4. & 10.* Plato *Philebo. Tully* 3. *Tusc. Greg. Nic. l. de virt. anima. c. 12.* Basil, *de Invidia.* Pindarus *Od. v. ser.* and we finde it true. 'Tis a common disease, and almost natural to

ps. as ¹ *Tacitus* holds, to envy another mans prosperity. And 'tis in most men an incurable disease. ² *I have read, saith Marcus Aurelius, Greek, Hebrew, Chaldeæ Authors, I have consulted with many wise men, for a remedy for envy, I could finde none, but to renounce all happines, and to be a wretch, and miserable for ever.* 'Tis the beginning of hell in this life; and a passion not to be excused. ³ Every other sin hath some pleasure annexed to it, or will admit of an excuse; envy alone wants both. Other sinnes last but for a while, the gut may be satisfied, anger remiss, hatred hath an end, envy never ceaseth. *Cardan lib. 2. de sap.* Divine and humane examples are very familiar, you

you may runne and read them, as that of *Saul* and *David*, *Cain* and *Abel*,
angebatur illi non proprium peccatum, sed fratris prosperitas, saith *Theodore*,
it was his brothers good fortune gauled him. *Rachel* envied her sifter, be-
ing barren, *Gen. 30.* *Iosephs* bretheren him, *Gen. 37.* *David* had a touch of
this vice, as he confesseth *Ps. 37.* *Jeremy* and *Habbakuk*, they repined at
others good, but in the end they corrected themselves. *Ps. 73* fret not thy
self, &c. *Domitian* spured *Agricola* for his worth, *that a private man should*
be so much glorified. *Cecinna* was envied of his fellow Citizens, because he

was more richly adorned. But of all others, women are most weak; ob-
tuse and blind inside just famine Musaei aut amor, aut odii, nihil est verum
(Grævæus.) They love, or hate, no medium amongst them. Implacabi-
les plerumque læsæ mulieres, Agrippina like, A woman if she see her neighbor
more neat or elegant, richer in fires, Jewels, or apparel, is enraged, and like a
Lioness sets upon her husband, rages at her, scoffs at her, and cannot abide her;
so the Roman Ladies in Tacitus did at *Solomonæ Cecinna's* wife, because she

bad

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u Quod pul-
chritudine om-
nes excelleret,
puelle indig-
nata occide-
runt.

had a better horse, and better furniture, as if she had hurt them with it, they were much offended: In like sort our gentlewomen do at their usual meetings, one repines or scoffes at anothers bravery and happiness. Myrsine an Attick wench, was murdered of her fellows, because she did excel the rest in beauty, Constantine Agricola l. 11. c. 7. every Village will yeeld such examples.

SUBJECT. 8.

Emulation, Hatred, Faction, Desire of revenge, Causes.

x Latè patet in
vidiæ succundæ
perniciem, & li-
vor: radix om-
nium malorum,
fons cladum,
inde odium
surgit, emulatio
Cyprian ser. 2.
de Livore.

* Valerius l. 3.
cap. 9.

y Qualis est
animineque
tabes pectoris
et clavis in altero
vel aliorum
felicitatem su-
am facere mi-
seria, & vult
quodam pe-
ctori suo admo-
vere carnifices,
cigationibus
& sensibus
suis adhibere
tortores, qui se
intestinis cru-
ciatibus lacer-
rent. Nam vult
talibus letus
non potius potest
esse iucun-
dus; suffi-
ratur semper et
gemitur, & do-
letur dies &
noctes, pectus
sine intermissi-
one laceratur.

z Quisquis est
ille quem
emularis, cui
invidies is te
subicere fugere
potest, ac tu non
te ubiqueque
fugeris, adver-
sarius tuus te-
cum est, hostis
tuus semper in
pectore tuo est,
perniciem intus
inclusa ligatus es vitæ, & celo dominante captivus: nec solatia tibi ulla subveniunt: hinc diabolus inter initia sæculi mundi &
perivit primus, & perdidit, Cyprian ser. 2. de zelo & livore. a Hesiod. op. dies. b Rana cupida æquandi bovem se distendebat. &c.



Ue of this root of Envy, * spring those feral branches of faction, hatred, livor, emulation, which cause the like grievances, and are, *serre anima*, the sawes of the soul, * *consternationis pleni affectus*, affections full of desperate amazement, or as Cyprian describes emulation, it is *y* a moth of the soule, a consumption, to make another mans happiness his misery, to torture, crucifie and execute himself, to eat his owne heart. Meas and drink can do such men no good, they do alwayes grieve, sigh and groan, day and night with-
out intermission, their brest is torne asunder: and a little after, * *Whomsoever he is whom thou dost emulate and envy, he may avoyd thee, but thou canst nei-
ther avoyd him, nor thy self, wheresoever thou art, he is with thee, thine enemy is
ever in thy brest, thy destruction is within thee, thou art a captive, bound hand
and foot, as long as thou art malicious, and envious, and canst not be comforted.
It was the devils overthrom; and whensoever thou art thoroughly affected
with this passion, it will be thine. Yet no perturbation so frequent, no
passion so common.*

* Καὶ κεραυδοὶ κεραυτοὶ πορεύονται καὶ τέκνον τέκνον,
καὶ μάχος μάχος πορεύονται καὶ ἀδελφοὶ ἀδελφοί.

A Potter emulates a Potter,

One Smith envies another:

A begger emulates a begger,

A singing man his brother.

Every society, corporation and private family is full of it, it takes hold almost of all sorts of men, from the Prince to the Ploughman, even amongst Gossips it is to be seen, scarce three in a company but there is siding, faction, emulation between two of them, some *simulas*, jarre, private grudge, heartburning in the midst of them. Scarce two gentlemen dwell together in the Country, (if they be not near kin or linked in marriage) but there is emulation betwixt them and their servants, some quarrel or some grudge, betwixt their wives or children, friends and followers, some contention about wealth, gentry, precedence, &c. by meanes of which, like the Frog in *Æsop*, that would swell till she was as big as an Oxe, burst her self at last; they will stretch beyond their fortunes, callings, and strive so long that they consume their substance in Law-suits, or otherwise in hospitality, feasting,

inclusa ligatus es vitæ, & celo dominante captivus: nec solatia tibi ulla subveniunt: hinc diabolus inter initia sæculi mundi & perivit primus, & perdidit, Cyprian ser. 2. de zelo & livore. a Hesiod. op. dies. b Rana cupida æquandi bovem se distendebat. &c.

fine

fine clothes, to get a few bumbast titles; for *ambitiosa paupertate laboramus omnes*, to outbrave one another, they will tire their bodies, macerate their souls, and through contentions or mutual invitations begger themselves. Scarce two great Scholars in an age, but with bitter invectives they fall soule one on the other, and their adherents; *Scorists Thomists, Reals, Nominals, Plato and Aristotle, Galenists and Paracelsians, &c.* it holds in all professions.

Honest emulation in studies, in all callings is not to be disliked; 'tis *ingeniorum* *cor*, as one calls it, the whetstone of wit, the nurse of wit and valor, and those noble Romans out of this spirit did brave exploits. There is a modest ambition, as *Themistocles* was roused up with the glory of *Miltiades*; *Achilles* trophies moved *Alexander*,

* *Ambire semper stulta confidentia est,*
Ambire nunquam deses arrogantia est,

* *Grotius, Epig. lib. 1.*

'Tis a sluggish humor not to emulate or to sue at all, to withdraw himself, neglect, rerrain from such places, honors, offices, through sloth, niggardliness, fear, bashfulness, or otherwise, to which by his birth, place, fortunes, education he is called, apt, fit, and well able to undergo; but when it is immoderate, it is a plague and a miserable pain. What a deal of money did *Henry the 8.* & *Francis the first King of France*, spend at that famous interview? and how many vain Courtiers, seeking each to outbrave other, spent themselves, their lively-hood and fortunes, and dyed beggars? *Adrian* the Emperor, was so galled with it, that he killed all his equals; so did *Nero*. This passion made *Dionysius* the Tyrant banish *Plato* and *Philoxenus* the Poet, because they did excell, and eclips his glory, as he thought; The Romans exile *Coriolanus*, confine *Camillus*, murder *Scipio*; The Greeks by *Ostracisme* to expel *Aristides*, *Nicias*, *Alcibiades*, imprison *Thesens*, make away *Phocion*, &c. When *Richard the first*, and *Philip of France*, were fellow souldiers together, at the siege of *Acon* in the Holy land, and *Richard* had approved himself to be the more valiant man, in so much that all mens eys were upon him, it so gaulled *Philip*, *Francum urebat Regis victoria*, saith mine Author, *tam egre ferebat Richardi gloriam, ut carpere dicta, calumniari facta*; that he cavilled at all his proceedings, and fell at length to open defiance; he could contain no longer, but hasting home, invaded his territories, and professed open war. *Hatred stirs up contention*, *Prov. 10. 12.* and they break out at last into immortal enmity, into virulency, and more than *Vatini* an hate and rage; they persecute each other, their friends, followers, and all their posterity with bitter taunts, hostile wars, scurril invectives, libels, calumnies, fire, sword, and the like, and will not be reconciled. Witness that *Guelf* and *Gibelline* faction in Italy; that of the *Adorni* and *Fregosi* in *Genoa*; that of *Cneius Papirius*, and *Quintus Fabius* in *Rome*; *Caesar* and *Pompey*; *Orleans* and *Burgundy* in *France*; *Tork* and *Lancaster* in *England*. Yea, this passion so rageth many times, that it subverts not men onely, and families, but even populous Cities; * *Carthage* and *Corinth* can witness as much, nay flourishing Kingdoms are brought into a wilderness by it. This hatred, malice, faction, and desire of revenge, invented first all those racks, and wheels, strapadoes, brazen bulls, feral engines, prisons, inquisitions, severe laws to macerate

d Anno 1519.
 betwixt Ardes
 and Quine.

e Spartian.
 f Plutarch.
 g Johannes He.
 v alduus, l. 2. c.

12. de bello Jac.
 h Nulka dies
 tantum poterit
 lenire furorem.
 Aeterna bella
 pace sublata
 gerunt.

Jurat odii, nec
 ante irruisum
 esse desinit,
 quam esse desi-
 it. Paternus
 vol. 1.

i Ita servit hac
 sygia ministra
 ut urbes sub-
 vertat aliquan-
 do, deleat po-
 pulos, provin-
 cias aliqui flo-
 rentes redigat
 in solitudines,
 mortales vero
 miseros in pro-
 funda miseria
 rum valle mise-
 rabiliiter immer-
 gat.

Carthago a-
 gula Romani
 imperii fundi-
 tus interit.
 Salust. Catil.

k Paul. 3. Col.

l Rom. 12.

rate and torment one another. How happy might we be, and end our time with blessed days, and sweet content, if we could contain our selves, and as we ought to do, put up injuries, learn humility, meekness, patience, forget and forgive, as in Gods word we are enjoined, compose such final controversies amongst our selves, moderate our passions in this kinde, and think better of others, as Paul would have us, then of our selves: Be of like affection one towards another, and not avenge our selves, but have peace with all men. But being that we are so peevish and perverse, insolent and proud, so factious and seditious, so malicious and envious, we do invicem angariare, maul and vex one another, torture, disquiet, and precipitate our selves into that gulf of woes and cares, aggravate our misery, and melancholy, heap upon us hell and eternal damnation.

SUBJECT. 9.

Anger a Cause.



Anger, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madness it self: *Ira furor brevis est*, and as Piccolomineus accounts it, one of the three most violent passions. Aretens sets it down for an especial cause (so doth Seneca, ep. 18. l. 1.) of this malady. Magnianus gives the reason, *Ex frequenti ira supra modum calefiunt*, it overheats their bodies, and if it be too frequent, it breaks out into manifest madness, saith S Ambrose. 'Tis a known saying, *Furor fit laesa sapientia patientia*, the most patient spirit that is, if he be often provoked, will be incensed to madness: it will make a devil of a Saint: And therefore Basil (belike) in his Homily de Ira, calls it *tenebrae rationis, morbum animae, & demonem pestimum*, the darkning of our understanding, and a bad Angel. Lucian in *Abdicato*, Tom. 1. will have this passion to work this effect, especially in old men and women, *Anger and calumny* (saith he) *trouble them at first, and after a while break out into open madness: many things cause fury in women, especially if they love or hate overmuch, or envy, be much grieved or angry; these things by little and little lead them on to this malady.* From a disposition they proceed to an habit, for there is no difference betwixt a mad man, and an angry man, in the time of his fit: Anger, as Lactantius describes it, *L. de Ira Dei, ad Donatum c. 5.* is *severa animi tempestas*, &c. a cruel tempest of the minde, making his eyes sparkle fire, and stare, teeth gnash in his head, his tongue stutter, his face pale, or red, and what more filthy imitation can be of a mad man?

*Oratument ira, feruescant sanguine vena,
Lumina Gorgonio furiis angue micant.*

They are void of reason, inexorable, blinde, like beasts & monsters for the time, say and do they know not what, curse, swear, rail, fight, and what next? How can a mad man do more as he said in the Comedy, *Iracundia non sum apud me, I am not mine own man.* If these fits be immoderate, continue long, or be frequent, without doubt they provoke madness. Montanus

consil.

m Grad. 1. c. 54.
n Ira & in-
moror & in-
gens animi
consernatio
melancholicus
facit. Aretens.
Ira immodica
gignit insaniam.
o Reg. sanit.
parte 2. c. 8. in
aperta insani-
am mox duci-
tur. itatus.
p Gilberto Cog-
nato interprete.
Multi & pre-
sertim senibus
ira impotens
insaniam fecit,
et importuna
calumnia, hac
initio pertur-
bat animum,
paulatim ver-
git ad insaniam.
Porro mulie-
rum corpora
multa infestant,
et in hunc mor-
bum adducunt,
praecipue si que
oderunt aut in-
vidiant, &c.
haec paulatim in
insaniam tan-
dem erodunt.
q Severa animi
tempestas tan-
tos excitans
fluctus ut fla-
tim ardescant
oculi, os tre-
mat, lingua ti-
tubet, dentes
concrepant, &c.
r Ovid.
[Terence.

confil. 21. had a melancholy Jew to his patient, he ascribes this for a principal cause: *Irascebatur levibus de causis*, He was easily moved to anger. *Ajax* had no other beginning of his madness; and *Charles* the sixth, that *Lunatick French King*, fell into this misery, out of the extremity of his passion, desire of revenge and malice, incensed against the Duke of *Britain*, he could neither eat, drink, nor sleep for some days together, and in the end, about the Calends of *July*, 1392. he became mad upon his horse-back, drawing his sword, striking such as came neer him promiscuously, and so continued all the days of his life, *Amil. lib. 10. Gal. hist. Aegippus de excid. urbis Hieros. l. 1. c. 37.* hath such a story of *Herod*, That out of an angry fit, became made, leaping out of his bed, he killed *Iosippus*, and played many such *Bedlam* pranks, the whole Court could not rule him for a long time after: Sometimes he was sorry and repented, much grieved for that he had done, *Postquam deferbuit ira*, by and by outrageous again. In hot cholerick bodies, nothing so soon causeth madness, as this passion of Anger, besides many other diseases, as *Pelesius* observes, *Cap. 21. l. 1. de hum. affect. causis*; *Sanguinem imminuit, fel auger*: And as *Valesius* controverts, *Med. controu. lib. 5. contro. 8.* many times kills them quite out. If this were the worst of this passion, it were more tolerable, But it ruins and subverts whole Towns, Cities, Families, and Kingdoms; *Nulla pestis humano generi plaris stetit*, saith *Seneca*, *de Ira, lib. 1.* No plague hath done mankinde so much harm. Look into our Histories, and you shall almost meet with no other subject, but what a company of hare-brains have done in their rage. We may do well therefore, to put this in our procession amongst the rest: *From all blindness of heart, from pride, vain-glory, and hypocrisie, from envy, hatred and malice, anger, and all such pestiferous perturbations, Good Lord deliver us.*

Incensus Britannia Duci, & in ultionem versus, nec cibum cepit, neque quietem, ad Calendas Julias 1392. comites occidit. Indignatione nimia furvens, animique impetens, exiit de lecto, furentem non capiebat aula, &c. An ira possit hominem interinere. Abernethy. As Troy, seu memoriam Innoti ob iram.

Stultorum regum & populorum contineat assus.

SUBSECT. 10.

Discontents, Cares, Miseries, &c. causes.



Discontents, cares, crosses, miseries, or whatsoever it is, that shall cause any molestation of spirits, grief, anguish, and perplexity, may well be reduced to this head, (preposterously placed here in some mens judgments they may seem) yet in that *Aristotle* in his *Rhetorick* defines these cares, as he doth Envy, Emulation, &c. still by grief, I think I may well rank them in this Irascible row; being that they are as the rest, both causes and Symptoms of this disease, producing the like inconveniences, and are most part accompanied with anguish and pain. The common Etymology will evince it, *Cura quasi cor uro, Demences cura, insomnes cura, damnosa cura, tristes, mordaces, carnifices, &c.* biting, eating, gnawing, cruel, bitter, sick, sad, unquiet, pale, tetrick, miserable, intolerable cares, as the Poets call them, worldly cares, and are as many in number as the Sea sands. *Galien, Fernellius, Felix Plater, Valesius de Taranta, &c.* reckon afflictions, miseries, even all these contentions, and vexations of the minde, as principal causes, in that they take away sleep, hinder concoction, dry up the body, and consume

b Lib. 2. Invidia est dolor & ambitio est dolor, &c. c Insomnes, Claudianus, Tristes, Virg. Mordaces, Luc. Edaces, Hor. mæsta, amara, Ovid. damnosa, inquietæ, Mart. Vrentes, Rudentes, Man. &c. d Galen l. 3. c. 7 de lotis affectis, homines sunt maxime melancholici, quando vigiliis multis, & sollicitudinibus, & laboribus, & curis fuerint circumventi.

the

the substance of it. They are not so many in number, but their causes be as divers, and not one of a thousand free from them, or that can vindicate himself, whom that *Atre dea*,

* *Lucian. Po-
dog.*

* *Per. hominum capita molliger ambulans,*

Plantis pedum tenera habens :

Over mens heads walking aloft,

With tender feet treading so soft.

* *Omnia imper-
fella, confusa
& perturbati-
one plena, Car-
den.*

Homer's Gods *Atre*, hath not involved into this discontented rank, or plagued with some misery or other. *Hyginus*, *fab. 230.* to this purpose hath a pleasant tale. Dame *Cara* by chance went over a brook, and taking up some of the dirty slime, made an Image of it; *Jupiter* esooms coming by, put life to it, but *Cara* and *Jupiter* could not agree what name to give him, or who should own him; the matter was referred to *Saturnus* as Judge, he gave this arbitrement. His name shall be *Homo de humo*, *Cara* cum possideat quando vivat, *Care* shall have him whilst he lives, *Jupiter* his soul, and *Tellus* his body when he dies. But to leave tales. A general cause, a continue cause, an inseparable accident to all men, is discontent, care, misery; were there no other particular affliction (which who is free from?) to molest a man in this life, the very cogitation of that

common misery, were enough to macerate, and make him weary of his life; to think that he can never be secure, but still in danger, sorrow, grief, and persecution. For to begin at the hour of his birth, as *Pliny* doth elegantly describe it, *He is born naked, and falls a whining at the very first, he is swaddled and bound up like a prisoner, cannot help himself, and so he continues to his lives end.* *Conspice fera pabulam*, saith *Seneca*, impatient of heat and cold, impatient of labor, impatient of idleness, exposed to

Fortunes contumelies. To a naked Mariner, *Lucretius* compares him, cast on shore by shipwrack, cold and comfortless in an unknown Land:

No estate, age, sex, can secure himself from this common misery. A man that is born of a woman, is of short continuance, and full of trouble, *Job 14. 1.*

22. and while his flesh is upon him, he shall be sorrowful, and while his soul is in him, is shall weep. All his days are sorrow, and his travels griefs, his heart

also taketh not rest in the night, *Ecclus. 2. 23.* And 2. 11. All that is in it, is sorrow and vexation of spirit. *Ingress, progress, regress, egress, much alike:*

Blindness seizeth us in the beginning, labor in the middle, grief in the end, error in all. What day ariseth to us, without some grief, care, or anguish? Or what so secure and pleasing a morning have we seen, that hath not been over-

cast before the evening? One is miserable, another ridiculous, a third odious. One complains of this grievance, another of that. *Aliquando*

nerve, aliquando pedes vexant, (*Seneca*) *nunc distillatio, nunc opacis morbus;*

nunc deest, nunc superest sanguis: Now the Head aches, then the Feet, now the Lungs, then the Liver, &c. *Hinc sensus exuberat, sed est pudori degener sanguis, &c.* He is rich, but base born; he is noble, but poor; a third

hath means, but he wants health peradventure, or wit to manage his estate: Children vex one Wife a second, &c. *Nemo sanis cum condicione*

sae concordat, no man is pleased with his fortune, a pound of sorrow is familiarly mixt with a dram of content, little or no joy, little comfort,

but every where danger, contention, anxiety in all places. Go where thou

f. *Est. 7. qus.*
b. *l. cap. 1. h.*
m. *mem. nudum,*
c. *ad vortum*
e. *dit natura.*
f. *Plens ab initio,*
g. *devotus iacet,*
h. *Cre.*
i. *Δαρυ χον*
j. *χρησι, 2. δε*
k. *χρησι, 2. δε*
l. *χρησι, 2. δε*
m. *χρησι, 2. δε*
n. *χρησι, 2. δε*
o. *χρησι, 2. δε*
p. *χρησι, 2. δε*
q. *χρησι, 2. δε*
r. *χρησι, 2. δε*
s. *χρησι, 2. δε*
t. *χρησι, 2. δε*
u. *χρησι, 2. δε*
v. *χρησι, 2. δε*
w. *χρησι, 2. δε*
x. *χρησι, 2. δε*
y. *χρησι, 2. δε*
z. *χρησι, 2. δε*

innumerable troubles, labors of mortal men, and all manner of vices, are included, as in so many pens. Our villages are like mole-hills, and men as so many Emots, busie, busie still, going to and fro, in and out, and crossing one anothers projects, as the lines of several Sea-cards cut each other in a Globe or Map. Now light and merry, but (as one follows it) by-and-by sorrowful and heavy; now hoping, then distrustful; now patient, to-morrow crying out; now pale, then red; running, sitting, sweating, trembling, halting, &c. Some few amongst the rest, or perhaps one of a thousand, may be *Pullus Iovis*, in the Worlds esteem, *Gallina filius albe*, an happy and fortunate man, *ad invidiam felix*, because rich, fair, well allied, in honor and office; yet peradventure ask himself, and he will say, That of all others he is most miserable and unhappy. A fair shope, *Hic foccus novus*, elegant, as he said, *sed nesci ubi urat*, but thou knowest not where it pincheth. It is not another mans opinion can make me happy; but as *Seneca* well hath it, He is a miserable wretch, that doth not account himself happy, though he be Sovereign Lord of a world; he is not happy, if he think himself not so be so: for what avails it what thing estate is, or seem to others, if thou thy self dislike it? A common humor it is of all men to think well of other mens fortunes, and dislike their own: *Cui placet alterius, suum mirum est odio sors*: but *qui sit Mecenas*, &c. how comes it to pass, what's the cause of it? Many men are of such a perverse nature, they are well pleased with nothing (saith *Theodoret*) neither with riches, nor poverty, they complain when they are well, and when they are sick, grumble at all fortunes, prosperity and adversity, they are troubled in a heap year, in a barren, plenty or not plenty, nothing pleaseth them, war nor peace, with children, nor without. This for the most part is the humor of us all, to be discontent, miserable, and most unhappy, as we think at least; and shew me him that is not so, or that even was otherwise. *Quintus Metellus* his felicity is infinitely admired amongst the Romans, inasmuch, that as *Paterculus* mentioneth of him, you can scarce finde of any Nation, order, age, sex, one for happiness to be compared unto him: he had in a word, *Bona animi, corporis & fortune*, goods of minde, body, and fortune, so had *P. Mutianus Crassus*, *Lampscaca* that *Lucademonian* Lady, was such another in *Plinies* conceit, A Kings wife, A Kings mother, A Kings daughter: And all the world esteemed as much of *Polycrates* of *Samos*. The Greeks brag of their *Socrates*, *Phaenon*, *Aristides*, the *Pythagorians* in particular of their *Agleus*, *Omnis quia felix, ab omni periculo immunis* (which by the way *Pausanias* held impossible) the Romans of their *Cato*, *Curius*, *Fabritius*, for their composed fortunes, and retired estates, government of passions and contempt of the world; yet none of all these was happy, or free from discontent, neither *Metellus*, *Crassus*, nor *Polycrates*, for he died a violent death, and so did *Cato*. And how much evil doth *Lactantius* and *Theodoret* speak of *Socrates*, a weak man, and so of the rest. There is no content in this life, but as he said, All is vanity, and recreation of spirit; lame and imperfect. Hadst thou *Samsons* hair, *Nils* strength, *Scanderbegs* arme, *Solomons* wisdom, *Abolons* beauty, *Crassus*

u Nat Chytreus de lit. Etrapa. Letus nunc, mox tristis 3 nunc sperans, paulo post diffidens; patiens bodie, cras ejulans; nunc patiens, rubens, currens, sedens, claudicans, tremens, &c. x Sua curis, calamitas praecipua. y Ch. Gricinus. z Epist. 9. l. 7. Misit est qui se beatissimum non putaret, licet imperet mundo non est beatus, qui se non putat: quid enim refert qualis status tuus sit, si tibi videtur malus. a Horat. l. 1. 4. b Hor. Ser. 1. Sat. 12. c Lib. de curat. Graec. aff. li. cap. 6. de provident. Multis nihil placet atque adeo & divitias damnant, & paupertatem, de morbis expostulant, bene volentes graviter ferunt atque ut semel dicam, nihil eos delectat. &c. d Vix ullius gressus, utatui, ordinis hominum invenies cuius felicitatem fortunam Metellus comparat. Vol. 1. e P. Crassus Mutianus quinquaginta vixisse dicitur. verum potum maxima, quod esset ditissimus, quod esset nobilissimus, eloquentissimus, iustissimus, Pontifex maximus. f Lib. 7. Regis filia, Regis uxor, Regis mater. g Qui nihil melius mali aut dixit, aut fecit, aut sensit, qui bene semper fecit, quid aliter facere non potuit. h Solomon Eccles. 1. 14.

his wealth, *Pasctis, obulm*, *Cæsars* valor, *Alexanders* spirit, *Tullies* or *Demosthenes* eloquence, *Gyges* ring, *Perseus* *Pegasus*, and *Gorgons* head, *Nestors* years to come, all this would not make thee absolute; give thee content, and true happiness in this life, or so continue it. Even in the midst of all our mirth, jollity and laughter, is sorrow and grief: or if there be true happiness amongst us, 'tis but for a time.

Definit in piscem mulier formosa superne: below is a picture of a fair morning turns to a lowring afternoon. *Brutus* and *Cassius*, once renowned, both eminently happy, yet you shall scarce find two (saith *Paterculus*) *quos fortuna maturis destituit*, whom fortune sooner forsook. *Hannibal* a conquerer all his life, met with his match, and was subdued at last.

Occurrit fortis, qui magis fortis erit. One is brought in triumph, as *Cæsar* into *Rome*, *Alcibiades* into *Athens*, *coronis aureis donatus*, crowned, honored, admired, by-and-by his statues demolished, he huffed out, massacred, &c. *Magnus Gonsalva* that famous Spaniard, was of the Prince and people at first honored, approved, forthwith confined and banished. *Admirandis actiones, graves plerunque sequuntur invidia, & acres calumnie*: 'tis *Polybius* his observation, grievous enmities, and bitter calumnies, commonly follow renowned actions. One is born rich, dies a beggar: sound to day, sick to morrow: now in most flourishing estate, fortunate and happy, by-and-by deprived of his goods by forragin enemies, robbed by thieves, spoiled, captivated, impoverished, as they of *Rabbah* put under iron sawes, and under iron harrowes, and under axes of iron, and cast into the tile kiln.

Quid me felicem toties iactastis amici,

Qui cecidit, stabilis non erat ille gradu.

He that erst marched like *Xerxes* with innumerable armies, as rich as *Crassus*, now shifts for himself in a poor cock-boat, is bound in iron chains, with *Bajazet* the Turk, and a foot-stool with *Aurelian*, for a tyrannizing Conqueror to trample on. So many casualties there are, that as *Seneca* said of a City consumed with fire, *Una dies interest inter maximam civitatem & nullam*, one day betwixt a great city, and none: so many grievances from outward accidents, and from our selves, our own indiscretion, inordinate appetite, one day betwixt a man and no man. And which is worse, as if discontents and miseries would not come fast enough upon us, *homo homini* *demon*, we maul, persecute, and study how to singe, gaul, and vex one another with mutual hatred, abuses, injuries, preying upon, and devouring as so many *venenous birds*; and as juglers, panders, bawds, coufening one another; or raging as *wolves*, *tigers*, and devils, we take a delight to torment one another, men are evil, wicked, malicious, trecherous, and naughty, not loving one another, or loving themselves, not hospitable, charitable, nor sociable as they ought to be, but counterfeit, dissemblers, ambidexters, all for their own ends, hard-hearted, merciless, pitiless, and so benefit themselves, they care not what mischief they procure to others. *Praxinus* and *Gorgo*, in the Poet, when they had gotten to see those costly fights, they then cryed *bonè est*, and would thrust out all the rest: when they are rich themselves, in honor, preferred, full, and have even what they would, they dispar others of those pleasures

TIO

Qui sedet in mensa, non minus sibi otioso ministrare negotiosos, edentes, esurientes, bibenti sicientes, &c.

Quando in adolescentia sua ipsi vixerint, laetitia & liberior voluptates suas expleverint, illi gratia imponunt duriores continentie leges. Lugubris Ateluchus, sero Regum cupiditas obsiderat. Rex est inquietus, sedentibus in Pius ab eo quam mellis habet. Non humi jacet, sed tolleres. Valer. l. 7. c. 3.

Non diadema aspicias, sed vitam assequere referam, non cateris, sed satellitum, sed cavarum multitudinem.

As Plutarch relatu, sed

etiam in

aut, ut in

modis, ut in

etiam de

etiam de

etiam de

etiam de

etiam de

etiam de

etiam de

etiam de

fures which youth requires, and they formerly have enjoyed. He sits at table in a soft chair at ease, but he doth not remember in the mean time, that a tired waiter stands behind him, an hungry fellow ministers to him full, he is at thirst that gives him drink (saith Epictetus) and is silent whiles he speaks his pleasure, pensive, sad, when he laughs. Pleno se proluit auris; He feasts, revels, and profusely spends, hath variety of robes, sweet musick, ease, and all the pleasure the world can afford, whilst many an hunger-starved poor creature pines in the street, wants clothes to cover him, labours hard all day long, runs, rides for a trifle, fights peradventure from Sun to Sun, sick and ill, weary, full of pain and grief, is in great distress and sorrow of heart. He loathes and scornes his inferior, hates or emulates his equal, envies his superior, insults over all such as are under him, as if he were of another Species, a demi-god, nor subject to any fall, or humane infirmities. Generally they love not, are not beloved again: they tire out others bodies with continual labour, they themselves living at ease, caring for none else, *sibi nati*, and are so far many times from putting to their helping hand, that they seek all meanes to depress, even most worthy and well deserving, better than themselves, those whom they are by the lawes of nature, bound to relieve and help, as much as in them lies, they will let them cater, waul, starve, beg, and hang, before they will any wayes (though it be in their power) assist, or ease: so unnatural are they for the most part, so unregardful, so hard-hearted, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so devilishly bent one towards another, how is it possible, but that we should be discontent of all sides, full of cares, woes, and miseries?

If this be not a sufficient proof of their discontent and misery, examine every condition and calling apart. Kings, Princes, Monarchs, and Magistrates seem to be most happy, but look into their estate, you shall find them to be most encumbred with cares, in perpetual fear, agony, suspiration, jealousy: that as he said of a Crown, if they knew but the discontents that accompany it, they would not stoop to take it up. *Quem mihi regem dabit* (saith Chrysostome) *non curis plenum?* What King canst thou shew me, not full of cares? Look not on his crown, but consider his afflictions: attend not his number of servants, but multitude of crosses. *Nihil aliud potestas culminis, quam stupor mentis*, as Gregory seconds him, Sovereignty is a tempest of the Soule: Sylla like they have brave titles, but terrible fits: *splendorem titulo, cruciatum animi* which made Demosthenes vow, *si vel ad tribunal, vel ad interitum duceretur*, if to be a Judge, or to be condemned, were put to his choice, he would be condemned. Rich men are in the same predicament: what their pains are, *stulti nesciunt, ipsi sentiunt*: they feel, fooles perceive not, as I shall prove elsewhere, and their wealth is brittle, like childrens rattles: they come and go, there is no certainty in them, those whom they elevate, they do as suddenly depress, and leave in a vale of misery. The middle sort of men are as so many asses to bear burdens, or if they be free, and live at ease, they spend themselves, and consume their bodies and fortunes with luxury and riot, contention, emulation, &c. The poor I reserve for another place, and their discontents. For particular professions, I hold as of the rest, there's no content or securi-

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ty in any, On what course will you pitch, how resolve? To be a Divine 'tis contemptible in the worlds esteem: To be a Lawyer 'tis to be a wrangler: To be a Physician, **pudet loqui*, 'tis loathed: A Philosopher, a mad man: an Alchymist, a beggar: a Poet, **esurit*, an hungry Jack: A Musitian, a player: A School-master, a drudge: An Husband-man, an Emmer: A Merchant, his gains are uncertaine: A Mechanitian, base: A Chyrurgian, fulsome, A Trades-man, a lyar: A Taylor, a Thief: A Serving-man, a slave: A Souldier, a butcher: A Smith, or a Metalman, the pot's never from's nose: A Courtier, a parasite: as he could finde no tree in the wood to hang himself, I can shew no state of life to give content. The like you may say of all ages: children live in a perpetual slavery, still under that tyrannical government of Masters: young men, and of riper years, subject to labor, and a thousand cares of the world: to treachery, falshood, and cosenage,

Incedit per ignes,

Suppositos cineri doloso,

old are ful of aches in their bones, cramps and convulsions, *glicernia*, dull of hearing, weak sighted, hoary, wrinkled, harsh, so much altered as that they cannot know their own face in a glass, a burden to themselves and others, after 70. years, *all is sorrow* (as *David* hath it) they do not live but linger. If they be sound, they fear diseases; if sick, weary of their lives: *Non est vivere, sed valere vita*. One complains of want, a second of servitude, another of a seeret or incurable disease: of some deformity of body, of some loss, danger, death of friends, shipwrack, persecution, imprisonment, disgrace, repulse, contumely, calumny, abuse, injury, contempt, ingratitude, unkindness, scoffes, flouts, unfortunate marriage, single life, too many children, no children, false servants, unhappy children, barrenness, banishment, oppression, frustrate hopes and ill success, &c.

Talia de genere hoc adeo sunt multa, loquacem ut

Delassare valent Fabium.

Talking *Fabius* will be tyred before he can tell half of them; they are the subject of whole Volumes, and shall (some of them) be more opportunely dilated elsewhere. In the meane time thus much I may say of them, that generally they crucifie the soul of man, **attenuate* our bodies, dry them, wither them, rivel them up like old apples, make them as so many Anatomies, (**offa arque pellis est rotus, ita curis macet*) they cause *tempus sadum & squalidum*, cumbersome dayes, *ingrataque tempora*, flow, dull, and heavy times; make us howle, roar, and tear our haire, as Sorrow did in *Cebes* rible, and groan for the very anguish of our souls. Our hearts faile us, as *David* did, *Psal. 40. 12.* for innumerable troubles that compassed him; and we are ready to confess with *Hezekiah*, *Isay 38. 17.* behold for felicity I had bitter grief: to weep with *Heracles*, to curse the day of our birth with *Jeremy*, *20. 14.* and our stars with *Tob*: to hold that axiome of *Silennus*, **better never to have been born, and the best next of all, to dye quickly*: or if we must live, to abandon the world, as *Timon* did, creep into caves and holes, as our Anchorites; cast all into the Sea, as *Crates*, *Thebanus*: or as *Theombratus Ambrociard's* 400 auditors, precipitate our selves to be rid of these miseries.

P

SUBJECT.

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*z Stercus & u-
rina, medicorū
secula prima.*

*a Nihil lu-
crantur, nisi
admodum
mentiendo.*

Tull. Offic.

b Hor. 1. 2. od. 1.

*c Ravus felix
idemque senex.
Seneca in Her.
ateo.*

*d Omisso
egros, exules,
mendicos,
quos nemo au-
des felices
dicere. Card.
lib. 8. c. 28. de
ver. var.*

*e Spretaque in-
juria forme
f Hor.*

*g Attenuant
vigiles corpus
miserabile
cure.*

*h Plantus
i Hec qua cri-
mes evellit,
erumna.*

*k Optimum non
nasci, aut cito
mori.*

Concupiscible Appetite, as Desires, Ambition, Causes.



Hese Concupiscible and Irascible Appetites are as the two twists of a rope, mutually mixt one with the other, and both twining about the Heart: both good, as *Austin* holds *1. 14. c. 9. de civ. Dei*: *if they be moderate: both pernicious if they be exorbitant*. This Concupiscible appetite, howsoever it may seem to carry with it a shew of pleasure and delight, and our concupiscences most part affect us with content and a pleasing object, yet if they be in extreames, they rack and wring us on the other side. A true saying it is, *Desire hath no rest*: is infinite in it self, endless: and as ^m one calls it, a perpetual rack, ⁿ or horse-mill, according to *Austin*, still going round as in a ring. They are not so continual, as divers, *fecilius atomas denumerare possem*, saith ^o *Bernard*, *quam motus cordis*; nunc hac, nunc illa cogito; you may as well reckon up the mores in the Sun, as them. *It extends it self to every thing*, as *Guianerius* will have it, *that is superfluously sought after*: or to any ^q *feruent desire*, as *Fernelius* interprets it; be it in what kinde soever, it tortures if immoderate, and is (according to *Plater* and others) an especial cause of Melancholy. *Multosque concupiscentie dilaniantur cogitationes mea*, *Austin* confessed, that he was torne a pices with his manifold desires: and so doth *Bernard* complain, *that he could not rest for them a minute of an houre: this I would have, and that, and then I desire to be such and such*. 'Tis a hard matter therefore to confine them, being they are so various and many, impossible to apprehend all. I will only insist upon some few of the chief, and most noxious in their kind, as that exorbitant Appetite and Desire of Honor, which we commonly call *Ambition*: Love of money, which is *Covetousness*, and that greedy desire of gain: *self-love*, pride, and inordinate desire of *Vain-glory* or applause, *Love of study* in excess: *Love of women*, (which will require a just volume of it self of the other I will briefly speak and in their order.

Ambition, a proud covetousness, or a dry thirst of Honor, a great torture of the minde, composed of envy, pride, and covetousness, a gallant madness, one ^u defines it, a pleasant poison, *Ambrose*, a canker of the soul, an hidden plague: *Bernard*, a secret poison, the father of livor, and mother of hyperisie, the moth of holiness, and cause of madness, crucifying and disquieting all that it takes hold of. *Seneca* calls it, *rem sollicitam, timidam, vanam, ventosam*, a windy thing, a vain, sollicitous, and fearful thing. For commonly they that like *Sisyphus*, role this restless stone of Ambition, are in a perpetuall agony, still ^z perplexed, *semper taciti, tristisque necedunt*, (*Lucretius*) doubtful, timorous, suspicious, loath to offend in word or deed, still cogging and colloquing, embracing, capping, cringing, applauding, flattering, flattering, visiting, waiting at men's doors, with all affability, counterfeit honesty and humility. If that will not serve, if once this humor (as ^a *Cyprian* describes it) possess his thirsty soul, *ambitionis salsugo ubi bibulam animam possidet*, by hooke

l Bone si recta ratione sequuntur, male si exorbitant.

m Tho. Buovic. Prob. 18.

n Melam asoniam.

o Traill. de Inter. c. 92.

p Circa quilibet rem mundi hoc passio fieri potest, quae superflue diligitur.

q Traill. 15. c. 17.

r Feruentius desiderium

s Imprimis vero Appetitus est.

3. de alien. ment.

t Conf. Le 29.

u Per diversa loca vagari, nullo tempore momento quiescere, talis est in illis esse cupio, illud atque illud habere desidero.

u Ambros. 1. 3. super Lucam.

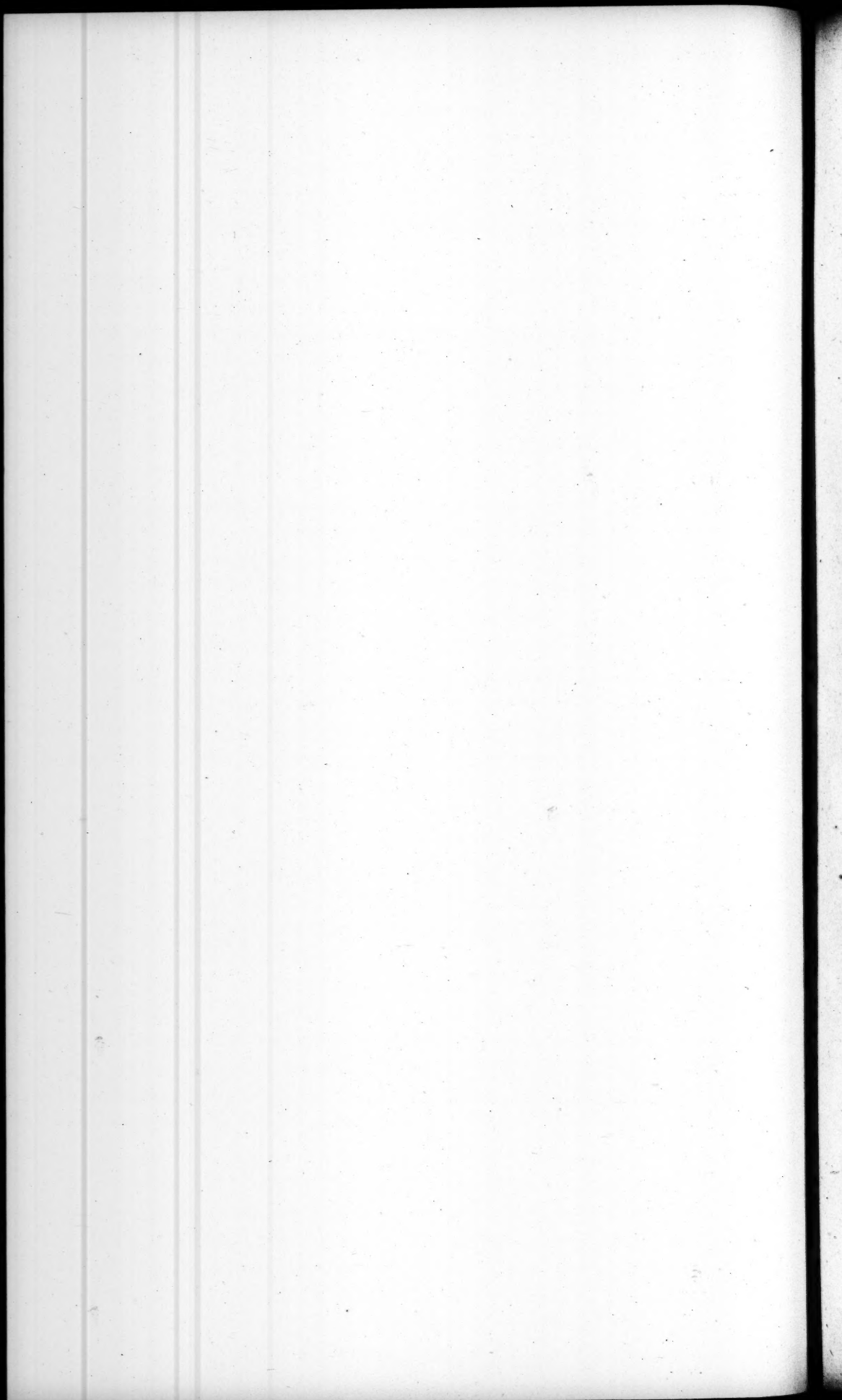
x Nihil animi cruciat, nihil molestiae inquietat, secretum virus pestis occulta, &c. epist. 126.

y Ep. 88.

z Nihil infelicitas, nihil quantus in timor, quanta dubitatio, quantus conatus, quanta sollicitudo, nulla illi a molestiis vacua hora.

a Semper atomus, semper parvus quid dicat, faciatque: ne difficiat humilitatem simulat, honestatem mentitur.

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and by crook he will obtain it, and from his hole he will come to all honors and offices, if it be possible for him to get up, flattery one, bribing another, he will leave no meanes unassayed to win all. It is a wonder to see how slavishly these kinde of men subject themselves, when they are about a sute, to every inferior person, what pains they will take, run, ride, cast, plot, contrive, mine, protest and swear, vow, promise, what labors undergo, early up, down late; how obsequious and affable they are, how popular and courteous, how they grin and smile upon every man they meet; with what feasting and inviting, how they spend themselves and their fortunes, in seeking that many times, which they had much better be without, as *Cyneas* the Orator told *Pyrhus*: with what waking nights, painful houres, anxious thoughts, and bitterness of minde, *inter spemque metumque*, distracted and tired, they consume the *interim* of their time. There can be no greater plague for the present. If they do obtain their sute, which with such cost and solicitude they have sought, they are not so freed, their anxiety is anew to begin, for they are never satisfied, *nihil aliud nisi imperium spirant*, their thoughts, actions, endeavors are all for Sovereignty and Honor, like *Lues Sforzia* that huffing Duke of Milan, a man of singular wisdom, but profound ambition, borne to his own, and to the destruction of Italy, though it be to their own ruin, and friends undoing, they will contend, they may not cease, but as a dog in a wheele, a bird in a cage, or a squirrel in a chain, so *Budens* compares them, they climbe and climbe stil, with much labor, but never make an end, never at the top. A Knight would be a Baronet, and then a Lord, and then a Vicount, and then an Earl, &c. a Doctor, a Dean, and then a Bishop: from Tribune to Prætor, from Bailiffe, to Maior: first this office, and then that, as *Pyrhus* in *Plutarch*, they will first have Greece, then *Africk*, and then *Asia*, and swell with *Æsops* frog so long, till in the end, they burst, or come down with *Sejanus*, ad *Gemonias* *scalas*, and break their own necks: or as *Evangelus* the piper in *Lucian*, that blew his pipe so long, till he fell down dead. If he chance to miss, and have a canvas, he is in a hell on the other side; so dejected, that he is ready to hang himself, turn Heretick, Turk, or Traitor in an instant. Enraged against his enemies, he railles, swears, fighes, slanders, detracts, envies, murders: and for his own part, *si appetitum explere non potest, furore corripitur*, if he cannot satisfie his desire (as *Bodine* writes) he runs mad. So that both wayes, hit or miss, he is distracted so long as his Ambition lasts, he can look for no other but anxiety and care, discontent and grief in the mean time, madness it self, or violent death in the end. The event of this is common to be seen in populous Cities, or in Princes Courts, for a Courtiers life (as *Budens* describes it) is a *Gallimaufry* of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride, the Court, a common conventicle of flatterers, time-servers, politicians, &c. or as *Anthony Perex* will, the suburbs of hell is self. If you will see such discontented persons, there you shall likely finde them. And which he observed of the markets of old Rome,

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b. cyp. prolog.
ad ser. To. 2.
cunctas bonor-
at, utitur, his in-
clinat, subsequi-
tur, obsequitur,
frequenter curi-
as, cuius, opti-
mates amplexa-
tur, applaudit,
adulatur: per-
las et nefas è
lasebris, in em-
nem gradum ubi
aditus patet se
ingerit, discur-
rit.
c Turba cogit
ambitio regem
inservire, ut
Homerus Aga-
memnonem que-
rentem inducit.
d Plutarchus.
Quin centumve-
mur, & in otio
nos oblectamur,
quoniam in
promptu id no-
bis sit &c.
e Forcius hist. 1.
l. vi singulari
prudencia, se d
profunda am-
bitione, ad ex-
itium Italie na-
tus.
f Ut hedera ad-
bori adhaeret, sic
ambitio, &c.
g Lib. 3. de con-
temptu verum
fortunarum.
Magno conatu
& impetu mo-
ventur, super
eodem centro
rotati non pro-
ficiunt, nec ad
finem perveni-
unt.

e Vita Pyrrhi. f Ambitio in insaniam facile delabitur, si excedat. Patritius l. 4. tit. 20. de regis inflat. g Lib. 5. de rep. cap. 1. h in primis uero appetitus, seu concupiscentia nimia rei alienius, honeste vel inhoneste, phantasmam ledunt; unde multi ambitiosi, philauti, inani, avari, insani, &c. Fulgen. Plater l. 3. de moris. elict. 1. Aulica una colluvies ambitionis, cupiditatis, simulationis, imposturae, fraudis, invidie, superbie, Titania diversorium aula, & commune conventiculum assentandi artificum, &c. Budens de ass. lib. 4. k In his aphor. 1. Plautus Cunct. Act. 4. Sec. 1.

*Qui perjurum conuenire uult hominem, muto in Comitium;
Qui mendacem & gloriosum, apud Cluſina ſacrum;
Dites, dampnoſos maritos, ſub baſilica querito, &c.*

Perjur'd knaves, Knights of the Poſt, liars, crackers, bad husbands, &c. keep their ſeueral ſtations; they do ſtill, and alwayes did in every common-wealth.

SUBJECT. 12.

Quæ prouocet Covetouſneſſe, a Cauſe.



Putarch, in his book whether the diſeaſes of the body be more grievous then thoſe of the ſoul; is of opinion, if you will examine all the cauſes of our miſeries in this life, you ſhall finde them moſt part, to haue had their beginning from ſtubborne anger, that furious deſire of contention; or ſome injuſt or immoderate affection, as Covetouſneſſe, &c. From whence are warres and contentions amongſt you? * S. Iames aſkes: I will addē uſury, fraud, rapine, Simony, oppreſſion, lying, ſwear- ing, bearing falſe witneſſe, &c. are they not from this fountain of covetouſneſſe, that greedineſſe in getting, tenacity in keeping, fordidity in ſpend- ing, that they are ſo wicked, injuſt againſt God, their neighbor, themſelves, all comes hence. The deſire of money is the root of all evil, and they that liſt after it, pierce themſelves through with many ſorrowes, 1 Tim. 6. 10. Hippo- crates therefore in his Epistle to Crateva an Herbalist, gives him this good counſel, that if it were poſſible, amongſt other hearbs, he ſhould cut up that Weed of Covetouſneſſe by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou mayſt quickly cure all the diſeaſes. of their minds. For it is indeed the patterne, Image, Epitome of all Melancholy, the fountain of many miſeries, much diſcontented care and woe; this inordinate, or immoderate deſire of gain, to get or keep money, as Bo- nauventure defines it: or, as Auſtin deſcribes it, a madneſſe of the ſoul, Gre- gory a torture; Chryſoſtome, an inſatiable drunkenneſſe; Cyprian, blindneſſe, ſpecioſum ſupplicium, a plague ſubverting Kingdomeſ, families, an incur- able diſeaſe; Budens, an ill habit, yeelding to no remedies: neither Aſculapius nor Plutus can cure them: a continual plague, ſaith Solomon, and vexation of ſpirit, another Hell. I know there be ſome of opinion, that covetous men are happy, and worldly wiſe, that there is more pleaſure in getting of wealth then in ſpending, and no delight in the world like unto it. 'Twas * Bias problem of old, With what art thou not weary? with getting money. What is moſt delectable? to gain. What is it, throw you, that makes a poor man labour all his life time, carry ſuch great bur- dens, fare ſo hardly, macerate himſelf, and endure ſo much miſery, under- go ſuch baſe offices with ſo great patience, to riſe up early, and lye down late, if there were not an extraordinary delight in getting and keeping of mony? What makes a Merchant that hath no need, ſatis ſuperque domi, to range all over the world, through all thoſe intemperate Zones of heat & cold, voluntarily to venture his life, and be content with ſuch miſerable famine, naſty uſage, in a ſtinking ſhip, if there were not a pleaſure and hope to get mony, which doth ſeaſon the reſt, and mitigate his indefatigable pains? What makes them go into the bowels of the earth, an hun- dred

* Tom. 2. Si ex- mines omnes miſerie cauſas vel a furioſe contemendi ſtudio, vel ab injuſta cupiditate, origine traxiſſe ſciēs. Idem ſere Chryſoſtomus com. in c. 6. ad Roman. ſr. 11.

* Cap. 4. 1.

a Vi ſe iniquus in deum, in pro- ximum, in ſeip- ſum.

b Si uero, Cra- teva, inter ca- teras herbarum radices, avari- tia radice ſec- are poſſes ama- rā, ut nulla reli- quia eſſent, probe ſciās, &c.

c Cap. 6. Dieta ſaluta: avaritia eſt amor immo- deratus pecunia- vel acquirēda, vel retinēda. * Ferū proſpecto diuitiū, melius a- nimi remediū non cedens me- dendo exaſpera- tur.

d Malus eſt mor- bus maleq; affi- cit avaritia ſi- quidem conſeo, &c. avaritia diſſicilius curatur quam inſania: quoniam hac omnes ſere medici laborant. Hip. eſ. Abderit.

* Extr. emos cura- vit mercator ad Indos Hor.

T. Quare non es laſſus? lueris fa- ciendo: quid ma- xime delectabi- le? lucrari.

dred fathome deep, endangering their dearest lives, enduring damps and filthy smells, when they have enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches. This may seeme plausible at first shew, a popular and strong argument; but let him that so thinks, consider better of it, and he shall soon perceive, that it is far otherwise then he supposeth; it may be haply pleasing at the first, as most part all melancholy is. For such men likely have some *lucida intervalla*, pleasant symptomes intermixt, but you must note that of **Chrysostome*, 'Tis one thing to be rich, another to be covetous; generally they are all fooles, dizards, mad-men, miserable wretches, living besides themselves, *sine arte fruendi*, in perpetual slavery, fear, suspicion, sorrow, and discontent, *plus aloes quam mellis habent*; and are indeed, rather possessed by their money, then possessors; as^e Cyprian hath it, *mancipati pecuniis*, bound prentise to their goods, as^f Pliny; or as *Chrysostome*, *servi divitiarum*, slaves and drudges to their substance; and we may conclude of them all, as^g *Alextius* doth of *Ptolemaeus* King of Cyprus, He was in title a King of that Iland, but in his minde, a miserable drudge of money:

* *potiore metallis*

liberate carens

wanting his liberty, which is better then gold. *Damasippus* the Stoick in *Horace*, proves that all mortall men dote by fits, some one way, some another, but that covetous men^a are madder then the rest; and he that shall truly look into their estates, and examine their symptomes, shall finde no better of them, but that they are all fooles, as *Nabal* was, *Re & nomine* (1. Reg. 15.) For what greater folly can there be, or *madness, then to mace-rate himself when he need not; and when, as Cyprian notes, *he may be freed from his burden, and eased of his pains, will go on still, his wealth increasing, when he hath enough, to get more; to live besides himself, to starve his Genius, keep back from his wife^m and children, neither letting them, nor other friends use or enjoy that which is theirs by right, and which they much need perhaps; like a hog, or dog in the manger, he doth only keep it; because it shall do no body else good, hurting himself and others; and for a little momentary pelf, damne his own soul? They are commonly sad and tetricke by nature, as *Achubs* spirit was because he could not get *Naboths* Vineyard, (1. Reg. 22.) and if he lay out his money at any time, though it be to necessary uses, to his own Childrens good, he brawles and scolds, his heart is heavy, much disquieted he is, and loath to part from it: *Miser abstinere & timere uti*, *Hor.* He is of a wearish, dry, pale constitution, and cannot sleep for cares and worldly business, his riches, saith *Salomon*, will not let him sleep, and unnecessary business which he heapeth on himself; or if he do sleep, tis a very unquiet, interrupt, unpleasing sleep: with his bags in his armes,*

congestis undique saccis

Indormis inhians,

And though he be at a banquet, or at some merry feast, he sighes for grief of heart, asⁿ Cyprian hath it, and cannot sleep, though it be upon a down bed; his wearish body takes no rest, troubled in his abundance, and sorrowful in plenty,

habet quam quod non habet. in Epist. 2. lib. 2. *Suspirat in convivio, bibit licet gemmis & raro molliore marcidum corpus contidit, vigilat in pluma.* o Angustatur ex abundantia, contristatur ex opulentia, infelix presentibus bonis, infelicitior in futuris.

* *Hom. 2. aliud avarus, aliud dives.*
e *Divitia ut sine animi hominis timoribus, sollicitudinibus, angoribus, miris, pungere, vexant, cruciant.*
g *Greg. in hom. Epist. ad Romanos. nat. cap. 2.*
* *Lib. 9. ep. 30.*
g *Lib. 9. cap. 4.*
i *insula rex titulus, sed animo pecunia miserabile mancipium.*
* *Hor. 10. lib. 1.*
h *Danda est bellicori multa pars maxima avaris.*
i *Luke. 12. 20.*
i *Stulte, hac nocte eripiam animam tuam.*
* *Opes quidem mortalium sunt dementiae Theog.*
k *Ed. 2. lib. 2.*
l *Exonerare cum se possit & relevare ponderibus pergit magis fortis augentibus pertinaciter incubare.*
m *Non amicis, non liberis, non ipsi sibi quidquam impertit, possidet ad hoc tantum, ne possidere alteri liceat, &c.*
n *Hieron. ad Paulin. tam deest quod*

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unhappy for the present, and more unhappy in the life to come. Basil. He is a perpetual drudge, restless in his thoughts, and never satisfied, a slave, a

p. Illorum cogitatione nunquam cessat qui pecunias supplicare diligunt. Guimer. tract. 15. c. 17. q. Hor. 3. Od. 24. Quo plus sunt potest, plus satiat. Hor. 1. 2. Sat. 6. O si angulus ille proximis accedat, qui nunc deformat agellum. Lib. 3. de lib. arbit. tumore. tur studiis, et amore senescit habendi. c. A uxor vir inferno est. Juvenal. Ecce. quod non habet, hoc agitur quo plura habet. u. Eras. A. d. d. chil. 3. cont. 7. pro. 72. Nulli fidentes omnium formidant opes, idcirco pauidum malum vocat. Enripides: metuunt tempestates ob frumentum, amicos ne rogent, inimicos ne ledant, fures ne rapiant, bellum imminet, pacem timent, summos, medicos, infimos. x. Hall Char. y. Agellius lib. 3. cap. 2. interdum co. sceleris perueniunt ob lucrum, ut vitium propriam committunt. 2. Lib. 7. cap. 36. a. Omnes perpetua monito agitantur, suspiculus omnes timidi, sibi quod autum insidari putat, nunquam quiescens, Plin. Proem. lib. 14. b. cap. 18. in lecto Jacens interrogat uxorem an arcam probe clausit, an capsula, &c. 2. lecto surgens nudus et absque calceis, accensa lucerna amica obicit et lustrans, et vin famulo indulgens.

wretch, a dust-worme, *semper quod idolo suo immolet, sedulus observat*, Cypr. prolog. ad sermon. still seeking what sacrifice he may offer to his golden god, *Per fas & nefas*, he cares not how, his trouble is endless; *creascunt divitia*, his wealth increaseth, and the more he hath, the more he wants: like *Pharaoh's lean Kine*, which devoured the fat, and were not satisfied. *Austin* therefore defines covetousness, *quarumlibet rerum inhonestam et insatiabilem cupiditatem*, an dishonest and insatiable desire of gain; and in one of his Epistles compares it to Hell; *which devoures all, and yet neuer bath enough, a bottomless pit*, an endless misery; *in quem scopulum avaritia cadaveresi senes us plurimum impingunt*, and that which is their greatest corrosive, they are in continual suspicion, fear, and distrust. He thinks his own wife and children are so many theeves, and go about to cozen him, his servants are all false:

*Rem suam perisse, seque eradicarier,
Et divum atque hominum clamat continuo fidem,
De suo sigillo si qua exis foras.*

If his doores creeke, then out he cries anon,

His goods are gone, and he is quite undone.

Timidus Plutus, an old proverb, As fearful as *Plutus*: so doth *Aristophanes*, and *Lucian* bring him in fearful still, pale, anxious, suspicious, and trusting no man, *"They are afraid of tempests for their corne; they are afraid of their friends lest they should ask something of them, beg or borrow; they are afraid of their enemies lest they hurt them, sheeves lest they rob them; they are afraid of war and afraid of peace, afraid of rich and afraid of poor, afraid of all. Last of all, they are afraid of want, that they shall die beggers, which makes they lay up still, and dare not use that they have: what if a dear year come, or dearth, or some loss? and were it not that they are loth to lay out money on a rope, they would be hanged forthwith, and sometimes die to save charges, and make away themselves, if their corne and cattle miscarry; though they have abundance left, as Agellius notes. Kalerius makes mention of one that in a famine, sould a Mouse for 200 pence, and famished himself: Such are their cares, griefes and perpetual fears. These symptomes are elegantly expressed by Theophrastus in his Character of a covetous man; lying in bed, he asked his wife whether she shut the trunks, and chests fast, the capcase be sealed, and whether she had door be bolted; and though she say all is well, he riseth out of his bed in his shirt, bare foot and barelegged, to see whether it be so, with a dark Lanthorne searching every corner, scarce sleeping a wink all night. Lucian in that pleasant and witty dialogue called *Gallus*, brings in *Mytilus* the Cockerle disputing with his Cocke, sometimes *Pythagoras*; where after much speech *Pro* and *Con*, to prove the happiness of a meane estate, and discontent of a rich man, *Pythagoras* his Cock in the end, to illustrate by examples that which he had said, brings him to *Gryphon* the*

Usurers

Usurers house at mid-night, and after that to *Eucrates*; whom they found both awake, casting up their accounts, and telling of their money, lean dry, pale and anxious, still suspecting least some body should make a hole through the wall, and so get in; or if a Rat or Mouse did but stir, starting upon a sudden, and running to the door to see whether all were fast. *Plautus* in his *Aulularia*, makes old *Euclo*,^d commanding *Staphyla* his wife to shut the doors fast, and the fire to be put out, least any body should make that an errant to come to his house; when he washed his hands,^e he was loath to fling away the foul water, complaining that he was undone, because the smoak got out of his rooffe. And as he went from home, seeing a Crow scrat upon the muck-hill, returned in all haste, taking it for *malum omen*, an ill signe, his money was digged up; with many such. He that will but observe their actions, shall finde these and many such passages not fained for sport, but really performed, verified indeed by such covetous and miserable wretches, and that it is,

** manifesta phrenesis*

Ut locuples moriarius egenti vivere fateri,

A meer madness, to live like a wretch, and die rich.

SUBJECT. 13.

Love of Gaming, &c. and pleasures immoderate; Causes.

IT is a wonder to see, how many poor, distressed, miserable wretches, one shall meet almost in every path and street, begging for an almes, that have been well descended, and sometimes in flourishing estate, now ragged, rattered, and ready to be starved, lingring out a painful life, in discontent and grief of body and minde, and all through immoderate lust, gaming, pleasure and riot. 'Tis the common end of all sensual Epicures and brutish prodigals, that are stupified and carried away headlong with their several pleasures and lusts. *Cebes* in his table, *S. Ambrose* in his second booke of *Abel* and *Cain*, and amongst the rest *Lucian* in his tract *de Mercede conductis*, hath excellent well deciphered such mens proceedings in his picture of *Opulentia*, whom he faines to dwell on the top of a high mount, much sought after by many suiters; at their first coming they are generally entertained by *Pleasure* and *Dalliance*, and have all the content that possibly may be given, so long as their money lasts; but when their means fail, they are contemptibly thrust out at a back door, headlong, and there left to *Shame*, *Reproach*, *Despair*. And he at first that had so many attendants, parasites, and followers, young and lusty, richly arrayd, and all the dainty fare that might be had, with all kinde of welcome and good respect, is now upon a sudden stript of all, pale, naked, old, diseased and forsaken, cursing his stars, and ready to strangle himself; having no other company but *Repentance*, *Sorrow*, *Grief*, *Derision*, *Beggery*, and *Contempt*, which are his daily attendants to his lives end. As the^s prodigall son had exquisite musick, merry company, dainty fare at first; but a sorrowful reckoning in the end; so have all such vain delights and their fol-

lowers.

c Curia extenuatus, vigilans & secus supplicans.

d Cave quæ quæ alienum in ædis intromissis. Ignem extingui volo; ne cause quidquid sit quod te quisquam queritet. Si bona fortuna veniat ne intra.

miseris; Occlude sis fores ambobus pessima.

Diserutor animi quia domo abundum est mihi: Nimis hercule moritur abeo, nec quid agam scio.

e Ploras aqua profundere, &c. perire dæ fumus de tigillo exit foras.

** Ivo, Sat. 14.*

f Vetricosus, nudus, pallidus, levia pudorem occultans, dextra seipsum strangulans, occurrunt autem exstanti penitentia his miserum conficiens, &c.

g Luke 15.

h Boethius.

i In Oeconom.
Quid finem
ostendam eos
qui magna
vi argenti do-
mus inutiles
edificant, in-
quit Socrates.
k Sarisburien-
sis Polycrat. l. 1.
c. 4. venatores
omnes adhuc
institutionem
redolent cen-
taurorum. Rayo
invenitur quis-
quam eorum
modestus &
gravius, raro
continens, &
ut credo sobri-
us unquam.
l Pancyr. Ol. Tit.
23. avolant
opes cum acci-
pitur.
m Insignis ve-
natorum stulti-
tia, & super-
vacania curia
eorum, qui dum
nimium vena-
tioni inhi-
sunt, ipsi abje-
cta omni hu-
manitate in
feras degene-
rant, ut
Alceon, &c.
n Sabin. in O-
vid. Metamor.
o Agrippa de
vanis, sciunt. In-
sanum venan-
di studium, di-
a moralibus
arcentur agri-
cole subtra-
bunt prædia
rusticis, agrico-
lonis præclu-
duntur sylve
& præda pasto-
ribus ut au-
geantur pascua
feris.

— Majellatis
vires agricola si
guflagit.

p A moralibus
suis arcentur agricole, dum fere habeant vagandi libertatem: istis, ut pascua augerentur, prædia subtrahuntur, &c. Sarisburien-
q Feris quæ hominibus equiores. Cambd. de Guis. conq. qui 36 Ecclesias matrices depopulatus est ad forestam novam, Mar. Paris.

lowers.^h *Tristes voluptatum exitus, & quisquis voluptatum suarum reminisci-
volet, intelligit*, as bitter as gall and wormewood is their last; grief of mind,
madness it self. The ordinary rocks upon which such men do impinge and
precipitate themselves, are Cardes, Dice, Hawkes, and Hounds, *Insanum
venandi studium*, one calls it, *insana substructiones*: their mad structures, dis-
ports, playes, &c. when they are unseasonably used, imprudently handled,
and beyond their fortunes. Some men are consumed by mad phantastical
buildings, by making Galleries, Cloisters, Tarraces, Walkes, Orchards,
Gardens, Pooles, Rillets, Bowers, and such like places of pleasure; *Inutiles
domos*,ⁱ *Xenophon* calls them, which howsoever they be delightfome things
in themselves, and acceptable to all beholders, an ornament, and besitting
some great men; yet unprofitable to others, and the sole overthrow of
their estates. *Forestus* in his observations hath an example of such a one that
became melancholy upon the like occasion, having consumed his substance
in an unprofitable building, which would afterward yield him no advan-
tage. Others, I say, are^k overthrown by those mad sports of Hawking and
hunting; honest recreations, and fit for some great men; but not for every
base inferior person; whilst they will maintain their Faulconers, dogs, and
hunting Nags, their wealth, saith^l *Salmutze*, runs away with hounds, and their
fortunes flie away with Hawkes: They persecute beasts so long, till in the end
they themselves degenerate into beasts, as^m *Agrippa* taxeth them,ⁿ *Alceon*
like, for as he was eaten to death by his own dogs, so do they devour
themselves and their patrimonies, in such idle and unnecessary disports,
neglecting in the mean time their more necessary business, and to follow
their vocations. Over-mad too sometimes are our great men in delighting,
and doting too much on it. ^o *When they drive poor husbandmen from their
tillage*, as^p *Sarisburienensis* objects, *polycrat. l. 1. c. 4. fling down countrey Farmes,
and whole Townes, to make Parkes, and Forests, starving men to feed beasts,
and punishing in the mean time such a man that shall molest their game, more se-
verely then him that is otherwise a common bucker, or a notorious thief.* But
great men are some wayes to be excused, the meaner sort have no evasion
why they should not be counted mad. *Poggius* the *Florentine*, tels a merry
story to this purpose, condemning the folly and impertinent business of
such kinde of persons. A physician of *Millan*, saith he, that cured mad
men, had a pit of water in his house, in which he kept his patients, some up
to the knees, some to the girdle, some to the chin, *pro modo insania*, as they
were more or less affected. One of them by chance that was well recover-
ed, stood in the door, and seeing a gallant ride by with a Hawk on his fist,
well mounted, with his Spaniels after him, would needs know to what use
all this preparation served; he made answer, to kill certain fowle; the pati-
ent demanded again, what his fowle might be worth which he killed in a
year; he replied, 3 or 400 crownes; and when he urged him farther what his
Dogs, Horse, and Hawkes stood him in, he told him 400 Crowns; with
that the patient bad be gone, as he loved his life and welfare, for if our
master come and finde thee here, he will put thee in the pit amongst mad
men up to the chin: Taxing the madness and folly of such vain men that

spend

spend themselves in those idle sports, neglecting their business and necessary affairs. *Leo decimus*, that hunting Pope, is much discommended by *Lorius* in his life, for his immoderate desire of hauking and hunting, in so much that (as he saith) he would sometimes live about *Olbia* weeks and months together, leave suiters 'unrespected, Bulls and pardons unsigned, to his own prejudice, and many private mens losse.

And if he had been by chance crossed in his sport, or his game not so good, he was so impatient, that he would revile and miscall many times men of great worth with most bitter taunts, look so sore, be so angry and waspish, so grieved & molested, that it is incredible to relate it. But if he had good sport, and been well pleased on the other side, *incredibili munificentia*, with unspeakable bounty and munificence he would reward all his fellow hunters, and deny nothing to any suiter when he was in that mood. To say truth, tis the common humor of all gamesters, as *Galatius* observes, if they win, no man living are so jovial and merry, but if they lose, though it be but a trifle, two or three games at Tables, or a dealing at Cards for two pence a game, they are so cholerick and terty that no man may speak with them, and break many times into violent passions, oaths, imprecations, and unbecoming speeches, little differing from mad men for the time. Generally of all Gamesters and gaming, if it be excessive, thus much we may conclude, that whether they win or lose for the present, their winnings are not *Munera fortuna*, sed *insidia*, as that wise *Seneca* determines, not fortunes gifts, but baits, the common *Catastrophe* is * beggery, *¶ Ut pestis vitam, sic adimit alea pecuniam*, as the plague takes away life, doth gaming goods, for *omnes nudi, inopes & egeni*,

Alca Scylla vorax, species certissima furti,

Non contenta bonis animum quoque perfida mergit,

Feda, furax, infamis, iners, furiosa, ruina.

For a little pleasure they take, and some small games and gettings now and then, their wives and children are wringed in the mean time, & they themselves with losse of body and soul, rue it in the end. I will say nothing of those prodigious prodigals, *perdenda pecunia genitos*, as he taxed *Anthony*, *Qui patrimonium sine ulla fori calumnia amittunt*, saith, *Cyprian*, and mad Sybaritical spendthrifts, *Quique una comedunt patrimonium cenae*, that eat up all at a breakfast, at a supper, or amongst Baudes, Parasites, and Players, consume themselves in an instant, as if they had flung it into *Tybur*, with great wagers, vain and idle expences &c. not themselves onely, but even all their friends, as a man desperately swimming drowns him that comes to help him, by suretyship and borrowing they will willingly undo all their associates & allies. *¶ Irati pecuniis*, as he saith, angry with their money. *What with a wanton eye, a liquorish tongue, and a game some hand*, when they have undiscreeply impoverished themselves, morgaged their wits together with their lands, and entombed their ancestors false possessions in their bowels, they may lead the rest of their days in prison, as many times they do, they repent at leisure, and when all is

mad men, *Si in insimulabamini, confiteri. Spontaneum ad se trahunt faciem, & os, & nares & oculos rivos faciem su-*

Tom. 2. de vit-

tu illustrium, l.

4. de vit. Leon.

20.

¶ Venationibus

adeo perdit

studebat & au-

cupiis.

¶ Aus. infelicit

venatus tam

impatientis inde

us summus sape

virus acerbis-

simis contume-

lis emeret, &

incredibile est

quali vultus a-

nimique habit

dolorum tra-

cundiamque

preferret, &c.

¶ Vnicuique

autem hoc a na-

tura insitum

est, ut doceat sic

ubi erraverit

aut deceptus

sit.

¶ Drven. Sat. 8.

Nec enim locu-

lis comitantibus

itur, Ad casum

tabula, postea

sed luditur ar-

ca Lemnius in-

stius. ca. 44. men-

daciorum

quidem, & per-

juriorum, &

paupertatis

mater est alea,

nullum habens

patrimonii re-

verentiam,

quum illud

effuderit, sen-

sum in furta

delabatur &

vapines. Saris-

polyerat. l. 1. c. 5.

¶ Damode-

rus.

¶ Dat. Souley.

a Petrus, dial.

27.

b Salust.

c Tom. 3. Ser. de

Alea.

d Plutus in A-

ristop. cal. all

such gamesters

riores faciunt su-

per.

¶ Hall.

¶ Hall.

and drunkards shall be judged, *amittunt gratiam*, saith Austin, *perdunt gloriam, incurrunt damnationem eternam*. They lose grace and glory,

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*brevi illa voluptas
Abrogat aeternum celi decus*

Merlin. Cocc.

They gain Hell and eternal damnation.

SUBJECT. 14.

Philautia, or Self-love, Vain-glory, Praise, Honor, Immoderate
applause, Pride, over-much joy, &c. causes:

Self-love, Pride, and Vain-glory, *cacis amor sui*, which Chrysostome calls one of the devils three great nets; * Bernard, an arrow which pierceth the soul through, and slayes it; a sie insensible enemy, not perceived, are maine causes. Where neither anger, lust, covetousness, fear, sorrow, &c. nor any other perturbation can lay hold; this will slyly and insensibly pervert us, *Quem non gula viciat, Philautia superavit*, (saith Cyprian) whom sursetting could not overtake Self-love hath overcome. * He hath scorned all money, bribes, gifts, upright otherwise and sincere, hath inserted himself to no fond Imagination, and sustained all those tyrannical concupiscences of the body, hath lost all his honor, captivated by vain-glory. Chrysostom sup. 16. *Tu sola animam mentemque peruris, gloria*. A great assault and cause of our present malady, although we do most part neglect, take no notice of it, yet this is a violent batterer of our souls, causeth melancholy and dotage. This pleasing humor, this soft and whispering popular aire, *Amabilis insania*; this defensible Frensie, most irrefragable passion, *Mentis gratissimus error*, this acceptable disease, which so sweetly sets upon us, ravieth our senses, lulls our souls asleep, puffs up our hearts as so many bladders, and that without all feeling, * in so much as those that are misaffected with it, never so much as once perceive it, or think of any cure. We commonly love him best in this malady, that doth us most harm, and are very willing to be hurt; *adulationibus nostris libenter favemus* (saith Jerom) we love him, we love him for it: * *O Bonciaria suave, suave fuit a te tali hac tribui*, 'Twas sweet to hear it. And as Pliny doth ingenuously confesse to his dear friend *Augurinus*, all thy writings are most acceptable, but those especially that speak of us. Again, a little after to *Maximus*, * *I cannot express how pleasing it is to me to hear my self commended*. Though we smile to our selves, at least ironically, when Parasites bedawb us with false *Encomions*, as many Princes cannot chuse but do, *Quum tale quid mihi in ira se repererint*, when they know they come as far short, as a Mouse to an Elephant, of any such vertues; yet it doth us good. Though we seem many times to be angry, * and blush at our own praises, yet our selves inwardly rejoyce, it puffs us up; * *his fallax suavis, blandus demon*, makes us swell beyond our bounds, and forget our selves. Her two daughters are lightness of minde, immoderate joy and pride, not excluding those other concomitant vices, which * *Iodocus Lorichius* reckons up; Bragging, Hypocrisie, Peevishness, and curiosity.

Now the common cause of this mischief, ariseth from our selves or others, * we are active and passive. It proceeds inwardly from our selves,

u Mor.

x Sagitta qua
animam pene-
trat, leviter pe-
netrat, sed non
leve infligit
vulnus. sup.
cant.

y Qui omnem

pecuniarum

contemptam

habent, et nulli

imaginationis

totius mundi se

immisuerunt, et

tyrannicas cor-

poris concupis-

centias sustin-

erunt, hi multo-

ties capti a va-

na gloria omnia

perdiderunt.

z Hac correpta

non cogitant de

medela.

a Dii talem a

terris avertite

pestem.

b Ep. ad Eusto-

chium, de eu-

stod. virgin.

c Lyps. Ep. ad

Bonciarium.

d Ep. lib. 9. Om-

nia tua scripta

pulcherrima

existimo, maxi-

me tamen illa

que de nobis

e Exprimere

non possum

quam sit iucun-

dum &c.

f Hieron. & li-

cet nos indig-

nos dicimus &

calidus rubor

ora persudat,

attamen ad leu-

dem suam in-

trinfocus ani-

me laetatur.

g Theophr. Tboo-

h Nec enim mi-

hi cornea fibra

est. Per.

* *E manibus illis, Nascentur violæ.* Pers. 1. Sat.
I Omnia enim nostris, supra modum placent. Fabi. 10. c. 3.
Ridentur mala qui componunt carmina, verum gaudent scribentes, & se venerantur, & ultra, Si taceas, laudant, quicquid scripsere beati. Hor. ep. 2. l. 2.
I Luke 18. 10. m. Anson. sap. t. De meliore luto fixit præcordia Titian.
 * *Civil. 3. cent. 10. pro. 97. Qui se credet neminem ulla in re præstantiorem.* n. Tanto fastu scripsit, ut *Alexandri gesta inferiora scriptis suis existimaret.* 10.
Vossius lib. 1. cap. 3. de hist. o. Plutarch. vit. Catonis.
 p. *Nemo unquam Poëta aut Orator, qui quæquam se meliorem arbitratetur.*
 q. *Consol. ad Pamphilius mundi Philosophus gloria animal, & popularis aïre & rumorum venate mancipium.*
 r. *Epist. 1. Capiti suo Dicitur ac nobilibus, hoc solum cogito si quæ me possim levare humo. Id voto meo sufficit, &c.* l. Tullius. e. *Ut nomen meum scriptis tuis illustretur. Inquis animus studio æternitatis, noctes & dies agebat. Hæc sicut forat, umb. de Scal. x. Hor. art. Poët. y. Od. 15. l. 3. Jamque opus exegi. Vade liber salus Palingen. lib. 18.*

as we are active causes, from an over-weening conceit we have of our good parts, own worth, (which indeed is no worth) our bounty, favor, grace, valor, strength, wealth, patience, meekness, hospitality, beauty, temperance, gentry, knowledg, wit, science, art, learning, our * excellent gifts and fortunes, for which *Narcissus* like, we admire, flatter, and applaud our selves, and think all the world esteems so of us; and as deformed women, easily beleeve those that tell them they be fair, we are too credulous of our own good parts and praises, too well perswaded of our selves. We brag and venditate our own works, and scorn all others in respect of us; *Inflati scientia* (saith *Paul*) our wisdom, * our learning, all our geese are swans, and we as basely esteem and vilifie other mens, as we do over-highly prize and value our own. We will not suffer them to be in *secundis*, no not in *tertius*; what, *Mecum conferunt Vlisses*? they are *Mures*, (*Musca*, *cutices præ se*, nits and flies compared to his inexorable and supercilious, eminent and arrogant worship: Though indeed they be far before him. Onely wise, onely rich, onely fortunate, valorous, and fair, puffed up with this Timpany of self-conceit; as that proud *Pharisee*, they are not (as they suppose) like other men, of a purer and more precious mettal: *Soli rei gerendi sunt efficaces*, which that wise *Periander* held of such: * *meditantur omne qui prius negotium, &c.* *Novi quendam* (saith * *Erasmus*) I knew one so arrogant that he thought himself inferiour to no man living, like * *Calisthenes* the Philosopher, that neither held *Alexanders* acts, or any other subject worthy of his Pen, such was his insolency; or *Seleucus* King of Syria, who thought none fit to contend with him but the *Romans*, * *Eos solos dignos ratus quibuscum de imperio certaret.* That which *Tully* writ to *Atticus* long since, is still in force, * *There was never yet true Poet nor Orator, that thought any other better then himself.* And such for the most part are your Princes, Potentates, great Philosophers, Historiographers, Authors of Sects or Heresies, and all our great Scholars, as * *Hierom* defines; *A natural Philosopher is glories creature, and a very slave of rumor, fame, and popular opinion,* and though they write de *contemptu gloria*, yet as he observes, they will put their names to their books. *Vobis & fama me semper dedi*, saith *Trebellius Pollio*, I have wholly consecrated my self to you and fame. 'Tis all my desire, night and day, 'tis all my study to raise my name. Proud *Pliny* seconds him; *Quæquam O! &c.* and that vain-glorious Orator, is not ashamed to confess in an Epistle of his to *Marcus Læcæius* *Ardeo incredibili cupiditate, &c.* I burn with an incredible desire, to have my name registred in thy book. Out of this fountain proceed all those cracks and brags, — * *speramus carmina fingi. Posse linenda cedro, & leni servanda cupresso* — *Non usitata nec tenui ferar penna, — nec in terra morabor longius. Nil parvum aut humili modo, nil mortale loquor. Dicar quæ violens obstrepit Ausidus. — Exegi monumentum ære perennius. Jamque opus exegi, quod nec lovis ira, nec ignis, &c. cum venit ille dies, &c. parte tamen meliore mei super alta perennis æstra ferar, nomenque erit indelebile nostrum* (This of *Ovid* I have paraphrased in English.)

And when I am dead and gone,
My corps laid under a stone,
My fame shall yet survive,
And I shall be alive,
In these my works for ever,
My glory shall perserver, &c.

And that of Ennius,
Nemo me lachrymis decoret, neque funera fletu

Faxit, cur? volito docta per ora virum.

With many such proud strains, and foolish flashes too common with Writers. Not so much as Democharis on the † Topicks, but he will be immortal. *Tyotius de fama*, shall be famous, and well he deserves, because he writ of fame, and every trivial Poet must be renowned, † In lib. 8:

Plausuque petit clarescere vulgi.

This puffing humor it is, that hath produced so many great tomes, built such famous monuments, strong Castles, and Mausolean Tombs, to have their acts eternized,

Digitis monstrari, & dici hic est;
to see their names inscribed, as Phryne on the walls of Thebes, *Phryne fecit,*
This causeth so many bloody battles,

Et noctes cogit vigilare serenas;

Long journies,

Magnum iter intendo, sed dat mihi gloria vires;

gaining honor, a little applause, Pride, self-love, Vain-glory. This is it which makes them take such pains, and break out into those ridiculous strains, this high conceit of themselves, to ^a scorn all others; *ridiculo fastu* & *intolerando contemptu*, as ^a Palamon the Grammarian contemned Varro, ^a *secum & natas & morituras literas iustans*, and brings them to that height of insolency, that they cannot indure to be contradicted, ^b or hear of any thing but their own commendation, which Hierom notes of such kinde of men. And as ^c Austin well seconds him, *'tis their sole study day and night to be commended and applauded.* Whenas indeed, in all wise mens judgments, *quis bus cor sapit*, they are ^d mad, empty vessels, fungus, beside themselves, derided, & *ut Camelus in proverbio quarens cornua, etiam quas habebat aures amisit*, their works are toys, as an Almanack out of date, ^e *authoris pereunt garrulitate sui*, they seek fame and immortality, but reap dishonor and infamy, they are a common obloquie, *insensati*, and come far short of that which they suppose or expect. ^f *O puer ut sis vitalis metuo.* Of so many myriades of Poets, Rhetoricians, Philosophers, sophisters, as ^g Eusebius well observes, which have written in former ages, scarce one of a thousands works remaines, *nomina & libri simul cum corporibus interierunt*, their books and bodies are perished together. It is not as they vainly think, they shall surely be admired and immortal, as one told Philip of Macedon insulting after a victory, that his shadow was no longer than before, we may say to them,

^a De pompe de-
ficere.
^b Sueton lib.
de gram.
^c Nihil libenter
audium, nisi
laudes suas.
^d Epist. 56. Ni-
bil aliud dies
noctesque cogi-
tant nisi ut in
studii suis lau-
dentur ab ho-
minibus.
^e Que major
dementia aut
dici, aut excogi-
tari potest, quā
se ob gloriam
cruciari? Insa-
niam istam do-
mine longe fac.
^f Austin.
^g Conf. lib. 10. cap.
37.
^h Mart. l. 5. 51.
ⁱ Hor. Sat. 1. l. 2.
^k Lib. cont.
^l Philos. cap. 1.

*Nos demiramur, sed non cum deside vulgo,
Sed velut Harpyas, Gorgonas, & Furias.*

We marvel too, not as the vulgar we,

But as we Gorgons, Harpy, or Furies see

Or if w do applaud, honor and admire; *quota pars*, how small a part in respect of the whole world, never so much as hears our names, how few take notice of us, how slender a Tract, as scant as *Alcibiades* his land in a Map! And yet every man must and will be immortal, as he hopes, and extend his fame to our Antipodes, when as half, no not a quarter of his own Province or City, neither knows nor hears of him: but say they did, whats a City to a Kingdom, a Kingdom to *Europe*, *Europe* to the world, the world it self that must have an end, if copared to the least visible Star in the Firmament, eighteen times bigger then it? and then if those Stars be infinite, and every Star there be a Sun, as some will, and as this Sun of ours hath his Planets about him, all inhabited; what proportion bear we to them, and wher's our glory? *Orbem terrarum victor Romanus habebat*, as he crackt in *Petronius*, all the world was under *Augustus*: and so in *Constantines* time, *Eusebius* brags he governed all the world, *universum mundum praeclare admodum administravit*, — & *omnes orbis gentes Imperatori subiecti*: so of *Alexander* it is given out, the 4. Monarchies, &c. when as neither *Greeks* nor *Romans*, ever had the fifteenth part of the now known world, nor half of that which was then described. What

g *Tul. som. Scip.*
h *Boetius.*

Braggadocians are they and we then? *quam brevis hic de nobis sermo*, as he said, *h pudebit aucti nominis*, how short a time; how little a while doth this fame of ours continue? Every private Province, ever small territory and City, when we have all done, will yeeld as generous spirits, as brave examples in all respects, as famous as our selves, *Cadwallader* in *Wales*, *Rollo* in *Normandy*, *Robin hood* and *Little John*, are as much renowned in *Sherwood*, as *Cesar* in *Rome*, *Alexander* in *Greece*, or his *Hephestion*; *Omnia eras omnique populus in exemplum & admirationem venies*, Every town, city, town, is full of brave Souldiers, Senators, Scholars, and though *Bradyas* was a worthy Captain, a good man, and as they thought, not to be mauched in *Lacedaemon*, yet as his mother truly said, *plures habet Sparta Bradyda meliores*, *Sparta* had many better men than ever he was; and howsoever thou admirest thy self, thy friend, many an obscure fellow the world never took notice of, had he been in place of action, would have done much better than he or he, or thou thy self.

i *Putean. Cifalp.*
h *Boetius.*

k *Plutarch. Ly.*
curgo.

Another kinde of mad men there is opposite to these, that are insensibly mad, and know not of it, such as contemn all praise and glory, think themselves most free, when as indeed they are most mad: *castam sententiam sustinent*, a company of *Cynicks*, such as are *Monkes*, *Hermites*, *Anachorites*, that contemn the world, contemn themselves, contemn all titles, honors, offices: and yet in that contempt, are more proud than any man living whatsoever. They are proud in humility; proud in that they are not proud; *sape homo de vana gloria contemptus, vanus gloriatur*; as *Austin* hath in *confess. lib. 10. cap. 38.* like *Diogenes*, *inuis gloriantur*, they brag inwardly, and feed themselves far with a self-conceit of sanctity, which is no better than hypocrisie. They go in sheeps ruffler, many great men that

that might maintaine themselves in cloth of gold, and seem to be dejected, humble by their outward carriage, when as inwardly they are swollen full of pride, arrogancy, and self-conceit. And therefore Seneca adviseth his friend Lucilius, *in his attire and gesture, outward actions, especially to avoid all such things as are more notable in themselves: as a ragged attire, hirely head, horrid beard, contempt of money, coarse lodging, and whatsoever leads to some that opposite way.*

All this madness yet proceeds from our selves, the main engine which batters us, is from others, we are merely passive in this business: from a company of Parasites and flatterers, that with immoderate praise, & humble Epithetes, glowing titles, false elogiums, so bedawbe & applaud, guild over many a silly and undeserving man, that they clap him quite out of his wits. *Res imprimis violenta est,* as Hierome notes, this common applause is a most violent thing, *laudum placenta*, a drum, fife, and trumpet cannot so animate; that fattens men, erects and dejects them in an instant.

Palma negat a macrum, donata reducit optimum.

It makes them fat and lean, as frost doth Cornes. *And who is that mortal man that can so contain himself, that if he be immoderately commended, and applauded, will not be moved?* Let him be what he will, those Parasites will overturn him: if he be a King, he is one of the nine Worthies, more than a man, a God forthwith, — *† edictum Domini Deusque nostri:* and they will sacrifice unto him, — ** divinos si in patris honores,*

Plurō ipsi dabimus meritisque sacra abimus aras.

If he be a souldier, then Themistocles, Epaminondas, Hector, Achilles, duo fulmina belli, trium viri terrarum, &c. and the valour of both Scipio's is too little for him, he is invictissimus, serenisissimus, multis tropæis ornatissimus, natura dominus, although he be Lepus galatæus, indeed a very coward, a milk-sop, * and as he said of Xerxes, postremus in pugna, primus in fuga, and such a one as never durst look his enemy in the face. If he be a big man, then is he a Sampson, another Hercules: If he pronounce a speech, another Tully or Demosthenes: as of Herod in the Acts, the voice of God and not of man: If he can make a verse, Homer, Virgil, &c. And then my silly weak Patient, takes all these elogiums to himself: if he be a Scholar so commended for his much reading, excellent style, method, &c. he will eviscerate himself like a spider, study to death,

peacock-like he will display all his feathers. If he be a souldier, and so applauded, his valour extoll'd, though it be impar congressus; as that of Troilus, and Achilles, infelix puer, he will combat with a Giant, run first upon a breach, As another Philippus, he will ride into the thickest of his enemies. Commend his house-keeping, and he will beggar himself: commend his temperance, he will starve himself.

Laudatque virius

crectus, & immensam gloria calcar habet.

He is mad, mad, mad, no whoe with him; — *impatiens consortis erit,* he will over the Alpes to be talked of, or to maintain his credit. Commend an ambitious man, some proud Prince or Potentate, *Si plus aquo laudetur* (saith Erasmus) *cristas erigit, exuit hominem, Deum se putat,* he sets up his crest, and will be no longer a man but a God.

k Epist. 13. *Il-
lud se admo-
ne-
corum mure
facias, qui non
præficere, sed
conficere cupi-
unt, quæ in ba-
biu suo, aut
genero sua no-
tabilia sunt,
Asperum cul-
tum & vitio-
sum caput, neg-
ligentem bar-
bam, indichum
argento odium,
cubile diuisi-
positum, & quic-
quid ad laudem
perversa via
sequitur, vitia.*

l Per.
m Quis vero
tam bene modu-
lo suo metiri se
novit, ut eum
assidue et im-
modica laudati-
ones non move-
ant? Hen.
Steph.
† Mart.
* Seroza.

* Justin.

n Livius. Gloria
tantum elatus,
non ira, in me-
dios hostes in-
ruere, quod
complexus miris
conficere se pug-
nantem a muro
spectantibus,
egregium dace-
bat.
o I demens; &
sevas curve per
Alpes. Audet a-
liquid, &c. ut
pueris placeat,
& declamatio
fias. Jvo. Sat.
to
p in morte In-
com.

— † nihil

† nihil est quod credere de se

Non audei quum laudatur diis aqua potestas.

How did this work with *Alexander*, that would needs be *Jupiter's* son, and go like *Hercules* in a Lions skin? *Domitian* a God, (* *Dominus Deus*) *noster sic fieri jubet* like the *Perſian Kings*, whose Image was adored by all that came into the City of *Babylon*. *Commodus* the Emperor was so gul'd by his flattering parasites, that he must be called *Hercules*. *Antoninus* the Roman would be crowned with Ivy, carried in a Chariot, and adored for *Bacchus*. *Corys* King of *Thrace*, was married to *Minerva*, and sent three severall messengers one after another, to see if she were come to his bed-chamber. Such a one was *Jupiter Menecrates*, *Maximianus Iovianus*, *Dioclesianus Hercules*, *Sapor* the *Perſian King*, brother of the Sun and Moon, and our modern Turks, that will be Gods on earth, Kings of Kings, Gods shadow, Commanders of all that may be commanded, our Kings of *China* and *Tartaria* in this present age. Such a one was *Xerxes*, that would whip the sea, fetter *Neptune*, *stultā jactantiā*, and send a challenge to Mount *Athos*: and such are many sottish Princes, brought into a fools Paradise by their parasites, 'tis a common humor, incident to all men, when they are in great places, or come to the solstice of honor, have done, or deserve d well, to applaud and flatter themselves. *Stultitiam suam produunt*, &c. (saith *Platerus*) your very tradesmen if they be excellent, will crack and brag, and shew their folly in excess. They have good parts, and they know it, you need not tell them of it; out of a conceit of their worth, they go smiling to themselves, a perpetual meditation of their Trophies and plaudites, they run at the last quite mad, and lose their wits. *Petrarch lib. 1. de contemptu mundi*, confessed as much of himself, and *Cardan* in his 5 book of wisdom, gives an instance in a Smith of *Millan*, a fellow Citizen of his, "one *Galenus de Rubeis*, that being commended for refining of an instrument of *Archimedes*, for joy ran mad. *Plutarch* in the life of *Artaxerxes*, hath such a like story of one *Chamius* a souldier, that wounded King *Cyrus* in battle, and grew thereupon so* arrogant, that in a short space after he lost his wits. So many men, if any new honor, office, preferment, booty, treasure, possession, or patrimony, *ex insperato* fall unto them, for immoderate joy, and continual meditation of it, cannot sleep or tell what they say or do, they are so ravished on a sudden; and with vain conceits transported, there is no rule with them. *Epaminondas* therefore, the next day after his *Leuctrian* victory, came abroad all squalid and submiss, and give no other reason to his friends of so doing, than that he perceived himself the day before, by reason of his good fortune, to be too insolent, overmuch joyed. That wise and vertuous Lady, *Queen Katherin Dowager of England*, in private talke, upon like occasion, said, that *she would not willingly endure the extremity of either fortune; but if it were so, that of necessity she must undergo the one, she would be in adversity, because comfort was never wanting in it, but still counsel and government were defective in the other: They could not moderate themselves.*

† Juvenal. Sat.

4.

Sueton. c. 12.

in Domitiano

* Brisconius.

q Antonius ab

assentatoribus

evelius Librum

se patrem appel-

lari jussu, &

pro deo se ven-

ditavit redimi-

tus. hederæ &

corona velatus

auræ, & thy-

sam tenens, co-

thurnisque suc-

cinctus. curru

velut Liber pa-

ter vestitus est

Alexandria.

Pater. vol. post.

s Minervæ nup-

tias ambis, tan-

to furore perci-

tam, ut satellites

mitteret ad vi-

dendum num

dea in thalamis

venisset, &c.

L. Alian. li. 12.

* De mentis a-

sienat. cap. 3.

† Sequiturque

superbia for-

mam. Livius li.

11. Oraculum

est, videri sape

ingenia luxu-

riare hac & e-

vancere mul-

tosque sensum

penitus amisisse.

Homines inu-

entur, ac si ipsi

non essent ho-

mines.

u Galenus de ru-

beis, civis noster

faber ferrarius,

ob inventionem

instrumenti

Cocleæ olim

Archimedi di-

cti, pro lætitia

insanavit.

x Insania post-

modum correps-

it, omnium inde

arroganti-

am. y Bene ferre magnam discit fortunam. Hor.

Fortunam reverenter habet, quicunque repente dixit ab exiliis progrediendi loco.

Ausonius. z Processu squalidus & submissus, ut bestiarum Dies gaudium intemperans bodie castigaret. a Pxor Hen. b Neu-

trius se fortunæ extremum libenter experturum dixit: sed si necessitas alterius subinde imponeretur, optare se difficilem & ad-

versam: quod in hac nulli unquam defuit solatium, in altera multum consilium, &c. Lod. Vroch.

SUBJECT.

SUBJECT. 15.

Love of Learning, or overmuch study. With a Digression of the misery of Scholars, and why the Muses are Melancholy.

L Romanus Fuchsius Instit. lib. 3. sect. 1. cap. 1. Felix Plater. lib. 3. de mentis alienat. Herc. de Saxonia Tract. post. de melanch. cap. 3. speak of a peculiar Fury, which comes by overmuch study. Fernelius lib. 1. cap. 18. puts Study, contemplation, and continual meditation, as an especial cause of madness: and in his 86. consul. cites the same words. Io. Arculanus in lib. 9. Rhasis ad Alnanforem cap. 16. amongst other causes reckons up studium uehemens: so doth Levinus Lemnius. lib. de ocul. nat. mirac. lib. 1. cap. 16. Many men (saith he) come to this malady by continual Study, and night-waking, and of all other men, Scholars are most subject to it: and such Rhasis adds, that have commonly the finest wits. Cont. lib. 1. tract. 9. Marsilius Ficinus de sanit. tuenda. lib. 1. cap. 7. puts Melancholy amongst one of those five principal plagues of Students, 'tis a common Maul unto them all, and almost in some measure an inseparable companion. Parro belike for that cause calls Tristes Philosophos & severos, severe, sad, dry, tetrick are common Epithites to Scholars: And Patritius therefore in the institution of Princes, would not have them to be great Students. For (as Machiavel holds) Study weakens their bodies, dulls the spirits, abates their strength and courage, and good Scholars are never good Souldiers, which a certain Goth well perceived, for when his Country-men came into Greece, and would have burned all their books, he cried out against it, by all means they should do it, leave them that plague, which in time will consume all their vigor, and martiall spirits. The Turks abdicated Cornutus the next heir, from the Empire, because he was so much given to his book: and 'tis the common Tement of the world, that Learning duls and diminisheth the spirits, and so per consequens produceth melancholy.

Two main reasons may be given of it, why Students should be more subject to this malady than others. The one is, they live a sedentary, solitary life, sibi & musis, free from bodily exercise, and those ordinary disports which other men use: and many times if discontent and idleness concur with it, which is too frequent, they are precipitated into this gulf on a sudden: but the common cause is overmuch study; too much learning (as Festus told Paul) hath made thee mad; 'tis that other extreme which effects it. So did Trinauuelius. lib. 1. consil. 12. & 13. finde by his experience, in two of his Patients, a young Baron, and another that contracted this malady by too vehement study. So Forestus observat. 1. 10. observ. 12. in a young Divine in Lovain, that was mad, and said he had a Bible in his head: Marsilius Ficinus de sanit. tuend. lib. 1. cap. 1. 3. 4. & lib. 2. cap. 16. gives many reasons, why Students dote more often then others:

haustrata sit. Ut ad armatrandam plane inhabiles futuri sint. 1. Knoles Turk. Hist. k. A. 8. 16. 14. 1. Nimis studij melancholicus consistit, dicens se Biblium in capite habere. m. Cur melancholia assidua, crebrisque deliramentis vexentur eorum animi ut desipere cogantur.

e Peculiaris furor, qui ex literis fit. d Nihil magis auget, ac assidua studia, & profunde cogitationes.

e Non desunt, qui ex jugi studio, & in tempestiva lacubratione, huc deveniunt, bi praeteris enim plerumque melancholia solent infestari.

* Study is a continual and earnest meditation, applied to some thing with great desire.

Tully.

f Ei illi qui sunt subtilis ingenii, & multa praemeditationis, de facili incidunt in melancholiam.

g Ob studiorum sollicitudinem lib. 5. Tit. 5.

h Gaspar Ens Thesaur. Polit. Apoteles. 31.

Gracis hanc pestem relin.

quite, que dubium non est, quin brevi

omnem is vigorem ereptura

Martialisque spiritus ex-

* Solers quibet artifex instrumenta sua diligentissime curat, penicillos pictor; malleos incudisq; faber ferrarius; miles equos, arma venator, aucups aves; &c. canes, Cytharum Cytharædus, &c. soli musarum mysticæ tam negligentes sunt, ut instrumentum illud quo mundum unrversum metiri solent; spiritum scilicet, penitus negligere videantur.

o Arcus & arma tibi non sunt imitanda Diane. Si nunquam cisses tendere mollis erit. Ovid. p Ephemer. q Contemplatio cerebrum exsiccat & extinguit calorem naturalem, unde cerebrum frigidum & siccum evadit quod est melancholicum. Accedit ad hoc, quod natura in contemplatione, cerebro prorsus cordiq; intento, stomachum hepatis destituit. unde ex alimentis male coctis, sanguis crassus & niger efficitur, dum nimio otio membrorum superflui vapores non exhalant.

r Cerebrum exsiccat, corpora sensim gracilescunt. l Studiosi sunt cacellici & nunquam bene colorati, propter debilitatem digestivæ facultatis, multiplicantur in eis superfluitates. Io. Voschius parte 2. cap. 5. de peste. c Nullus mihi per otium dies exit, partem noctis studiis dedico; non vero somno, sed oculos vigilia fatigatos cadentesque, in operam deduco.

The first is their negligence: * other men look to their Tools, a Painter will wash his Pensils, a Smith will look to his Hammer, Anvil, Forge: an Husbandman will mend his Plough-Irons, and grinde his Hatchet if it be dull; a Faulkner or Huntsman will have an especial care of his Hawks, Hounds, Horses, Dogs, &c.: A Musitian will string, and unstring his Lute, &c. onely Scholars neglect that Instrument, their brain and spirits (I mean) which they daily use, and by which they range over all the world, which by much study is consumed. Vide (saith Lucian) ne funiculum nimis intendendo, aliquando abruptas: See thou twist not the rope so hard, till at length it ° break. Ficinus in his fourth Chap. gives some other reasons; Saturn and Mercury, the Patrons of Learning, are both dry Planets: and ° Origanus assigns the same cause, why Mercurialists are so poor, and most part beggars; for that their President Mercury had no better fortune himself. The Destinies of old, put poverty upon him as a punishment; since when, Poetry and Beggerie, are Gemelli, twin-born Brats, inseparable companions:

* And to this day is every Scholar poor,
Gross gold from them runs headlong to the Boor:

Mercury, can help them to knowledg but not to money, The second is contemplation, ° which dries the brain and extinguisheth natural heat; for whilst the spirits are intent to meditation above in the head, the stomach and liver are left destitute, and thence come black blood and crudities by defect of concoction, and for want of exercise, the superfluous vapours cannot exhale, &c. The same reasons are repeated by Gomesius, lib. 4. cap. 1. de sale Nymanus orat. de Imag. 10. Voschius lib. 2. cap. 5. de peste: and something more they add, that hard Students are commonly troubled with Gouts, Catarrhes, Rhumes, Cacexia, Bradiopepsia, bad Eyes, Stone, and Collick, ° Crudities, Oppilations, Vertigo, Windes, Consumptions, and all such diseases as come by overmuch sitting; they are most part lean, dry, ill coloured, spend their fortunes, lose their wits, and many times their lives, and all through immoderate pains, and extraordinary studies. If you will not believe the truth of this, look upon great Tostatus and Thomas Aquinas Works, and tell me whether those men took pains? peruse Austin, Hierom, &c. and many thousands besides.

Qui cupit optatam cursu contingere metam,
Multat talit, fecitque puer, sudavit & alsit.

He that desires this wished goal to gain,
Must sweat and freeze before he can attain,

and labor hard for it. So did Seneca, by his own confession, ep. 8. 'Not a day that I spend idle, part of the night I keep mine eyes open, tired with waking, and now slumbring to their continual task. Hear Tully pro Archia Poeta: whilst others loytered, and took their pleasures, he was continually at his book, so they do that will be Scholars, and that to the hazard (I say) of their healths, fortunes, wits, and lives. How much did Aristotle and Ptolomy spend?

unius regni pretium they say, more then a Kings ransom; how many crowns per annum, to perfect arts, the one about his History of Creatures, the other on his *Almagest*? How much time did *Thebet Benchorat* employ, to finde out the motion of the eight sphear? forty years and more, some write: how many poor Scholars have lost their wits, or become Dizards, neglecting all worldly affairs and their own health, wealth, esse and bene esse, to gain knowledge for which, after all their pains in their worlds esteem they are accounted ridiculous and silly Fools, Idiots, Asses, and (as oft they are) rejected, contemned, derided, doting, and mad. Look for examples in *Hildisheim specul. 2. de mania & delirio*: read *Trincavellius l. 3. consil 36. & c. 17. Montanus consil. 233.* " *Garticus de Indic. genit. cap. 33. Mercurialis consil. 86. cap. 25. Prosper^x Calenius* in his Book *de atrabile*: Go to Bedlam and ask. Or if they keep their wits, yet they are esteemed scrubs and fools by reason of their carriage: after seven years study — *statua taciturnus exit,*

Plerumque & risum populi quatit.

Because they cannot ride an horse, which every Clown can do; salute and court a Gentlewoman, carve at Table, chringe, and make congies, which every common Swasher can do, *hos populus ridet, &c.* they are laughed to scorn, and accompted silly fools by our Gallants. Yea many times, such is their misery, they deserve it: a meer Scholar, a meer Ass.

*b Obstipo capite, & figentes lumine terram,
Murmura cum secum, & rabiosa silentia rodunt,
Atque ex perrecto trutinantur verba labello,
Agroti veteris meditantés somnia, gigni
De nihilo nihilum; in nihilum nil posse reverti.*

— who do lean awry

c Their heads piercing the earth with a fixt eye:
When by themselves they gnaw their murmuring,
And furious silence, as 'twere ballancing
Each word upon their out-stretcht lip, and when
They meditate the dreams of old sick men,
As, Out of nothing, nothing can be brought,
And that which is, can ne'r be turn'd to nought.

Thus they go commonly meditating unto themselves, thus they sit, such is their action and gesture. *Fulgosus l. 8. c. 7.* makes mention how *Th. Aquinas* supping with King *Lewis* of France, upon a sudden knocked his fist upon the table, & cryed, *conclusum est contra Manichaeos*, his wits were a woolgathering, as they say, & his head busied about other matters, when he perceived his error, he was much^d abashed: Such a story there is of *Archimedes* in *Vitruvius*, that having found out the means to know how much gold was mingled with the silver in King *Hierons* crown, ran naked forth of the bath and cryed: *topica* I have found: and was commonly so intent to his studies, that he never perceived what was done about him: when the City was taken, and the souldiers now ready to rife his house, he took no notice of it. *S. Bernard* rode all day long by the *Lemnian* lake, and asked at last where he was, *Marullus lib. 2. cap. 4.* It was *Democritus* carriage alone that made the

*u Johannes Sta-
nuscius Bobe-
mus. nat.*

*1516. eruditus
vir, nimis stu-
dii in Phe-
nesin incidit.
Montanus in-
stances in a
Freneman of
Tolosa.*

*x Cardinalis
Cacius; ob la-
borem, vigili-
am, & diutur-
na studia factus
Melancholicus.
Pers. Sat. 3.*

*They cannot
fiddle? but as
Themistocles
said, he could
make a small
town become
a great City.*

*a Pers. Sat.
b Ingenium sibi
quod vanas de-
sumpsit Albe-
nas & septem
studiis annos
dedit, insenu-
itque.*

*Libris & curia
statua taciturni-
tus exit, Ple-
rumque & risu
populum quatit
Hor. ep. 1.
lib. 2.*

*c Translated
by M. B. Hol-
day.*

*d Thomas rube-
re confusus di-
xit se de argu-
mento cogitasse.*

*e Plutarch. vita
Marcelli, Nec
sensit urbem
captam, nec mi-
lites in domum
intrantes, adeo
intentus stu-
dii, &c.*

Lib. 2. cap. 18.

g Sub Furie
larvâ circum-
vit urbem, di-
citans se explo-
ratorem. ab in-
feris venisse,
delatum de-
monibus mor-
talium peccata.
* Petronius.
Ego arbitror in
scholis stultissi-
mos fieri, quia
nihil eorum
qua in usu ha-
bentur aut au-
diunt aut vi-
dent.
h Næi meis
dichus, plerof-
que studiis li-
terarum dedi-
tor, qui disci-
plinâ admodum
abundabant,
sed si nihil ci-
vilitatis ha-
bent, nec veni-
pud. nec dome-
sticum regere
noxiunt. Stupet
it Paglarenfis
E. furvi vil-
cum accusavit,
qui suam for-
tam undecim
portellos, as-
nam unum
duntaxat pul-
tum enizam
retulerat.
1 Lib. 1. Epist.
3. Adhuc sobo-
laticum tantum
est; quâ genere
hominum, ni-
hil aut est sim-
plicius, aut
sincerius aut
melius.
k Jure privi-
legiant, qui ob
commune bo-
num abbrevi-
ant sibi vitam.
* Virg. 6. Æn.

suppose him to have been mad, and send for Hippocrates to cure him: if he had been in any solemn company, he would upon all occasions fall a laughing. Theophrastus saith as much of Heracitus, for that he continually wept, and Laetius of Menedemus Lampasæ, because he ran like a mad man, saying, he came from hell as a Spie, to tell the devils what mortal men did. Your greatest Students are commonly no better, silly, soft fellows in their outward behaviour, absurd, ridiculous to others, and no whit experienced in worldly business, they can measure the heavens, range over the world, teach others wisdom, and yet in bargains and contracts they are circumvented by every base Tradesman. Are not these men fools? and how should they be otherwise, but as so many Sots in Schools, when (as * he well observed) they neither hear nor see such things as are commonly practised abroad? how should they get experience, by what means? ^h I knew in my time many Scholars, saith Eneas Sylvius (in an Epistle of his to Gasper Scitick Chancelor to the Emperor) excellent well learned, but so rude, so silly, that they had no common civility, nor knew how to manage their domestic or publick affairs. Paglarenfis was amazed, and said his Farmer had surely cosened him, when he heard him tell that his Sow had clevven Pigs, and his Ass had but one Foal. To say the best of this Profession, I can give no other testimony of them in general, than that of Pliny of Isauri; He is yet a Scholler, than which kinde of men there is nothing so simple, so sincere, none better, they are most part harmless, honest, upright, innocent, plain dealing men.

Now because they are commonly subject to such hazards, and inconveniences, as dotage, madness, simplicity, &c. Io. Koschius would have good Schollers to be highly rewarded, and had in some extraordinary respect above other men, to have greater ^k priviledges than the rest, that adventure themselves and abbreviate their lives for the publick good. But our Patrons of Learning are so far now adays, from respecting the Muses, and giving that honor to Scholars, or reward which they deserve, and are allowed by those indulgent priviledges of many noble Princes, that after all their pains taken in the Universities, cost and charge, expences, irksome hours, laborious tasks, wearisome days, dangers, hazards, (barred interm from all pleasures which other men have, mewed up like Hawks all their lives) in they chance to wade through them, they shall in the end be rejected, contemned, and which is their greatest misery, driven to their shifts, exposed to want, poverty, and beggery. Their familiar attendants are,

* Pallentes morbi, luctus, curæque laborque
Et metus, & malefunda fames, & turpis egestas,
Terribiles visu forme.

Grief, labor, care, pale sickness, miseries,

Fear, filthy poverty, hunger that cries,

Terrible Monsters to be seen with eyes.

If there were nothing else to trouble them, the conceit of this alone were enough to make them all melancholy. Most other Trades and Professions after some seven years Apprentiship, are enabled by their Crafts to live of themselves. A Merchant adventures his goods at sea, and though his hazard be great, yet if one Ship return of four, he likely makes a

saving

saving Voyage. An Husband, in a gain, are almost common; quibus ipse
 Jupiter nocere non potest. (Hyperbole, a great husband himself;)
 chiefly Schollars, who think are most uncertain, unrespected, subject to all
 calamities, and hazards. For first, not one of a many proves to be a Schol-
 ler, all are not capable and docile; ex omni ligno non fit sercarius: we can
 make Majors and Officers every year, but not Schollars. Kings can invest
 Knights and Barons, as Sage prout the Emperor confessed; Universities
 can give degrees, and in a modesty, populo quilibet esse potest; but he for
 they, nor all the world can give Learning; make Philosophers, Artists,
 Orators, Poets, we can soon say, as Seneca well notes, o virum bonum, o
 divitem, pointing at a rich man, a good, an happy man, a proper man, sumptu-
 osus, iustus, gladius stratum, he who valentem, in quo tempore impendio constar hac
 laudatio, o virum literarum, but is not so easily performed to finde to out a
 learned man. Learning is not so quickly got, though they may be willing
 to take pains; to that end sufficiently informed, and liberally maintained
 by their Patrons and Parents, yet few can compass it. Or if they be do-
 cile, yet all mens wills are not answerable to their wits, they can appre-
 hend, but will not take pains; they are either seduced by bad compani-
 ons, vel in puellam impingunt, vel in poculum, and so spend their time to
 their friends grief and their own undoings. Or put case they be studious,
 industrious, of ripe wits, and perhaps good capacities, then how many
 distastes of body and minde must they encounter? No labor in the world
 like unto study. It may be, their temperance will not endure it, but fail-
 ing to be excellent to know all, they lose health, wealth, wit, life and
 all. Let them yet happily escape all these hazards, archi inestias, with a
 body of brass, and is now consummate and ripe, he hath profited in his
 studies, and proceeded with all applause after many expenses, he is fit for
 preferment, where shall he have it? he is as far to seek it as he was (after
 twenty years standing) at the first day of his coming to the University.
 For what course shall he take, being now capable and ready? The most
 portable and easiest, and abominable which many are employed, is to teach a
 School, turn Lecturer or Curar, and for that he shall have Faulkniers wa-
 ges, non pona per annum, and his diet, or some small stipend, so long as
 he can please his Patron or the Parity, if they approve him not (for usu-
 ally they do but a year or two) as inconstans, as they that cryed Ho-
 liana and day, and crucifie him the other. Serving man like, he must go
 look a new Master: if they do, what is his reward?
 Hoc quique eximium in pueris elementa docentem
 boog, nois. Outpost eximium in viciis alba senectus. Like an Ass, he
 wears out his time for provender, and can shew a flum pod, togam ritam
 et baculum, which is an old torn gown, an ensign of his infelicity, he
 hath his labor for his pain, a modicum to keep him till he be decrepit and
 that is all. Grammaticus non est factus, &c. If he be a trencher Chaplain in
 a Gentlemans house, as it befall Euphormio, after some seven years ser-
 vice, he may perchance have a Living to the halves, or some small
 Rectory with the moher of the maids at length, a poor kindswoman,
 or a crackt Chamber-maid, to have and to hold during the time of his
 life. But if he offend his good Patron, or displease his Lady Mistres in
 the mean time,

* Plutarch, vi-
 ta ejus. Certum
 agricolationis
 lucrum, &c.
 Quotannis
 sunt consules.
 & praefules.
 Rex & Poeta
 quotannis non
 nascitur.

* Mat. 21.
 I Hor. ep. 20.
 Lib. 1. de
 contem. amor.
 m Satyricon

* Ducetur

* *Inv. Sat. 5.** *Ars colit astr.*p *A'drovandus
de Avibus L.
12. G'suar,
&c.** *Litteras ha-
bent quæ sibi
& fortune
sue maledi-
cant. Sat.
Memip.*† *Lib. de libris
Propius fol. 24.** *Præfat tran-
lat. Plutarch.*q *Poët. disput.**laudibus extol-**lant eos ac s'i**virtutibus pot-**terent, quos ob**infinita scelera**potius vitupe-**rare oporteret.** *Ores hosce**know not**their strength**they consider**not their own**worth.*x *Plura ex Si-**monidis famili-**aritate Hieron**consequutus**est, quoniam ex**Hieronis Simo-**nides.** *Hor lib. 4.**ad. 9.** *Ducetur Plama veluti ichus ab Hercule Cacus,**Poneturque feras, si quid sentaverit unquam**Hiscere*

as Hercules did by Cacus, he shall be dragged forth of doors by the heels, away with him. If he bend his forces to some other studies, with an intent to be a *servant* to some Noble man, or in such a place with an Ambassador, he shall finde that these persons rise like Prentises one under another, and in formally Tradesmens shops, when the master is dead, the Foreman of the shop commonly steps in his place. Now for Poets, Rhetoricians, Historians, Philosophers, Mathematicians, Sophisters, &c. they are like Grasshoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Even so they were at first, if you will beleave that pleasant Tale of Socrates, which he told fair Phædrus under a Plane-tree, at the banks of the river *Isens*, about noon when it was hot, and the Grasshoppers made a noise, he took that sweet occasion to tell him a Tale, how Grasshoppers were once Scholars, Musicians, Poets, &c. before the *Muses* were born, and lived without meat and drink, and for that cause were turned by Jupiter into Grasshoppers. And may be turned again, In *Tythoni Cicada*, aut *Lyciorum ranas*, for any reward I see they are like to have: or else in the mean time, I would they could live, as they did, without any viaticum, like so many *P. Manucodias* those Indian Birds of Paradise, as we commonly call them, those I mean that live with the Air, and dew of Heaven, and need other food: for being as they are, their *Rhetorick* onely serves them, to curse their bad fortunes, and many of them for want of means are driven to hard shifts; from Grasshoppers they turn Humble-Bees and Wasps, plain Parasites, and make the *Muses*, Mules, to satisfy their hunger starved panches, and get a meals meat. To say truth, 'tis the common fortune of most Scholars, to be servile and poor, to complain pitifully, and lay open their wants to their respectless Patrons, as *† Cardan* doth, as ** Xilander*, and many others: And which is too common in those Dedicatory Epistles, for hope of gain, to lye, flatter, and with hyperbolical elogiums and commendations, to magnifie and extol an illiterate unworthy Idiot, for his excellent virtues, whom they should rather, as ** Machiavel* observes, vilifie, and rail at down right for his most notorious villanies and vices. So they prostitute themselves as Fiddlers, or mercenary Tradesmen, to serve great mens turns for a small reward. They are like ** Indians*, they have store of gold, but know not the worth of it: for I am of *Synesius* opinion, ** King Hæron got more by Simonides acquaintance, then Simonides did by his*: they have their best education, good institution, sole qualification from us, and when they have done well, their honor and immortality from us, we ate the living tombs, registers, and as so many trumpeters of their fames: what was *Achilles* without *Homer*? *Alexander* without *Arian* and *Curtius*? who had known the *Cæsars*, but for *Suetonius* and *Dion*? ** Vixerunt fortes ante Agamemnona*
** Multi: sed omnes Acharymales*
** Frequentur, ignovique longâ*
** Nactæ, carem quâ nate sacro*

they

they are more beholden to Scholars, then Scholars to them; but they under-value themselves, and so by those great men are kept down. Let them have that *Encyclopadian*, all the learning in the world; they must keep it to themselves, * live in base esteem, and starve, except they will submit, as *Budaus* well hath it, so many good parts, so many ensigns of Arts, virtues, be slavishly obnoxious to some illiterate Potentate, and live under his insolent Worship, or Honor, like Parasites, *Qui tanquam mures alienum panem comedunt*. For to say truth, *artes hæc non sunt Lucrativæ*, as *Guido Bonas* that great Astrologer could fore-see, they be not gainful Arts these, *sed esurientes & famelicæ*, but poor and hungry.

* *Dat Galenus opes, dat Justinianus honores,*

Sed genus & species cogitur ire pedes.

The rich Physitian, honor'd Lawyers ride,
Whilst the poor Scholar foots it by their side.

Poverty is the *Muses* Patrimony, and as that Poetical divinity teacheth us, when *Jupiters* daughters were each of them married to the Gods, the *Muses* alone were left solitary, *Helicon* forsaken of all Suters, and I believe it was, because they had no portion.

Calliope longum cælebs cur vixit ævum?

Nempe nihil dotis, quod numeraret, erat.

Why did *Calliope* live so long a maid?

Because she had no dowry to be paid.

Ever since all their followers are poor, forsaken and left unto themselves. In so much, that as *Petronius* argues, you shall likely know them by their clothes. There came, saith he, by chance into my company, a fellow not very spruce to look on, that I could perceive by that note alone he was a Scholar, whom commonly rich men hate: I asked him what he was, he answered; a Poet; I demanded again why he was so ragged, he told me this kind of learning never made any man rich.

Qui Pelago credit, magno se fanore tollit,

Qui pugnas & rostra petit, præcingitur auro:

Vilis adulator picto jaceret ebrius ostro,

Sola privinosis horret facundia pannis.

A Marchants gain is great that goes to Sea,

A Soldier embossed all in gold:

A Flatterer lyes fox'd in brave array,

A Scholar onely ragged to behold.

All which our ordinary Students, right well perceiving in the Universities, how unprofitable these Poeticall, Mathematical, and Philosophicall Studies are, how little respected, how few Patrons; apply themselves in all haste to those three commodious Professions of Law, Physick, and Divinity, sharing themselves between them, rejecting these Arts in the mean time, History, Philosophy, Philology, or lightly passing them over, as pleasant toys fitting onely

* *Inter ineptes
& Plebeios se-
re jacet, ulti-
mum locum
habens, nisi tot
artis virtutis-
que insignia,
turpiter, ob-
noxie, suppa-
ristando fasci-
bus subiecit
proterve inso-
lentisque po-
tentia, Lib. 1.
de contempti-
verum fortui-
tarum.*

* *Buchanan,
eleg. lib.*

f *In Satyricon
intrat senex,
sed culeu non
ita speciosus, ut
facile appare-
ret eum hac
nota literatum
esse, quos di-
vites odisse so-
lent. Ego inquit
Poeta sum:
Quare ergo
tam male ves-
titus es? Prop-
ter hoc ipsum;
amor ingenii
neminem un-
quam divitem
fecit.*

t *Petronius
Arbiter.*

u *Oppressus
paupertate ani-
mus nihil exi-
mum, aut sub-
lime cogitare
potest, amari-
tates litera-
rum, aut ele-
gantiam, quo-
niam nihil præ-
sidii in his ad-
vite commo-
dum videt,
primo negligere,
mox odisse
incipit, Hens.*

table talk, and to furnish them with discourse. They are not so behoveful: he that can tell his money hath Arithmetick enough: He is a true Geometritian, can measure out a good fortune to himself; A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his own use. The best Opticks are, to reflect the beams of some great mens favor and grace to shine upon him. He is a good Engincer that alone can make an instrument to get preferment. This was the common Tenent and practice of Poland, as *Cromerus* observed not long since, in the first Book of his History; their Universities were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend, but every man betook himself to Divinity, *hoc solum in votis habens, opimum sacerdotium*, a good Personage was their aim. This was

* *Epistol. quæst.*
lib. 4. Ep. 21.

the practice of some of our neer neighbors, as *Lipsius* inveighs, they thrust their children to the study of Law and Divinity, before they be informed aright, or capable of such studies. *Scilicet omnibus artibus antistat spes lucri, & formidat est cumulus auri, quam quicquid Græcæ Latiniq; delirantes scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. intersunt & præstant consilios regum, o pater, o patria?* so he complained, and so may others. For even so we finde, to serve a great man, to get an Office in some Bishops Court (to practise in some good Town) or compass a Benefice, is the mark we shoot at, as being so advantagious, the high way to preferment.

x *Electum.*
diu.

Although many times, for ought I can see, these men fail as often as the rest in their projects, and are as usually frustrate of their hopes. For let him be a Doctor of the Law, an excellent Civilian of good worth, where shall he practise and expatiate? Their fields are so scant, the Civil Law with us so contracted with Prohibitions, so few Causes, by reason of those all-devouring municipal Laws, *quibus nihil illiteratum*, saith *Brassus*, an illiterate and a barbarous study, (For though they be never so well learned in it, I can hardly vouchsafe them the name of Scholars, except they be otherwise qualified) and so few Courts are left to that profession, such slender offices, and those commonly to be compassed at such dear rates, that I know not how an ingenious man should thrive amongst them. Now for Physitians, there are in every Village so many Mountebanks, Empericks, Quack-salvers, Paracelsians, as they call themselves, *Causfici & sanicide*, so *Glenard* tearms them, Wisards, Alcumists, poor Vicars, cast Apothecaries, Physitians men, Barbers, and Good wives, professing great skil, that I make great doubt how they shall be maintained, or who shall be their Patients. Besides, there are so many of both sorts, and some of them such Harpyes, so covetous, so clamorous, so impudent; and as *he* said, litigious Idiots,

y *J. de D. de*
Epodon. lib. 2.
car. 2.

*Quibus loquacis affertur arrogantia est,
Peritia parum aut nihil,
Nec ulla mica literarii satie,
Crumenimulgatio:
Loquutleis turba, litium strophe,
Atalagna litigantium cohors, rogati vultures,
Lawerna abundant, Agyria, &c.*

Which

Which have no skill but prating arrogances.

No learning, such a push-mulling nation.

Gownd-vultures, thieves, and a religious rout

Of cozeners, that haunt this occupation,

that they cannot well tell how to live one by another, but as he jesteth in the Comedy of clocks, they were so many, *major pars populi avida reptant fame*, they are almost starved a great part of them, and ready to devour their fellowes, *Et innoxia calliditate se corripere*, such a multitude of pettifoggers and Empericks; such imposters, that an honest man knows not in what sort to compose and behave himself in their society, to carry himself with credit in so vile a rout, *semitis nomen, et sumptibus partem et vigilis, prosteri dispendat, postquam &c.*

z Plautus.

* Bacc. Argenti lib. 3.

Last of all to come to our Divines, the most noble profession and worthy of double honor, but of all others the most distressed and miserable. If you will not believe me, hear a brief of it, as it was not many years since

a Joh. Howson
4 Novembris
1597. the Sermon was printed by Arnold Hamfield.

publicly preached at Pauls cross, ^a by a grave Minister then, and now a reverend Bishop of this land, *What that one bred up in learning, and destinated by our Parents to this end, we suffer our childhood in the Grammar school, which Austin calls magnam tyrannidem, & grave malum, and compares it to the torments of martyrdome, when we come to the University, if we live of the College allowance, as Phalaris objected to the Leontines* *intra esca mulo quæ æst*, needy of all things but hunger and fear, or if we be maintained but partly by our Parents cost, do expend in unnecessary maintenance, books and degrees, before we come to any perfection, five hundred pounds, or a thousand marks. If by this price of the expence of time, our bodies and spirits, our substance and patrimony, we cannot purchase those small rewards, which are ours by law, and the right of inheritance, a poor Parsonage, or a Vicarage of 50 l. per annum, but we must pay to the Patron for the lease of a life spent and out-worne life, yether in annual pension, or above the rate of a copper hold, and that with the hazard and loss of our souls, by Simony and perjury, and the forfeiture of all our spiritual preferments, in esse and posse, both present and to come. What father after a while will be so improvident, to bring up his son to his great charge, to this necessary beggary? What Christian will be so irreligious, to bring up his son in that course of life, which by all probability and necessity, *cogit ad turpia*, enforcing to sin, will entangle him in simony and perjury, when as the Poet saith, *Invitatus ad hæc aliquis de ponte negabit*: a beggers braut taken from the bridge where he sits a begging if he knew the inconvenience, had cause to refuse it. This being thus, have not we fished fair all this while, that are iniuriæ Divines, to finde no better fruits of our labors, ^b *hæc est cor pallor, cur quis non prandeat hoc est do* we moderate our selves for this? Is it for this we rise so early all the year long? ^c *Leaping* (as he saith) *out of our beds, when we hear the bell ring, as if we had heard a thunder clap.* If this be all the respect, reward and honor we shall have, ^d *frange leves calamas, & scinde Thula tubellos*: let us give over our bookes, and betake our selves to some other course of life: to what end should we study? ^e *Quid me vitentulus stulti docuere parentes*, what did our parents meane to make us schollers, to be as far to seek of preferment after twenty years study, as we were at first? why do we take such pains? *Quid rancidum infans juvenis impallescere charis*? If there be no more hope of re-

d Pers. Sat. 3.

* E. lecto exf. lientes, ad subitum tintinnabuli plansum quasi fulmine territi. 1.

c Mart. d Mart.

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ward, no better encouragement. I say again; *Frangere leues calamos, & scinde Thalia libellos*; lets turne souldiers, sell our books, and buy Swords, Guns, and Pikes, or stop bottles with them, turne our Philosophers gownes, as *Cleanthes* once did, unto millers coats, leave all and rather betake our selves to any other course of life, than to continue longer in this misery.

* *Sat. Menip.*

* *Præstat dentiscalpia vadere, quam literarum monumentis magnatum favorem emendicare.*

Yea, but me thinks I hear some man except at these words, that though this be true which I have said of the estate of Schollers, and especially of Divines, that it is miserable and distressed at this time, that the Church suffers shipwrack of her goods, and that they have just cause to complain; there is a fault, but whence proceeds it? If the cause were justly examined, it would be retorted upon our selves, if we were cited at that Tribunal of truth, we should be found guilty, and not able to excuse it. That there is a fault among us, I confess, and were there not a buyer, there would not be seller: but to him that will consider better of it, it will more than manifestly appear, that the fountain of these miseries proceeds from these griping Patrons. In accusing them, I do not altogether excuse us; both are faulty, they and we: yet in my judgment, theirs is the greater fault, more apparant causes & much to be condemned. For my part, if it be not with me as I would, or as it should, I do ascribe the cause, as *Cardan* did in the like case; *meo in-*

eLib. 3 de conf.

* I had no money, I wanted impudence, I could not scamble, temporize, dissemble: non pranderet olus, & c. vis dicam, ad palandum & adulandum penitus infusus, recudi non possum, jam senior ut sim talis, & fingi nolo, ut-cunque male cedat in rem meam & ob-scurus inde delitescam.

* *Vit. Crassi.* nec facile judicare potest utrum pauperior cum primo ad *Crassum*, & c.

fortunio potius quam illorum scelere, to mine own infelicity, rather than their naughtiness: Although I have been baffled in my time by some of them, & have as just cause to complain as another: or rather indeed to mine own negligence; for I was ever like that *Alexander* in * *Plutarch*, *Crassus* his tutor in Philosophy, who though he lived many years familiarly with rich *Crassus*, was even as poor when from, (which many wondred at) as when he came first to him; he never asked, the other never gave him any thing, when he travelled with *Crassus* he borrowed an hat of him, at his returne restored it again. I have had some such noble friends acquaintance and Schollers, but most part, (common courtesies and ordinary respects excepted) they & I parted as we met, they gave me as much as I requested, & that was

And as *Alexander ab Alexandro Genial. diar. l. 6. c. 16.* made answer to *Hieronymus Massianus*, that wondred, *quum plures ignavos & ignobiles ad dignitates & sacerdotia promotos quotidie videret*, when other men rose, still he was in the same state, *codem tenore & fortunâ cui mercedem laborum studiorumque deberi putaret*, whom he thought to deserve as well as the rest. He made answer, that he was content with his present estate, was not ambitious, and although *objurgabundus suam segnitiam accusaret, cum obscura sortibus homines ad sacerdotia & pontificatus erectos &c.* he chid him for his backwardness, yet he was still the same: and for my part (though I be not worthy perhaps to carry *Alexanders* books) yet by some overwining and wellwishing friends, the like speeches have been used to me, but I replied still with *Alexander*, that I had enough, and more peradventure than I deserved; and with *Lisanius Sophista*, that rather chose to have honours and offices by the Emperor were offered unto him, *probe talis Sophista, quam talis Magistratus.* I had as live be still *Democritus junior*, and *privus privatus*, *semibi jam daretur optio, quam talis fuisse Doctor talis Dominus.* — Sed quorsum hac? For the rest tis on both sides

facinus

facinus desecrandum, to buy and sell livings, to detain from the Church, that which Gods and mens Laws have bestowed on it, but in them most, and that from the covetousness and ignorance of such as are interested in this business, I name covetousness in the first place, as the root of all these mischiefs, which *Achan* like, compels them to commit sacrilege, and to make Simoniack compacts, (and what not) to their own ends, that kindles Gods wrath, brings a plague, vengeance, and an heavy visitation upon themselves and others. Some out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it *per fas & nefas*, hooke or crook, so they have it. And others when they have with riot and prodigality, imbezzled their estates, to recover themselves, make a prey of the Church, robbing it, as *Julian* the Apostate did, Spoile Parsons of their revenues (in keeping halfe back, as a great man amongst us observes:) and that maintenance on which they should live: by meanes whereof, Barbarism is increased, and a great decay of Christian Professors: for who wil apply himselfe to these divine studies, his son, or friend, when after great pains taken, they shall have nothing whereupon to live: But with what event do they these things?

* *Opeque totis viribus venamini,
At inde mæsis accidit miserrima.*

* *Euripides.*

They toyle and moyle, but what reap they? They are commonly unfortunate families that use it, accursed in their progenie, & as common experience evinceth, accursed themselves in all their proceedings. With what face (as he quotes out of *Aust*) can they expect a blessing or inheritance from Christ in Heaven, that defraud Christ of his inheritance here on earth? I would all our Symoniack Patrons, and such as detain Tithes, would read those judicious Tracts of *S^t Henry Spelman*, and *S^t James Sempill* Knights; those late elaborate and learned Treatises of *D^r Tisley*, and *M^r Momague*, which they have written of that subject. But though they should read, it would be to small purpose, *clames licet & mare cælo confundas*, thunder, lighten, preach hell and damnation, tell them 'tis a sin, they will not believe it, denounce and terrifie, they have *cæterized consciences*, they do not attend, as the enchanted Adder, they stop their ears. Call them basie, irreligious, prophane, barbarous, Pagans, Atheists, Epicures, (as some of them surely are) with the Bawd in *Plautus*, *Euge, optime*, they cry and applaud themselves with that Miser, *simulac nummos contemplor in arca*: say what you will, *quocunque modo rem*: as a dog barks at the Moon, to no purpose are your sayings: Take your Heaven, let them have money. A base prophane Epicurean, Hypocritical rout, for my part, let them pretend what zeal they will, counterfeit Religion, blear the worlds eyes, bumbast themselves, and stuffe out their greatness with Church spoiles, shine like to many Peacocks, so cold is my charity, so defective in this behalf, that I shall never think better of them, then that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheistical marrow, they are worse then Heathens. For as *Dionysius Halicarnassensis* observes *antiq. Rom. lib. 7.* *Primum locum &c.* *Greekes and Barbarians observe all religious rites, and dare not break them for fear of offending their Gods, but our Simoniack contractors, our senseless Achans, our stupified Patrons, fear neither God nor*

f Deum habent iratum, sibi que mortem æternam acquirunt, aliis miserabilem ruinam. Serrarius in Josuam, 7. Euripides. g Nicephorus lib. 10. cap. 5. h Lord Cook in his Reports second part, fol. 44.

i Sir Henry Spelman, de non tenerandis Ecclesiis.

k 1 Tim. 42.

l Hor.

m Primum locum apud omnes gentes habet patritius deorum cultus, & genitorum, nam hunc distinctissime custodimus, tam Græci quam Barbari &c.

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divel, they have evasions for it, it is no sin, or not due *jure divino*, or if a sin, no great sin, &c. And though they be daily punished for it, and they do manifestly perceive, that as he said, Frost and Fraud come to foul ends, yet as *Chrysostome* followes it *Nulla ex parâ sit correctio, & quasi adversis malitia hominum provocetur, crescit quotidie quod puniatur*: they are rather worse than better, — *iram atque animos à crimine sumunt*, and the more they are corrected, the more they offend: but let them take their course, ° *Rodo super vites*, go on stil as they begin, tis no sin, let them rejoyce secure, Gods vengeance will overtake them in the end, and these ill gotten goods as an Eagles feathers, *p* will consume the rest of their substance: It is *aurum Tholsanum*, and will produce no better effects. *Let them lay it up safe, and make their conveyances never so close, lock and shut door, saith Chrysostome, yet fraud and Covetousness, two most violent thieves, are still included, and a little gain evill gotten, will subvert the rest of their goods.* The Eagle in *Aesop*, seeing a piece of flesh, now ready to be sacrificed, swept it away with her claws, and carried it to her nest; but there was a burning coal stuck to it by chance, which unawares consumed her, young ones, nest and altogether. Let our Symoniack Church-chopping Patrons, and sacrilegious Harpyes, look for no better success.

A second cause is Ignorance, and from thence contempt. *Successit odium in literas ab ignorantia vulgi*, which *Funius* well perceived: this hatred and contempt of learning, proceeds out of Ignorance, as they are themselves barbarous, idiots, dull, illiterate, and proud, so they esteem of others.

Sint Mecanates, non deerunt Flacce Marones:

Let there be bountiful Patrons, and there will be painful Schollers in all Sciencés. But when they condemn Learning, and think themselves sufficiently qualified, if they can write and read, scramble at a piece of Evidence, or have so much Latine as that Emperor had, *qui nescit dissimulare, nescit vivere*, they are unfit to do their country service, to performe or undertake any action or employment, which may tend to the good of a Common-wealth, except it be to fight, or to do country Justice, with common sense, which every Yeoman can likewise do. And so they bring up their children, rude as they are themselves, unqualified, untaught, uncivil most part. * *Quis è nostrâ juventute legitime instituitur literis? Quis oratores aut Philosophos tangit? quis historiam legit, illam rerum agendarum quasi animam? precipitant parentes vota sua, &c.* *twas Lipsius* complaint to his illiterate country-men, it may be ours. Now shall these men judge of a Schollers worth, that have no worth, that know not what belongs to a students labors, that cannot distinguish between a true scholler and a drone: or him that by reason of a voluble tongue, a strong voice, a pleasing tone, and some trivantly *Polyanthean* helps, steales and gleanes a few notes from other mens Harvests, and so makes a fairer shew, than he that is truly learned indeed: that thinks it no more to preach, than to speak, *or to run away with an empty Cart*, as a grave man said, and thereupon villic us, and our paines; scorne us, and all learning. *Because they are rich, and have other meanes to live, they think it concernes them not to know, or to trouble themselves with it; a fitter taske for younger brothers,*

n Tom. 1. de fle-
ril. viii. annorū
sub Elia sermo-
ne.

o Ovid. Fast.

p De male que-

stis vix gaudet

seritius heres.

q Strabo lib. 4.

Geog.

r Nihil facilius

opes evartet,

quam avaritia

& fraude paria.

Est enim scia

addas tali arce

& exteriore ja-

nua & velle

eam communi-

as, intus tamen

fraudem & a-

varitiam, &c.

In 5. Corinth.

l Acad. cap. 7.

t Ars neminem

habet inimicu

præter ignoran-

tem.

u He that can-
not dissemble
cannot live.

* Epist. quest.
l. b. 4. epist. 21.
Lipsius.

x Dr. King in
his last lecture
on Jonah some-
times right re-
verend L. Bi-
shop of Lon-
don.

y Quibus opes
& otium, bi-
barbaro fastu
litteras contem-
nunt.

others, on poor mens foris, to be pen and Inkhorne men, pedantical slaves, and no whit be seeming the calling of a Gentleman, as Frenchmen and Germans commonly do, neglect therefore all humane learning, what have they to do with it? Let Mariners learn Astronomy; Merchants Factors study Arithmetick; Surveyers get them Geometry; Spectacle-makers Opticks; Landleapers Geography; Town-Clarks Rhetorick, what should he do with a spade, that hath no ground to dig; or they with Learning, that have no use of it: thus they reason, and are not ashamed to let Mariners, Prentises, and the basest servants be better qualified than themselves. In former times, Kings, Princes, and Emperors were the only Schollers, excellent in all faculties.

Julius Caesar mended the year, and writ his own Commentaries,

media inter praelia semper;

Stellarum cælique plagis superisq; vacavit.

Antoninus, Adrian, Nero, Sever, Jul. & Oct. Michael the Emperour, and Isacius, were so much given to their studies, that no base fellow would take so much pains: Orion, Ptolemy, Alphonsus, Ptolemy, famous Astronomers: Sabor, Misbridates, Tyssimachus, admired Physitians: Plato's kings all: Evax that Arabian Prince, a most expert Jueller, and an exquisite Philosopher; the Kings of Egypt were Priests of old, chosen and from thence, — Idem rex hominum, Phœbique sacerdos: but those heroical times are past; the Muses are now banished in this bastard age, ad sordida ingurgitola, to meaner persons, and confined alone almost to Universities. In those daies, Schollers were highly beloved, honoured, esteemed, as old Ennius by Scipio Africanus, Virgil by Augustus, Horace by Mecænas, Princes companions, dear to them, as Anacreon to Polycrates; Philoxenus to Dionysius, and highly rewarded. Alexander sent Xenocrates the Philosopher 50. talents, because he was poor, visu rerum, aut eruditione præstantes viri, mensis olim regum adhibiti, as Philostratus relates of Adrian and Lampriidius of Alexander Severus: famous Clarkes came to these Princes Courts, velut in Lycaum, as to an University, and were admitted to their tables, quasi divum epulis accumbentes; Archilaus that Macedonian King would not willingly sup without Enripides, (amongst the rest he drank to him at supper one night and gave him a cup of gold for his pains) delectatus poeta suavi sermone; and it was fit it should be so: Because as Plato in his Protagoras well saith, a good Philosopher as much excels other men, as a great King doth the Commons of his country, and again, quoniam illis nihil deest, & minime egere solent, & disciplinas quas profitentur soli à contemptu vindicare possunt, they needed not to beg so basely, as they compel Schollers in our times to complain of poverty, or crouch to a rich chuffe for a meales meat, but could vindicate themselves, & those Arts which they professed. Now they would & cannot: for it is held by some of them, as an axiome, that to keep them poor, will make them study, they must be dieted, as horses to a race, not pampered, Alendos volunt, non saginandos, ne melioris mentis flammula extinguitur; a fat bird will not sing, a fat dog cannot hunt, and so by this depression of theirs, some want mearies, others will, all want encouragement, as being forsaken almost, & generally contemned. 'Tis an old saying, Sint Matenates non deerunt Flaccæ Marones, and 'tis a true saying still. Yet often-

* Lucan. lib. 8.

z Spartian, Solliciti de rebus nimis.

a Nicet. 1.

Anal.

Fumis lubricationum sordebant.

b Grammaticis olim & dialecticis Iurisque Professoribus,

qui Specimen eruditionis dedissent, eadem dignitatis insignia decreverunt

Imperatores, quibus ornabatur heruas, Erasim.

ep. Jo. Fabio epis. Vien.

* Probus vir & Philosophus magis præstat inter alios homines, quam rex inclitus inter plebeios.

c Heinssius præfat. Poematum.

d Servile non Scholæ jam.

e Seneca.

f Hand facile emergunt, &c.

g Media quod nobis ab hora sedisti qua nemo faber, qua nemo sedebat,

qui docet obliquo lanam deducere ferro:

vaya tamen merces.

Juv. Sat. 7.

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* Chil. 4. Cent.
1 adag. 1.

† Had I done
as others did,
put my self
forward, I
might have
happily been
as great a man
as many of my
equals.

times I may not deny is the main fault is in our selves. Our Academics too frequently offend in neglecting patrons; as *Erasmus* well saith, or making ill choice of them, *negligenter obliuio aut amplectitur parum aptos*, or if we get a good one, *non studeamus meritis officiis favoremque alere*, we do not ply and follow him as we should. *Idem mihi accidit Adolescenti* (saith *Erasmus*) acknowledging his fault, & *gravisime peccavi*, and so may I say my self, I have offended in this, and so peradventure have many others. We did not *spondere magnam faventibus, qui uapere nos amplecti*, apply our selves with that readiness we should: idleness, love of liberty, *immodicus amor libertatis effecit ut diu cum perfidis amicis*, as he confesseth, & *pertinaci paupertate colluctarer*, bashfulness, melancholy, timorousness cause many of us to be too backward and remiss. So some offend in one extrem, but too many on the other, we are most part too forward, too solicitous, too ambitious, too impudent. We commonly complain *desse Maecenates*, want of encouragement, want of means, when as the true defect is in our own want of worth, our insufficiency: did *Mæcenus* take notice of *Horace* or *Virgil* till they had shewed themselves first: or had *Bovius* and *Mævius* any patrons? *Egregium specimen dant*, saith *Erasmus*, let them approve themselves worthy first, sufficiently qualified for learning and manners, before they presume or impudently intrude and put themselves on great men as too many do, with such base flattery, parasitical collaging, such hyperbolical elogies they do usually insinuate, that it is a shame to hear and see. *Immodica laudes conciliant invidiam, parvis quoniam laudem*, and vain commendations derogate from truth, and we think in conclusion, *non melius de laudato, pejus de laudante*, ill of both, the commender and commended. So we offend, but the main fault is in their harshness, defect of patrons. How beloved of old, and how much respected was *Plato* to *Dionysius*? How dear to *Alexander* was *Aristotle*, *Demetrius* to *Philip*, *Solon* to *Cæsar*, *Anaxarcus* and *Trebatius* to *Augustus*, *Cassius* to *Vespasian*, *Plutarch* to *Trajan*, *Seneca* to *Nero*, *Simonides* to *Hierus*? how honored?

h *Cæcilius*,
lucan. 1. 1.

* *Sed hæc prius fuerunt, nunc recondita*

Senect. quærit, those daies are gone:

Et spes, & ratio studiorum in Cæsare tantum:

† *Nemo est qui
non Phœbus hic
nostræ solus in-
stitut. suben-
torem reddat.*

As he said of old, we may truly say now, he is our *Amulet*, our Sun, our sole comfort and refuge, our *Ptolemy*, our common *Mæcenus*, *Jacobus munificus*, *Jacobus pacificus*, *mystra Musarum*, *Rex Platonius*: *Grande decus, columnæq; nostrum*: A famous Scholler himself, and the sole Patron, Pillar, and sustainer of learning: but his worth in this kind is so well known, that as *Paterculus* of *Cato*, *Iam ipsum laudare nefas sit*: and which *Pliny* to *Trajan*. *Seria re carmina, honorque æternus annalium, non hæc brevis & pudenda prædicatio color*. But he is now gone, the Sun of ours set, and yet no night followes,

* *Pænegy.*

* *Virgil.*

Sol occubuit, nox nulla sequitur est.

in his room — *Aureus alter*

Annus, simili frandescit virga metallo, and long may he reign and flourish amongst us.

Let me not be malicious, and lie against my *Genius*, I may not denie, but that

that we have a sprinkling of our Gentry, here and there one, excellently well learned, like those *Fuggers* in Germany, *Dubourgs*, *De Pignis*, *Sabot* in France, *Picus Mirandula*, *Schubius*, *Barotius* in Italy;

Apparent rari nantes in gurgite vasto.

But they are but few in respect of the multitude, the major part (and some again excepted, that are indifferent) are wholly bent for Hawks and hounds, and carried away many times with intemperate lust, gaming and drinking. If they read a book at any time, (if *quod est intermori a venatu, poculis, alea, scortis*) 'tis an English Chronicle, *S. Huon of Bordeaux*, *Amadis de Gaule*, &c. a play-book, or some pamphlet of Newes, and that at such

seasons only, when they cannot stir abroad, to drive away time, ^k their sole discourse is dogs, hawks, horses, and what Newes. If some one have been a traveller in Italy, or as far as the Emperors Court, wintered in Orleans, and can court his Mistress in broken French, wear his clothes neatly in the newest fashion, sing some choice Our-landish tunes, discourse of Lords, Ladies, Townes, Palaces, and Cities, he is compleat and to be admired: Otherwise he and they are much at one; no difference betwixt the Master and the Man, but worshipful titles: wink and chioose betwixt him that sits down (clothes excepted) and him that holds the Trencher behind him: yet these men must be our Patrons, our governors too sometimes, statesman, magistrates, noble, great, and wise by inheritance.

Mistake me not (I say again) *Uos & Patritius sanguis*, you that are worthy Senators, Gentlemen, I honor your names and persons, and with all submission, prostrate my self to your censure and service. There are amongst you, I do ingeniously confess, many well deserving Patrons, and true patriots, of my knowledge, besides many hundreds which I never saw, no doubt, or heard of, pillars of our common-wealth, whose worth, bounty, learning, forwardness, true zeal in Religion, and good esteem of all Schollers, ought to be consecrated to all posterity, but of your rank, there are a deboshed, corrupt, covetous, illiterate crew again, no better than stocks, *merum pecus* (testor Deum, non mihi videri dignos in omni hominis appellatione) barbarous *Thracians*, & *quis ille thrax qui hoc nescit?* a sordid, prophane, pernicious company, irreligious, impudent and stupid, I know not what Epithets to give them, enemies to learning, confounders of the Church, and the ruin of a common-wealth. Patrons they are by right of inheritance, and put in trust freely to dispose of such Livings to the Churches good; but (hard taske masters they prove) they take away their straw, and compel them to make their number of brick: they commonly respect their own ends, commodity is the steer of all their actions, and him they present in conclusion, as a man of greatest gifts, that will give most; no penny, no *Pater Noster*, as the saying is, *Nisi preces auro fulcias, amplius irritus: ut Cerebus ossa*, their attendants and officers must be bribed, feed, and made, as *Cerebus* is with a sop by him that goes to hell. It was an old saying, *omnia Roma venalia*, 'tis a rag of Popery, which will never be rooted out, there is no hope, no good to be done without money. A Clark may offer himself, approve his worth, learning, honesty, religion, zeale, they will commend him for it; but

probitas laudatur & alget. If he be a man of extraordinary parts,

they

m I have often met with my self, and conferred with divers worthy Gentlemen in the Country, no whit inferior, if not to be preferred for divers kind of learning to many of our Acad. micks. *o ppe licet M. his venias com. labat Homeri, Nil tamen attr. lerisibus Home. re foras. det legat hifi. rids auctores, no veris vimes. Tanquam an- gues dignosque suos.* *lwo. Sat. 7. Juvenal.*

they will flock afar off to hear him, as they did in *Apuleius*, to see *Psyche*:
multi mortales confluebant ad videndum seculi decus, speculum gloriosum, lau-
datur ab omnibus, spectatur ab omnibus, nec quisquam non rex, non regius, cupidus
ejus nuptiarum petitor accedit; mirantur quidem divinam formam omnes, sed
ut simulacrum, fabre politum mirantur. many mortal men came to see fair
Psyche the glory of her age, they did admire her, commend, desire her for
 her divine beauty, and gaze upon her, but as on a picture, none would mar-
 ry her, *quod indotata*, fair *Psyche* had no money.¹ So they do by learning;

Qua vero licet
Orpheus sis, sa-
xa sono testa-
dim i emollens,
nisi plumbæ
coru corda, au-
ri vel arg. net
mallo emollis
Orpheus, Salsubri-
ensis Poliviat.
lib. 5. c. 10.
1 Juven. Sat. 7.
1 Euge bene no
need Dousa
epod. lib. 2.
— dos ipsa sci-
entia sibi que
comparium est.
1 Quatuor ad
portas Ecclesi-
as itus ad om-
nes; sanguinis
aut Simonis,
presulis atque
Dei. Holcor.

Lib. contra
Gentiles de Ba-
bila martyre.

1 Prescribunt
imperant, in or-
dinem cogunt
ingeniū nostrū
prout ipsi sibi de-
bitur, asserunt.
1 relaxant, ut
papilionē pueri
aut, bruchū filo
de mittunt, aut
atrahunt, nos
à libidine sua
pendere equū
consentes.
1 Hemsus.

didicit jam dives avarus
Tantum admirari, tantum laudare disertos,
Or pueri Junonis avem
 Your rich men have now learn'd of latter daies
 To admire, commend, and come together
 To hear and see a worthy Scholler speak,
 As children do a Peacocks feather.

He shall have all the good words that may be given, 'a proper man, and
 tis pity he hath no preferment, all good wishes, but inexorable, indurat
 as he is, he will not prefer him, though it be in his power, because he is
indotatus, he hath no mony. Or if he do give him entertainment, let him be
 never so well qualified, plead affinity, consanguinity, sufficiency, he shall
 serve seven years, as *Iacob* did for *Rachel*, before he shall have it. 'If he
 will enter at first, he must yet in at that *Simoniackal* gate, come off soundly,
 and put in good security to performe all covenants, else he will not deale
 with, or admit him. But if some poor scholler, some parson chaff, will of-
 fer himself, some *Trencher Chaplain*, that will take it to the halfe,
 thirds, or accept of what he will give, he is welcome; be comfortable,
 preach as he will have him, he likes him before a million of others; for
 the best is alwayes best cheap: and then as *Hierom* said to *Cromatius*, *patellā*
dignum operculum, such a Patron, such a Clark: the cure is well supplied, and
 all parties pleased. So that is still verified in our age, which "*Chrysostome*
complained of in his time, Qui opulentiores sunt, in ordinem parasitorū co-
gunt, et ipsos tanquā canes ad mensas suas enutriunt, eorumque impudentes
Ventre iniquarum canarum reliquiis disertiunt, iisdem pro arbitro abutentes.
 Rich men keep these Lecturers, and fawning Parasites, like so many dogs
 at their tables, and filling their hungry guts with the offals of their meat,
 they abuse them at their pleasure, and make them say what they propose.
 As children do by a bird or a butterflye in a string, pull in and let him out as they
 list, do they by their *Trencher Chaplaines*, prescribe, command, their wits, let in and
 out as to them it seems best. If the Patron be precise, so must his Chaplain
 be, if he be papistical, his Clark must be so too, or else be turned out. These
 are those Clarks which serve the turne, whom they commonly entertain,
 and present to Church livings, whilst in the mean time we that are Uni-
 versity men, like so many hide-bound Calves in a Pasture, tarry out out
 time, wither away as a flower ungathered in a garden, & are never used: or
 as so many candles, illuminate our selves alone, obscuring one anothers
 light, & are not discerned here at all, the least of w^{ch} translated to a dark
 room, or to some Country bench, where it might shine apart, would give

a fair light, and be seen over all. Whilst we lye waiting here as those sick men did at the poole of * *Bethesda*, till the Angel stirred the water, expecting a good houre, they step between, and beguile us of our preferment. I have not yet said, if after long expectation, much expence, travel, earnest suit of our selves and friends, we obtain a final Benefice at last: our misery begins afresh, we are suddenly encountered with the flesh, world, and Diavel, with a new onset; we change a quiet life for an ocean of troubles, we come to a ruinous house, which before it be habitable, must be necessarily to our great damage repaired; we are compelled to sue for dilapidations, or else sued our selves, and, scarce yet settled, we are called upon for our Predecessors arrerages; first fruits, tenths, subsidies, are instantly to be paid; benevolence, procurations, &c. and which is most to be feared, we light upon a crackt title, as it befel *Clenard* of *Brabant*, for his rectory and charge of his *Begina*; he was no sooner inducted, but instantly sued, *cepimus* q; (*saith he) *strenue litigare, & implacabili bello configere*: at length after ten years suit, as long as *Troyes* siege, when he had tired himself, and spent his mony, he was faine to leave all for quietness sake, and give it up to his adversary. Or else we are insulted over, and trampled on by domineering officers, fleeced by those greedy *Harpyes* to get more fees, we stand in fear of some precedent Lapse; we fall amongst refractory, seditious Sectaries, peevish Puritans, perverse Papists, a lascivious rout of Atheistical *Epicures*, that will not be reformed, or some litigious people, (*those wild beasts of Ephesus*, must be fought with) that will not pay their dues without much repining, or compelled by long suit; for *Laici clericis oppido infesti*, an old axiome, all they think well gotten that is had from the Church, and by such uncivil, harsh dealings, they make their poor Minister weary of his place, if not his life: and put case they be quiet honest men, make the best of it, as often it falls out, from a polite and terse Academick, he must turne rustick, rude, melancholife alone, learne to forget, or else, as many do, become Maulsters, Grasiars, Chapmen, &c. (now banished from the Academy, all commerce of the Muses, and confined to a country village, as *Ovid* was from *Rome* to *Pontus*,) and daily converse with a company of Idiots and Clownes.

* Joh. 5.

* *Epist. lib. 2.*
Jam suffectus
in locum de-
mortui, pro-
nus exortus est
adversarius,
&c. post mul-
tos labores,
sumptus, &c.

Nos interim quod attinet (nec enim immunes ab hac noxâ sumus) idem reatus manet, idem nobis, & si non multò gravius, crimen obijci potest: nostrâ enim culpâ fit, nostrâ incuriâ, nostrâ avaritiâ, quòd tam frequentes, sædæque fiant in Ecclesiâ nundinationes, (templum est vœnale, deusque) tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarum Euripus, & turbarum æstuarium, nostro inquam, omnium (Academicorum imprimis) vitio fit. Quod tot Resp. malis afficiatur, à nobis seminarium; ultrò malum hoc accersimus, & quâvis contumeliâ, quâvis interim miseriâ digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indices sine delectu pauperes alumni, terra filii, & cujuscunque ordinis homunciones ad gratius certatim admittantur? qui si definitionem, distinctionemque unam aut alteram memorisèd didicerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectu, quales demum sint, Idiota, nugatores, otiatores, aleatores, compotores, indigni, libidinis voluptatumque administrari,

Sponfi

y Jun. Acad.
cap. 6.

z Accipiamus
pecuniam, de-
mittamus asinu
ut apud Pata-
vinos, Italos.

a Hos non ita
pridem perstrin-
xi, in Philoso-
phastro Come-

die latinas in
Ade Christi
Oxon publicae
habita, Anno

1617. Feb. 16.
a Ant. Menip.

b 2 Cor. 7. 17.

c Comment. in
Gal.

d Heinſius.

e Ecclesiast.

f Luth. in Gal.

Sponsi Penelopes, nebulones, Alcinoique,
modo tot annos in Academia insumpserint, & se pro togatis vendiderint, lucra
causa, & amicorum intereſſu praesentantur: Adde etiam & magnifico non-
nunquam elogio morum & scientiae: & jam valedicturi testimonialibus hisce
litteris, amplissime conſcriptis in eorum gratiam honorantur, ab iis, qui fidei suae
& existimationis iacturam proculdubio faciunt. Doctores enim & Professores
(quod ut ille) id unum curant, ut ex professionibus frequentibus, & tumultu-
tariis potius quam legitimis, commoda sua promoveant, & ex dispendio
publico suum faciant incrementum. Id solum in votis habent annui plerumq;
magistratus, ut ab incipientium numero pecunias emungant, nec multum intereſt
quod sint, literatores an literati, modo pingues, nitidi, ad aspectum speciosi, &
quod verbo dicam, pecuniosi sint. Philosophastri licentiamur in artibus, artem
qui non habent, eosque sapientes esse jubent, qui nulla praedicti sunt sapi-
entia. Et nihil ad gradum praeterquam velle adferunt, Theologastri (solvant
modo satis superque docti, per omnes honorum gradus evehuntur & ascendunt,
Aequo hinc fit quod tam viles scurræ, tot passim Idiotæ, literarum crepusculo po-
ssi, larvæ puſtorum, circumforanes, vagi, barbi, fungi, crassi, asini, merum pecu-
nia in sacrosanctos theologiae aditus, illotis pedibus irumpant, praeter inverecun-
dum frontem adferentes nihil, vulgares quasdam quisquilias, & scholarium qua-
dam nugamenta, indigna quæ vel recipiantur in trivis. Hoc illud indignum ge-
nus hominum & famelicum, indiguum, vagum, ventris mancipium, ad strivam
postea Pellegendum, ad baras aptius quam ad aras, quod divinas hasce litteras tur-
piter & profanum: hi sunt qui pulpita complent, in ades nobilium irrepunt, & quum
reliquis vitæ destituantur subsidis, ob corporis & animi egestatem, aliarum in-
reſſib. parvum minime capaces sint, ad sacram hanc anchoram confugiunt, sa-
crosanctam quo vis modo captantes, non ex sinceritate, quod Paulus ait, sed cau-
pionantes verbum Dei. Ne quis interim viris bonis detractum quid putet, quod
habet Ecclesia Anglicana quamplurimos, egregie doctos, illustres, intactæ famu-
lantes homines, & plures forsitan quam quævis Europa provincia, ne quæ a florentissi-
mis Academicis, quæ viros undiquaque doctissimos, omni virtutum genere suspi-
cendos, abunde producant. Et multo plures utraque habitura, multo splendidior fu-
tura, si non hæc sordes splendidum lumen ejus obscurarent, obscuraret corruptio, &
cauponantes quædam Harpyæ, prolitarique bonum hoc nobis non inviderent. Ne-
mo enim tam cæcâ mente, qui non hoc ipsam videat: nemo tam stolido inge-
nio, qui non intelligat, tam pertinaci iudicio, qui non agnoscat, ab his idiotis
circumforaneis, sacram pollui Theologiam, ac celestes Musas quasi prophanam
quiddam profanum. Viles animæ & effrontes sic enim Lutherus alicubi vocat
lucellæ causa, ut muscæ ad mulctra, ad nobilium & heroum mensas advo-
lant, in spem sacerdotii, cuiuslibet honoris, officii, in quamvis aniam, urbem se
ingerunt, ad quodvis se ministerium componunt.

Ut nervis alienis mobile lignum — Ducitur —

offam sequentes, psittacorum more, in prædæ spem quidvis effuriunt:
obsecundantes Parasiti (Erasmus ait) quidvis docent, dicunt, scribunt, sua-
dent, & contra conscientiam probant, non ut salutarem reddant gre-
gem, sed ut magnificam sibi parent fortunam. Opiniones quasvis
& decreta contra verbum Dei astruunt, ne non offendant patronum, sed
ut retineant favorem procerum, & populi plausum, sibi quæ opes accu-
mulent. Et etenim plerumq; animo ad Theologiam accedunt, non ut rem divi-
nam, sed ut suam faciant, non ad Ecclesia bonum promovendum, sed expi-
landum;

landum, quærentes, quod Paulus ait, Non quæ Jesu Christi, sed quæ sua, non domini thesaurum, sed ut sibi, suisque thesaurizent. Nec tantum iis, qui vilioris fortuna, & abjectæ sortis sunt, hoc in usu est: sed & medios, summos, elatos, ne dicam Episcopos, hoc malum invasit.

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¶ Dicite pontifices, in sacris quid facit aurum?

g Pers. Sat. 2.

¶ Summos sæpe viros transversos agit avaritia, & qui reliquis morum probitate prælucent, hi faciem præferunt ad Simoniam, & in corruptionis hunc scopulum impingentes, non tondent pecus, sed deglubunt, & quocunque se conferunt, expilant, exhauriunt, abradunt, magnum fama sue, si non anima naufragium facientes: ut non ab infimis ad summos, sed à summis ad infimos malum promanasse videatur, & illud verum sit quod ille olim lusi, Emerat ille prius, vendere jure potest. Simoniacus enim (quod cum Leone dicam) gratiam non accipit, si non accipit, non habet, & si non habet, nec gratus potest esse; Tantum enim absunt istorum nonnulli, qui ad clavum sedent à promovendo reliquos, ut penitus impediant, probe sibi conscii, quibus artibus illic pervenerint. * Nam qui ob literas emeruisse illos credat, desipit: qui vero ingenii, eruditionis, experientiæ, probitatis, pietatis, & Musarum id esse pretium putat (quod olim revera fuit, hodiè promittitur) planissime insanit. Utcunque vel undecunque malum hoc originem ducat, non ultra quæram, ex his primordiis caput vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur. Hinc tam frequens simonia, hinc orta querela, fraudes, impostura, ab hoc fonte se derivarunt omnes nequitia. Ne quid obiter dicam de ambitione, Adulatione plusquam aulicâ, ne tristi domicanio laborent, de luxu, de fædo nonnunquam vitæ exemplo, quo nonnullos offendunt, de compotatione Sybaritica &c. Hinc ille squalor Academicus, tristes hac tempestate Camenæ, quum qui vis homunculus artium ignarus, his artibus assurgat, hunc in modum promoveatur & distefcat, ambitiosis appellationibus insignis, & multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, & grandia gradiens majestatem quandam ac amplitudinem præ se ferens, miramque sollicitudinem, barbâ reverendus, togâ nitidus, purpurâ cornuscus, suppellectilis splendore, & famulorum numero maxime conspicuus. Quales statuae (quod ait ille) quæ sacris in ædibus columnis imponuntur, velut oneri cedentes videntur, ac si insudarent, quum revera sensu sine carentes, & nihil saxeam adjuvent firmitatem: Atlantes videri volunt, quum sint statuae lapideæ, umbratiles revera homunciones, fungi forsan & bar-di, nihil à saxo differentes. Quum interim docti viri, & vita sanctioris ornamentis præditi, qui æstum diei sustinent, his iniquâ sorte serviant, minimo forsan salario contenti, putis nominibus nuncupati, humiles, obscuri, multoque digniores licet, regentes, inhonori vitam privam privatim agant, tenuique sepulsi sacerdotio, vel in collegiis suis in æternum incarcerationi, ingloriè delitescant. Sed nolo diutius hanc movere sentinam, hinc illa lachryma, lugubris musarum habitus, hinc ipsa religio (quod cum Secellio dicam) in ludibrium & contemptum adducitur, abjectum sacerdotium (atque hac ubi sunt, ausim dicere, & putidum & putidum dicerem de clero usurpare.) Putidum vulgus, inops, rude, sordidum, melancholicum, miserum, despicabile, contemnendum.

h Salust.

* Sat. Menip.

i Budeus de
Assè lib. 5.* Lib. de rep.
Gallorum.

k Campian.

MEMB. 4.

SUBSECT. I.

Non-necessary, remote, outward, adventitious, or accidental causes: as first from the Nurse.



F those remote, outward, ambient, *Necessary* causes, I have sufficiently discoursed in the precedent member, the *Non-necessary* follow, of which, saith *Fuchsius*, no art can be made, by reason of their uncertainty, casualty, and multitude; so called *not necessary* because according to *Fernelius* they may be avoided, and used without necessity. Many of these accidental causes, which I shall entreat of here, might have well been reduced to the former, because they cannot be avoided, but fatally happen to us, though accidentally, and unawares, at some time or other: the rest are contingent and inevitable, and more properly inserted in this rank of causes. To reckon up all is a thing impossible; of some therefore most remarkable of these contingent causes which produce Melancholy, I will briefly speak and in their order.

From a child's Nativity, the first ill accident that can likely befall him, in this kinde is a bad Nurse, by whose meanes alone he may be tainted with this a malady from his cradle. *Aulus Gellius* l. 12. c. 1. brings in *Phavorinus* that eloquent Philosopher, proving this at large, *that there is the same vertue and propertie in the milk as in the seed, and not in men alone, but in all other creatures: he gives instance in a Kid and Lamb, if either of them suck of the others milk, the Lamb of the Goats, or the Kid of the Ewes, the wooll of the one will be hard, and the hair of the other soft.* *Giraldus Cambrensis Itinerar. Cambria* l. 1. c. 2. confirms this by an notable example which happened in his time. A sow pig by chance sucked a Brach, and when she was grown, *she would miraculously hunt all manner of Deare, and that as well, or rather better than any ordinary hound.* His conclusion is, *that men and beasts participate of her nature and conditions, by whose milk they are fed.* *Phavorinus* urgeth it farther, and demonstraies it more evidently, that if a Nurse be *mis-shapen, unchaste, dishonest, impudent, drunk, cruel* or the like, the child that sucks upon her brest will be so too; all other affections of the minde and diseases, are almost ingrafted, as it were, and imprinted into the temperature of the Infant, by the Nurses milk; as *Pox, Leprosie, Melancholy, &c.* Can for some such reason would make his servants children suck upon his wives brest, because by that meanes they would love him and his the better; and in all likelihood agree with them. A more evident example that the minds are altered by milk, cannot be given, than that of *Dion*, which he relates of *Caligula's* cruelty; it could neither be imparted to father nor mother, but to his cruel nurse alone, that anointed her paps with blood still when he sucked, which made him such a murderer, and to express her cruelty to an hair: and that of *Tiberius*, who was a common drunkard, because his nurse was such a one. *Et si delira fuerit*, (one observes) *infans imitatur eam*, if she be a fool or dolt, the child she nurseth wil take after her, or otherwise be misaffected; which *Franciscus Barbarus* l. 2. c. ult. de re uxoria proves at ful, and

Ant.

1 Proem lib. 2.
Nulla ars con-
stitui potest.
in Lib. 1. c. 19.
de morborum
causis Quas
declinare licet
aut nulla ne-
cessitate uti-
mur.

2 Quo semel est
imbuta recens
servabit odo-
rem Testa diu.
Hor.

3 Sicut valet
ad fingendas
corporis atque
animi similitu-
dines res & na-
tura seminis sic
quoque, lactis
proprietas. Ne-
que id in homi-
nibus solum, sed
in pecudibus
animadvertitur.
Nam si ovium
lacte hodi, aut
caprarum agni
alervatur, con-
stat fieri in his
lana duriorum,
in illis capilli
gigni severiore.
p Adulta in se-
yariu persequen-
tione ad mira-
culum usque
sagax.

4 Tam animal
quodlibet quam
homo, ab illa
cujus lacte nu-
tritur, naturam
contrahit.

5 Improbis, in-
formis, impudi-
cis, temulentis
nutrix &c.
quonia in mo-
ribus efforman-
dis magnam
sepe partem in-
geniu alterat
& naturalis
tenet.

6 Hircanque, ad-
morunt ubera
Tigres, Virg.
7 Lib. 2. de
Caesariis.
8 Beda c. 27. l.
9 Eccles. hist.

Ant. Guivarra lib. 2. de Marco Aurelio: the childe will surely participate. For bodily sickness there is no doubt to be made. *Titus, Vespasians* son was therefore sickly, because the Nurse was so, *Lampridius*. And if we may believe Physicians, many times children catch the pox from a bad Nurse, *Botaldus cap. 61. de hoc vnter*. Besides evil attendance, negligence, and many gross inconveniences, which are incident to Nurses, much danger may so come to the childe. For these causes *Aristotle* *Polit. lib. 7. c. 17.* *Phocionius* and *Marcus Aurelius* would not have a childe put to Nurse at all, but every mother to bring up her own, of what condition soever she be; for a sound and able mother to put out her childe to nurse, is *natura interperies*, so *Quasio* calls it, 'tis fit therefore she should be nurse her self, the mother will be more careful, loving and attendant, then any servile woman, or such hired creatures; this all the world acknowledgeth, *convenientissimum est* (as *Rod. à Castro de nat. mulierum lib. 4. c. 12.* in many words confesseth) *matrem ipsam lactare infantem*, who denies that it should be so: and which some women most curiously observe; amongst the rest, that Queen of France, a Spaniard by birth, that was so precise and zealous in this behalf, that when in her absence a strange nurse had suckled her childe, she was never quiet till she had made the infant vomit it up again. But she was too jealous. If it be so, as many times it is, they must be put forth, the mother be not fit or well able to be a nurse, I would then advise such mothers, as *Plutarch* doth in his book *de liberis educandis*, and *S. Hierome li. 2. epist. 27.* *Leta de institut. fil. Magnus part. 2. Reg. sanit. cap. 7.* and the said *Rodericus* that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases, if it be possible, all passions and perturbations of the minde, as sorrow, fear, grief, folly, melancholy. For such passions corrupt the milk, and alter the temperature of the childe, which now being *Idum & molle lantum*, is easily seasoned and perverted. And if such a nurse may be found out, that will be diligent and careful withal, let *Phavorinus* and *M. Aurelius* plead how they can against it, I had rather accept of her in some cases then the mother her self, and which *Bonacius* the Physician, *Nic. Biehus* the politician, *lib. 4. de repub. cap. 8.* approves, *Sanæ nures* are much to be preferred to some mothers. For why may not the mother be naught, a peevish drunken flur, a waspish cholerick flur, a crazed peece, a fool, (as many mothers are) unsound as soon as the nurse? There is more choice of nurses then mothers; and therefore except the mother be most vertuous, staid, a woman of excellent good parts, and of a sound complexion, I would have all children in such cases committed to discreet strangers! And 'tis the only way, as by marriage they are engrafted to other families to alter the breed, or if anything be amiss in the mother, as *Ludovicus Mercatus* contends, *Tom. 2. lib. de morb. hered.* to prevent diseases and future maladies, to correct and qualifie the childes ill-disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a Nurse.

x Ne infirma
lactis alimento
degeneret cor-
pus & animus
corruptatur.
* Lib. 3. de civi.
convers.

y Stephanus.

z To. 2. Nutri-
ces non quas-
vis, sed maxi-
me probas deli-
gamus.
a Nutrix non
sit lasciva aut
temulentia.
Hier.
b Prohibendum
ne stolidi la-
ctet.
c Perf.

† Nutrices in-
terdum matri-
bus sunt melio-
res.

Sub-

SUBJECT 2.

Education a Cause of Melancholy.



Education, of these accidental causes of Melancholy, may justly challenge the next place, for if a man escape a bad nurse he may be undone by evil bringing up. ^d *Iason Pratenfis*, puts this

of Education for a principal cause; bad parents, step-mothers,

Tutors, Masters, Teachers, too rigorous, too severe, too remisse or indulgent on the other side, are often fountains and furtherers of this disease. Parents and such as have the tuition and oversight of children, offend many times in that they are too stern, alway threatening, chiding, brawling, whipping or striking; by means of which, their poor children are so disheartned and cowed, that they never after have any courage, a merry hour in their lives, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment, to the making or marring of a childe. Some fright their children with beggars, bugbears, and hobgoblins, if they cry, or be otherways unruly: but they are much too blame in it, many times, saith *Lavater de spectris, part. 1. cap. 5. ex metu in morbos graves incidunt & noctu dormientes clamant*, for fear they fall into many diseases, and cry out in their sleep, and are much the worse for it all their lives: these things ought not at all, or to be sparingly done, & upon just occasion. Tyrannical, impatient, haire-brain Schoolemasters,

aridi magistri, so ^{*} *Fabius* termes them, *Ajaces flagelliferi*, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdom all the while they are at schoole, with bad diet, if they boord in their houses, too much severity and ill usage, they quite pervert their temperature of body and minde: still chiding, rayling, frowning, lashing, tasking, keeping, that they are *fracti animis*, moped many times, weary of

of their lives, ^{*} *nimia severitate deficiunt & desperant*, and think no slavery in the world (as once I did my self) like to that of a Grammar scholar. *Preceptorum ineptiis discruciantur ingenia puerorum*, saith *Erasmus*, they tremble at his voice, looks, coming in. *S. Austin* in the first book of his *confess.* & *q. ca.* calls this schooling *meliculosam necessitatem*, and elsewhere a martyrdom, and confesseth of himself, how cruelly he was tortured in minde for learning Greek, *nulla verba noveram, & servus terroribus & penis, ut nossem, instabatur mihi vehementer*, I know nothing, and with cruel terrours and punishment I was daily compel'd. ^e *Beza* complains in like case of a rigorous schoolmaster in *Paris*, that made him by his continual thunder and threats, once in a minde to drown himself, had he not met by the way with an uncle of his that vindicated him from that misery for the time, by taking him to his house. *Tripanellius lib. 1. consil. 16.* had a Patient nineteen yeers of age, extremely melancholy, *ob nimium studium, Tia-*

vitti, & preceptoris minas, by reason of overmuch study, and his ^{*} Tutors threats. Many Masters are hard hearted and bitter to their servants, and by that meanes do so deject, with terrible speeches and hard usage so crucifie them, that they become desperate, and can never be recalled.

Others again in that opposite extreme, doe as great harme by their too

much

d *Lib. de morbis capitis, cap. de mania's Raud postrema causa supputatur educationis abalienationis causas. Injusta nocere.*

* *Lib. 2. cap. 4.*

* *Idem. Et quod maxime nocet, dum in teneris ita timent nihil conantur.*

e *Præfat. ad Testam.*

* *Plus mentis pædagogico superavit ablutit, quam unquam præceptis suis sapientia infillavit.*

much remifness, they give them no bringing up, no calling to busie themselves about, or to live in, teach them no trade, or set them in any good course; by means of which their servants, children, Scholars, are carried away with that stream of drunkenness, idleness, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischiefe themselves. Too much indulgence causeth the like, ** inopia patris* ** Ter. Adel.* *lenitas & facilitas patris* when as *Misio* like, with too much liberty and too great allowance, they feed their childrens humors; let them revel, wench, riot, swagger, and do what they will themselves, and then punish them with a noise of Musicians *3. 4.*

** obsonet, potet, oleat unguenta de meo* ** Idem. de.*
Amas? dabitur a me argentum ubi erit commendum. *1. sc. 2.*
Foras effregit & restituentur: descidit
vestem & resancietur. — faciat quod lubet,
Sumas, consumas, perdat, decretum est patri.

But as *Damea* told him, *tu illud caruisti finis*, your lenity will be his undoing, *previdere videor jam diem illud*, quoniam *hic egens profugiet aliquo milite*, and foresee his ruine. So fathers often erre, many fond mothers especially, dote so much upon their children, like ** Esops Ape*, till in the end they crush them to death, *Corporum nutritæ animarum poverca*, pampering up their bodies to the undoing of their souls: they will not let them be corrected or controlled, but still soothed up in every thing they do, that in conclusion, they bring sorrow, shame, heaviness to their parents (*Ecclus. cap. 30. 8. 9. become wretched, stubborn, wilful, and disobedient*; rude, untaught, head-strong, incorrigible, and graceless. They love them so foolishly, saith ** Cardan*, that they rather seem to hate them, bringing them not up to vertue, but injury, not to learning but to riot, not to sober life and conversation, but to all pleasure and licentious behaviour. Who is he of so little experience that knows not this of *Fabius* to be true? Education is another nature altering the minde and will, and known to God, which he yet our selves did not fault our childrens manners; by our overmuch coddling and nice education, and weaken the strength of their bodies and mindes; that causeth custom, custom nature, &c. For these causes *Plutarch* in his book *de lib. educ.* and *Hierom. epist. lib. 1. epist. 17. 10. Lata de institut. filia*, gives a most especial charge to all parents, and many good cautions about bringing up of children, that they be not committed to undiscree, passionate, bedlam Tutors, light, giddy-headed, or overdoits persons, and spare for no cost, that they may be well nourished and taught, it being a matter of so great consequence. For such parents as do otherwise, *Plutarch* esteemeth of them, that are more afraid of their shooes than of their feet, that rate their wealth above their children. And he, saith ** Cardan*, that leaves his son to a covetous Schoolemaster to be informed, and is able to fast and learn wisdom together, doth no other, then that he be learned fool, or a sickly wise man.

quoniam infanti non deditur delectis foris. mollior ista educatio, quam indulgentiam vocamus, nervos omnes, & mentis & corporis, si quis sit in his consuetudo, inde natura. Perinde agit ac si quis de calceis sit sollicitus, pedem nihil curet. Juvenc. Nil patri minus est, quam filium. Lib. 3. de sapientia: qui avaris pedagogis pueros alendos dant, vel claudas in comitibus jejunare simul & sapere, nihil aliud agunt, nisi ut sint vel non sine stultitia eruditi, vel non integra sapientes.

SUBJECT: 3

Terrors and Affrights, Causes of Melancholy.

ly in the 4. of his *Tusculans*, distinguisheth these terrors which arise from the apprehension of some terrible object heard or seen, from other tears, and so doth *Parasit. lib. 9. Tit. 4. de regis iustitia*

Of all fears they are most pernicious and violent, and so singularly alter the whole temperance of the body, move the soul, and spirits, strik such a deep impression, that the parties can never be recovered, causing more grievous and fiercer Melancholy, as *Felix Plater, c. 3. de mentis alienat.*¹ speaks out of his experience, then any inward cause whatsoever: and imprints it self so forcibly in the spirits, brain, humors, that if all the mass of bloud were let out of the body it could hardly be extracted. This horrible kinde of Melancholy (for so he termes it) had been often brought before him, and troubles and affrights commonly men and women, younge and old of all sorts.

* *Hercules de Saxonia*, calls this kind of Melancholy (*Lab agitatione spirituum*) by a peculiar name; it comes from the agitation, motion, contraction, dilatation of spirits, not from any distemperature of humors, and produces stronger effects. This terror is most usually caused, as *Plinius* will have, from some imminent danger, when a terrible object is *seen*, heard, *seen*, or conceived, *truly appearing* or in a *dream*: and many times the more sudden the accident, it is the more violent. *Journal de Trévoux* 1701, p. 100.

Their soul's affright; their heart amaz'd quakes.

The trembling Lince plants in 'veines, and akes.

Arthemedorus, the Grammarian lost his wits by the unexpected sight of:

Crocodile, *Hydrochilus 7. demalini*.² The Maffiare as above 1572, in the reign of Charles the 9. was so terrible and fearful, that many rathmad, some died, great-bellied women were brought to bed before their time, generally all affrighted and agast. Many lost their wits by the sudden fiers of fow

spectrum or diabol, a thing very common in all ages, saith Davanger par. 1. chap. 1. as Orpheus did at the fight of the Furie, which appeared to him in blackes
* Panjanis records.) The Greeks call them *populoni xani*, which so terrifie
their souls, or if they be but affrighted by some counterfeit diavls in jet.

— *timē pueri trepidant, ut quae omnia sacris*

as children in the dark conceive
Hobgoblins, and are sore afraid, they are the worse for it all their lives.
Some by sudden fires, earthquakes, inundations, or any such dismal objects

Therefore the Physician fell into an *Hydrophobia* by seeing one sick of that disease (*Diaphorides* 1.6.8.33) or by the sight of a monster, a carcass; they are disquieted many months following, & cannot endure the room where a corpse hath been, for a world would not be alone with a dead man, or lie in that bed many years after in which a man hath died. At *Basil* a man

lTerror & me-
tus maxime ex
improvisis ac-
cedentes ita
animum com-
movent, ut Spi-
ritus nunquam
recuperent,
graviterque
melancholiam
terror facit,
quam que ab
interna cau-
sa fit. Impre-
ssio tamen fortis
in spiritibus
humoribusque
cerebri ut ex-
tracta tota
longius
melle, ac ex-
primatur, ac
hec horrenda
species melan-
cholia frequen-
ter obita mihi
omnes exrens,
omnes juvenes,
senes.

* Tract. de me-
lan. cap. 7. & 8.
non ob inter-
perie sed agi-
tatione, dilata-
tione, contrasti-
one, statu
spirituum
in Lib. de fort.
& virtut.
Alex. prefer-
tione incute
pericula, ubi
res prope ad-
sunt terribiles.
in Est a visione
horrenda, re-
vera apparen-
te, vel per in-
somnia, Plato-
tus.

• A painters
wife in Basil,
1600. *Somnia-
vit filium b. Ho-
gionis in Gallia
8. in Arcad. †
quot vexata, du*

little children in the spring time, went to gather flowers in a meadow at the towns end, where a malefactor hung in gibbets, all gazing at it, one by chance flung a stone, and made it slip, by which accident, the children affrighted ran away; one slower than the rest, looking back, and seeing the flung stone cast towards her, cried out it came after, & was so terribly affrighted, that for many dayes she could not rest, eat or sleep, she could not be pacified, but melancholy, died. In the same town another childe beyond the *Alma*, saw a grave opened, & upon the sight of a carcass, was so troubled in mind, that she could not be comforted, but a little after departed, and was buried by her *Pharm. obsorv. a. 1. 10*. A Gentlewoman of the same city saw a fat hog eat up, when the intrals were opened, and a noy some favour offended her nose, she much disliked, and would not longer abide a Physician in presence, told her, as that hog, so was she, full of filthy uncroments, and aggravated the matter by some other loathsome instances, in so much, this nice Gentlewoman apprehended it so deeply, that she fell forth with a vomiting, was so mightily disordered in mind, and body, that with all his art and persuasions, for some months after, he could not restore her to herself again, she could not forget it, or remove the object out of her sight, *Idem*. Many cannot endure to see a wound opened, but they are offended; a man excelled, or labor of any fearful disease, as possession, Appoplexy, one bewitched, or if they read by chance of some terrible thing, the symptoms alone of such a disease, or that which they dislike, they are instantly troubled in mind, agast, ready to apply it to themselves, they are as much disquieted, as if they had seen it, or were so infected themselves. *Hec ut sibi videtur somnare*, they dream & continually think of it. As lamentable effects are caused by such terrible objects heard, read, or seen, *auditus maximus motus in corpore facit*, as *Plutarch* holds, no sense makes greater alteration of body and mind: sudden speech sometimes, unexpected news, be they good or bad, *pravis animus oratio*, will move as much, *animum obruere*, & de sede sua deicere, as a Philosopher observes, will take away our sleep, and appetite, disturb and quite overturn us. Let them bear witness that have heard those Tragical alarms, outcries, hideous noises, which are many times suddenly heard in the dead of the night by irruption of enemies and accidental fires, &c. those panick fears, which often drive men out of their wits, bereave them of sense, understanding and all, some for a time, some for their whole lives, they never recover it. The *Midianites* were so affrighted by *Gideon*s souldiers, they breaking but every one a picher; and *Hannibal*s army by such a panick fear was discomfited at the walls of *Rome*. *Augusta Livia* hearing a few Tragical verses recited out of *Virgil*, *Tui Maecellus eris*, &c. fell down dead in a fowle. *Edinus* King of *Denmark*, by a shudden found which he heard, was turned into fury with all his men, *Gracianus l. 5. Dan. hist. c. 11*. *Alexander ab Alexandro l. 3. c. 52*. *Amicus Lufitanus* had a patient, that by reason of bad tidings became Epilepticus, *cen. a. cur. a. 90*. *Gordan subtil. l. 18*. saw one charlestown wits by mistaking of an *Esopo*. If one sense alone can cause such violent commotions of the mind, what may we think when hearing, sight, & those other senses are all troubled at once, as by some Earthquakes, thunder, lightning, tempests, &c. At *Bologne in Italy Anno 1304*. there was such a fearful earthquake about eleven a clock in the night

Altera trans-
Rhenana in-
gressa sepul-
chrum recens
apertum, vidit
cadaver, &
domum subito
reversa puta-
vit eam voca-
re, post paucos
dies obiit.
proximo sepul-
chro collocata.
Altera pasi-
bulum sero
præteriens, me-
tuebat ne urbe
exclusa illic
pernoctaret.
unde melanco-
lica facta, per
multos annos
labora vit.
Placens.
c. Subitus oc-
clusus, inopi-
nata lesio.
u Lib. de audi-
tionem.
** Theod. Pro-*
dromus lib. 7.
Amorum.
x Effusa cer-
nens fugientes
agmine tur-
mas, Quis
mea nunc in-
flat cornua
Faunus ait.
Alciati embel
122.
y Jud. 6. 19.
z Plutarchus
vita ejus.

a In furorem
cum sociis ver-
sus.

* Subitarius
terra motus

Capit inde de
spere cum dis-
pendio sanita-
tis, inde adeo
damesans, ut fi-
bi ipsi mortem
interecetur.
b. El florica re-
layo de rebus
Japanica Tract.
a. do legat. ce-
ga Chinensis, a
Lodovico Frois
Jesuita A.
1596. Eusem
deceperat. tan-
ta sors caligo
et terramotus,
ut multi capite
dolorent, pluri-
mis cor intore
et melancholia
abducuntur.
Tantum fremitu
medebat, ut
conitio frago-
rem imitari vi-
deretur, tan-
tamque et, in
urbe Sacai tam
barbaricus fuit,
ut ho mines vi-
sui compotes
essent a sensibus
abalienati, mor-
ore oppressi tam
borenda spectaculo, etc. c. Quum subit illius tristissima noctis imago. d. Qui solo aspectu medicine morebatur ad purgan-
dum. e. Sicut viatores si ad saxum impigerint, aut nauis, memores sui casus, non ista modo que ostendunt, sed et similia
horrent perpetuo et tremant.

f. Leviter ap-
lant graviter
vulnerant. Ber-
nardus.
* Eius sauciati
corpus mentem
sermo.
† Scia: eum
ess. qui a. n. mi-
ne fere a. vi. sui
magnate, non il-
lulre stipendi-
um habuit, ne
mores ipsorum
Satyru suis no-
taret.
Gist. Barthius
presat. panno-
d.

(as * Beroaldus in his book de carne motu, hath commended to posterity) that all the cities trembled, the people thought the world was at an end, actum de mortalitate, such a fearful noise, it made such a detestable smell, the inhabitants were infinitely affrighted, and some ran mad. And Irem m-
cem, & annalibus memorandam mine author adds) hear a strange story, & worthy to be chronicled, I had a servant at the same time called Falso. W-
gelanus, a bold & proper man, so grievously terrified with it, that he t was
first melancholy, after doted, at last mad, and made away himself. At
b. Fulginum in Japonia there was such an earthquake, and darkness as a sudden,
that many men were offended with headach, many overwhelmed with sorrow
and melancholy. At Micacum whole streets, and gently palaces were overturned
at the same time, and there was such an hideous noise, as if all, like a thunder, and
filthy smell, that their hair started for fear, and their hearts quaked, men and
beasts were incredibly terrified. In Sacai another city, the same earthquake was
so terrible unto them, that many were bereft of their senses, and others by the
horrible spectacle so much amazed, that they knew not what they did. Blasius
Christian, the reporter of the news, was so affrighted for his part, that
though it were two months after, he was scarce his own man, neither
could he drive the remembrance of it out of his minde. Many times, some
years following they will tremble afresh at the remembrance, or con-
cept of such a terrible object; even all their lives long, if mention be made
of it. Cornelius Agrippa relates out of Gulielmum Parisiensis, a story of one,
that after a distastful purge which a Physician had prescribed unto him,
was so much moved, that at the very sight of physick he would be distempered,
though he never so much as smelled to it, the box of Physick long after
would give him a purge; nay the very remembrance of it did effect it;
like travellers and Sea-men, saith Plutarch, that when they have been landed,
or dashed on a rock, for ever after fear not that mischance only, but all such
dangers whatsoever.

SUBSECT. 4.

Scoffs, Calumnies, bitter Jests, how they cause melancholy.



It is an old saying, f. A blow with a word strikes deeper then a blow
with a sword: & many men are as much gauled with a calumny, a
scurril and bitter jest, a libel, a pasquil, Satyre, Apologe, Epigram,
Stage plays, or the like, as with any misfortune, whatsoever.
Princes & Potentates, that are otherwise happy, and have all at command,
li cure & free, quibus potenti a sceleris impunitatem fecit, are grievously vexed
with these pasquelling libels, and Satyrs: they fear a rayling Aretine, more
then an enemy in the field, which made most Princes of his time (as some
relate) allow him a liberal pension, that he should not taxe them in his Satyrs.
The Gods had their Momus, Homer his Zulus, Achilles his Thirsties,
Philip his Demades. The Cæsars themselves in Rome were commonly
taunted. There was never wanting a Petronius, a Lucian in those times,
nor will be a Rabelais, an Euphormio, a Boccacianus in ours. Adrian the sixth
Pope,

Pope, ^s was so highly offended, and grievously vexed with Pasquillers at Rome, he gave command that statue should be demolished and burned, the ashes flung into the river Tiber, and had done it forthwith, had not Lodovico Snessanus, a facete companion, dissuaded him to the contrary, by telling him, that Pasquills ashes would turn to frogs in the bottom of the river, and croak worse and lower then before. — *genus irritabile vatum*, and therefore * *Socrates* in *Plato* adviseth all his friends, that respect their credits, to stand in awe of Poets, for they are terrible fellows, can praise and dispraise as they see cause. *Hinc quam sit calamus savior ense pater.* The Prophet David complains, *Psal.* 123. 4. that his soul was full of the mocking of the wealthy, and of the despitefulness of the proud, and *Psal.* 55. 4. for the voice of the wicked, &c. and their hate, his heart trembled within him, and the terrors of death came upon him. Fear and horrible fear, &c. and *Psal.* 69. 20. Rebuke hath broken my heart, and I am full of heaviness. Who hath not like cause to complain, and is not so troubled, that shall fall into the mouths of such men: for many are of so^h petulant a spleen, and have that figure *Sarcasmus* so often in their mouths, so bitter, so foolish, as *Baltasar Castilia* notes of them, that they cannot speak, but they must bite; they had rather lose a friend then a jest, and what company soever they come in, they will be scoffing, insulting over their inferiours, especially, over such as any way depend upon them, humoring, misusing, or putting gulleries on some or other, till they have made by their humoring or gulling ^k *ex stulto insanum*: a mope or a noddy, and all to make themselves merry: *modum dummodo risum*

Excutiat sibi, non hic cuiquam parcat amico,

Friends, neutrals, enemies, all are as one, to make a fool a mad-man, is their sport, & they have no greater felicity then to scoff and deride others; they must sacrifice to the god of laughter, with them in *Apuleius*, once a day, or else they shall be melancholy themselves; they care not how they grinde & misuse others, so they may exhilarate their own persons. Their wits indeed serve them to that sole purpose, to make sport, to break a scurrile jest, which is *levissimus ingenii fructus*, the froth of wit, as ^{*} *Tully* holds, & for this they are often applauded, in all other discourse, dry, barren, straminious, dull and heavy, here lies their *Genius*, in this they alone excel, please themselves and others. *Leo Decimus*, that scoffing Pope, as *Jovius* hath registered in the 4. book of his life, took an extraordinary delight in humoring of silly fellows, and to put gulleries upon them, ^m by commending some, persuading others to this or that, he made *ex stolidis stultissimos*, & maxime *ridiculos*, *ex stultis insanos*, soft fellows, stark noddies, and such as were foolish, quite mad before he left them. One memorable example he recites there, of *Tarascomus* of *Parmaa* a Musician that was so humored by *Leo Decimus*, and *Bikiena* his second in this business, that he thought himself to be a man of most excellent skill, (who was indeed a ninny) they made him set foolish songs, and invent new ridiculous precepts, which they did highly commend, as to tie his arme that played on the Lute, to make him strike a sweeter stroke, and to pull down the Arras hangings, because the voice would be clearer, by reason of the reverberation of the wall. In the like manner they perswaded one *Baraballius* of *Gaieta*, that he was as good a Poet as *Retrarch*, would have him to be made a Laureat Poet, and invite all his friends

glorius in vita ejus, graviss. sine tult. famos. libellis nomen suum ad Pasquills statum fuisse laceratum, devert. vitque ideo statum demoliri &c.

* *Plato lib. 13. de legibus. Qui exstimationem curant, poetar. vereantur, quia magnam vim habent ad laudandum & vituperandum.*

^h *Petulantis splene cachimmo. i Cuvial lib. 2. Ea quorundam est inscitia, ut quoties loqui, toties mordere licere sibi putent.*

^k *Ter. Eunuch. † Hor. ser. lib. 2. Sat. 4.*

^l *Lib. 2.*

* *De orat.*

^m *Laudando; & mtr a iis persuadendo. n Et vana instatus opinione, incredibilia ac videnda quaedam Musices precepta commentaretur, &c.*

^o *Ut voces nudis parietibus illise, suavius ac acutius resliven.*

p. immortalita-
ti & glorie sue
profus. imma-
dentes.

q 2. 2de quest.
75. Irriſio mor-
tale peccatum.
1 Pfal. 15. 3.

f Baltheſar. Ca-
ſilio lib. 2. de
aulico.

friends to his inſultment; and had ſo poſſeſſed the poor man with a con-
cept of his excellent Poetry, that when ſome of his more diſcreet friends
told him of his folly, he was very angry with them, and ſaid *they envied
his honor and proſperity*: It was ſtrange (ſaith *Iovius*) to ſee an old man of
60 years, a venerable and grave old man, ſo gulled. But what cannot ſuch
ſcoffers do, eſpecially if they finde a ſoft creature, on whom they may
work naye to ſay truth, who is ſo wiſe, or ſo diſcreet, that may not be hu-
mored in this kinde, eſpecially if ſome excellent wits ſhall ſet upon him;
he that mads others, if he were ſo humored, would be as mad himſelf, as
much grieved and tormented; he might cry with him in the Come-
dy, *Proh Iupiter, tu homo me adigis ad inſaniam*. For all is in theſe things as
they are taken; if he be a ſilly ſoul, and do not perceive it, tis well, he may
happily make others ſport, and be no whit troubled himſelf; but if he be
apprehenſive of his folly, and take it to heart, then it torments him worſe
then any laſh: a bitter jeſt, a flander, a calumny, pierceth deeper then any
loſſe, danger, bodily pain, or injury whatſoever; *leviter enim volat, as Ber-
nard of an arrow, ſed graviter vulnerat*, eſpecially if it ſhall proceed from
a virulent tongue, it cuts (ſaith *David*) like a two edged ſword. *They ſhoot bitter
words as arrows*, Pfal. 64. 3. *And they ſmite with their tongues*, Jer. 18. 18. and
that ſo hard, that they leave an incurable wound behinde them. Many
men are undone by this means, moped, & ſo dejected, that they are never
to be recovered; and of al other men living, thoſe which are actually mel-
ancholy, or inclined to it, are moſt ſenſible (as being ſuſpicious, cholerick,
apt to miſtake) and impatient of an injury in that kinde: they aggravate,
and ſo meditate continually of it, that it is a perpetual corroſive, not to be
removed, till time wear it out. Although they peradventure that ſo ſcoffe,
do it alone in mirth and merriment, and hold it *optimum alieni ſui inſa-
nia*, an excellent thing to enjoy another mans madneſs; yet they muſt
know, that it is a mortal ſin (as *Thomas* holds) and as the Prophet *Da-
vid* denounceth, *they that uſe it, ſhall never dwell in Gods tabernacle*.
Such ſcurrile jeſts, flouts, & ſarcaſmes therefore, ought not at all to be uſ-
ed, eſpecially to our betters, to thoſe that are in miſery, or any way diſtreſ-
ſed: for to ſuch, *criminum incrementa ſunt*, they multiply grief, and as he
perceived, *In multis peccatis, in multis iracundiis*, &c. many are aſhamed, many
vexed, angred, and there is no greater cauſe or furtherer of melancholy.
Martin Cromerus in the 6. book of his hiſtory, hath a pretty ſtory to this
purpoſe, of *Vladislaus* the ſecond king of Poland, and *Peter Dunnius*, Earle
of *Shrine*, they had been hunting late, & were enforced to lodge in a poor
Cottage. When they went to bed, *Vladislaus* told the Earle in jeſt, that his
wiſe lay ſofter with the Abbot of *Shrine*, he not able to contain, replied,
Et tu cum Dabeſſo, and yours with *Dabeſſus*, a gallant young Gentleman in
the Court, whom *Chriſtina* the Queen loved. *Tenigit id dictum Principis a-
nimus*, theſe words of his ſo galled the Prince, that he was long after
irriſus & cogitabundus, very ſad & melancholy for many months: but they
were the Earles utter undoing: for when *Chriſtina* heard of it, ſhe perſecuted
him to death. *Sophia* the Empreſſe, *Iuſtinians* wife, broke a bitter jeſt upon
Narſes the Eunuch, a famous Captain then diſquieted for an overthrow
which he lately had: that he was fitter for a diſtaffe and to keep women
company, then to wield a ſword, or to be General of an army: but it

coſt

cost her dear, for he so far distast it, that he went forthwith to the adverse part, much troubled in his thoughts, caused the *Lumbards* to rebell, and thence procured many miseries to the Common-wealth. *Tiberius* the Emperor with-held a Legacy from the people of *Rome*, which his Predecessor *Augustus* had lately given, and perceiving a fellow round a dead corse in the care, would needs know wherefore he did so, the fellow replied, that he wished the departed Soul to signifie to *Augustus*, the commons of *Rome* were yet unpaid, for this bitter jest the Emperor caused him forthwith to be slaine, and carry the news himselfe. For this reason, all those that otherwise approve of jests in some cases, and facete Companions, (as who doth not?) let them laugh and be merrie; *rumpantur & ilia Codro*, 'tis laudable and fit, those yet will by no meanes admit them in their companies, that are any way inclined to this malady; *non jocandum cum iis qui miseri sunt, & ærumnosi*, no jesting with a discontented person, 'Tis *Castilio's* caveat, *Io. Pontanus*, and *Galatens*, and every good mans.

Play with me, but hurt me not :

Jest with me, but shame me not.

Comitas is a vertue betwixt *Rusticity* and *Scurrility*, two extremes, as *Affability* is betwixt *Flattery* and *Contention*, it must not exceed; but be still accompanied with that * *ἀβράχεια* or innocency, *que nemini nocet, omnem injuria oblationem abhorrens*, hurts no man, abhors all offer of injury. Though a man be liable to such a jest, or obloquie, have been overseene, or committed a foule fact, yet it is no good manners or humanity, to upbraid, to hit him in the teeth with his offence, or to scoffe at such a one; 'tis an old axiome, *turpis in reum omnis exprobratio*. I speak not of such as generally taxe vice, *Barclay*, *Gentilis*, *Erasmus*, *Agrippa*, *Fishecartus*, &c. the *Varronists* and *Lucians* of our time, *Satyrists*, *Epigrammatists*, *Comcedians*, *Apologists*, &c. but such as personate, rayle, scoffe, calumniate, perstringe by name, or in presence offend;

* *Ludit qui stolidâ procacitate,*

Non est Sestius ille sed caballus;

'Tis horse-play this, and those jests (as he * saith) are no better then injuries, biting jests, *mordentes & aculeati*, they are poysoned jests, leave a sting behinde them, and ought not to be used.

Set not thy foot to make the blinde to fall,

Nor wilfully offend thy weaker brother :

Nor wound the dead with thy tongues bitter gall,

Neither rejoyce thou in the fall of other.

If these rules could be kept, we should have much more ease and quietness then we have, lesse melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaul, like two fighting bores, bending all our force and wit, friends, fortunes, to crucifie * one anothers souls; by means of which, there is little content and charity, much virulency, hatred, malice, and disquietnesse among us.

De sermone
lib. 4. cap. 3.
u Fol 55. Ga.
latens.


* Tully Tusc.
quæst.

* Mart. lib. 1.
epig. 35.

* Tales joci ab
injuria non
possint discerni.
Galatens fo. 55
y Pybrac in
his Quadraint 37.

* Ego hujus
misera fatuitate
& dementia
confessor. Tull.
ad Attic. li. 11.

Loss of liberty, servitude, imprisonment, how they cause Melancholy.

 O this Catalogue of causes, I may well annex loss of liberty, servitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they have all things convenient, sumptuous houses to their use, fair walks and gardens, delicious bowers, galleries, good food and diet, & all things correspondent: yet they are not content, because they are confined, may not come and go at their pleasure, have, and do what they will, but live ^y aliena quadra, at another mans table and command. As it is ^z in meats so is it in all other things, places, societies, sports, let them be never so pleasant, commodious, wholesome, so good: yet ^a omnium rerum est satietas, there is a loathing satiety of all things. The children of Israel were tired with Manna, it is irksome to them so to live, as to a bird in a cage, or a dog in his kennel, they are weary of it. They are happy, it is true, and have all things, to another mans judgment, that heart can wish, or that they themselves can desire, bona si sua norint. yet they loath it, and are tired with the present: Est natura hominum novitatis avida, mens nature is still desirous of news, variety, delights, and our wandering affections are so irregular in this kinde, that they must change, though it be to the worst. Batchelors must be married, and married men would be Batchelors, they do not love their own wives, though otherwise fair, wise, vertuous, and well qualified, because they are theirs, our present estate is still the worst, we cannot endure one course of life long, & quod modo voverat, adit, one calling long, esse in honore juvat, max difficiet, one place long, Roma Tybur amo, ventosus Tybur Roma, that which we earnestly sought, we now content. Hoc quosdam agit ad mortem (saith ^b Seneca) quod proposita saepe mutando in eadem revoluntur, & non relinquunt novitati locum: Fastidio capit esse vita, & ipse mundus, & subit illud rapidissimarum deliciarum, Quousque eadem? this alone kills many a man, that they are tied to the same still, as a horse in a mill, a dog in a wheele, they run round, without alteration or news, their life groweth odious, the world loathsome, and that which croseth their furious delights, What? still the same? Marcus Aurelius and Solomon, that had experience of all worldly delights and pleasure, confessed as much of themselves, what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and affliction of minde.

Now if it be death it self, another Hell, to be glutted with one kind of sport, dieted with one dish, tied to one place, though they have all things otherwise as they can desire, and are in Heaven to another mans opinion, what misery & discontent shall they have, that live in slavery, or in prison it selfe Quod tristius morte, in servitute vivendum, as Hermolaus told Alexander in ^c Curtius, worse then death is bondage: ^d hoc animo fecerunt omnes fortes, ut mortem servituti anteponeant, All brave men at arms (Tully holdes) are so affected. ^e Equidem ego is sum, qui servitutem extremum omnium malorum esse arbitror: I am he (saith Boterus) that accompt servitude, the extremity of misery. And what calamity do they endure, that live with those hard task-masters, in gold mines, (like those 30000 ^f Indian slaves at Potosa in Peru) tin-mines, lead-mines, stone-quarries, cole-pits, like so many mouldwarps under

^y Miserum est
 aliena vivere
 quadra. Liv.
^z Crambe bis
 colle.
 Vita me reddet
 prior.

^a Hor.

^b De tranquill.
 anime

^c Lib. 8.

^d Tullius Epido.
 Fam. 10. 27.

^e Boterus l. 1.
 polit. cap. 4.

^f Lact. descript.
 Americae.

under ground, condemned to the gallies, to perpetuall drudgery, hunger, thirst, and stripes, without all hope of delivery: How are those women in *Turkie* affected, that most part of the year come not abroad; those *Italian* and *Spanish* Dames, that are mew'd up like Hawks, and lockt up by their jealous husbands: how tedious is it to them that live in Stoves and Caves half a year together: as in *Iceland*, *Muscovy*, or under the Pole it self, where they have six moneths perpetuall night. Nay, what misery and discontent do they endure, that are in prison? They want all those six non-natural things at once, good ayr, good dyer, exercise, company, sleep, rest, ease, &c. that are bound in chains all day long, suffer hunger, and (as *Lucian* describes it) must abide that filthy stink, and rattling of chains, howlings, pissfull out-cries, that prisoners usually make: these things are not only troublesome, but insolerable. They lie nastily, amongst toads and frogs in a dark dungeon, in their own dung, in pain of body, in pain of soul, as *Ioseph* did, *Psal.* 105. 18. They hurt his feet in the stocks, the iron entred his soul. They live solitary, alone, sequestred from all company but heart-eating melancholy; and for want of meat, must eat that bread of affliction, prey upon themselves. Well might *Arculanus* put long imprisonment for a cause, especially to such as have lived jovially, in all sensuality and lust, upon a sudden are estranged and debarred from all manner of pleasures: as were *Hunades*, *Edward*, and *Richard* the second, *Valerian* the Emperour, *Bajazet* the Turk. If it be irksome to miss our ordinary companions & repast for once a day, or an hour, what shal it be to lose them for ever? If it be so great a delight to live at liberty, and to enjoy that variety of objects the world affords, what misery and discontent must it needs bring to him, that shal now be cast headlong into that *Spanish* Inquisition, to fall from Heaven to Hel, to be cubbed up upon a sudden, how shal he be perplexed, what shal become of him? *Robert* Duke of *Normandy*, being imprisoned by his youngest brother *Henry* the first, *ab illo die inconsolabili dolore in carcere contabuit*, saith *Matthew Paris*: from that day forward, pined away with grief. † *Fugurth* that generous Captain, brought to *Rome* in triumph, and after imprisoned, through anguish of his soul, and melancholy, dyed. † *Roger*, Bishop of *Salisbury*, the second man from King *Stephen*, (he that built that famous Castle of *Devices* in *Wiltshire*) was so tortured in prison with hunger, and all those calamities accompanying such men, *ut vivere noluerit, mori nescierit*, he would not live, and could not die, betwixt fear of death, and torments of life. *Francis* King of *France* was taken prisoner by *Charls* the fifth, *ad mortem ferè melancholicus*, saith *Guicciardine*, melancholy almost to death, and that in an instant. But this is as clear as the Sun, and needs no further illustration.

e If there be any inhabitants.

f In *Toxari*. Inter diu quiddam collum vinculum est, et manus confrieta, uellu uerò totum corpus vincitur, ad has miseras accidit corporis fator, spiritus ejulanti-um, somni breuitas, hec omnia planè molesta et intolèrabilia.

g In 9. *Rhaphis*.

h William the Conquerors eldest son.

† *Salust*. Roman triumpho ductus tandem, in carcerem conjectus, animi dolore periit. i Camden in *Wiltsh*. miserum senem ita fame et calamitatibus in carcere fregit, inter mortis metum, et vi- te tormenta, &c.

k *Vies* bodie. l *Seneca*.

SUBJECT. 6.

Poverty and want, causes of Melancholy.

j. Part. 2. §. 3. Membr. 3.



Overty and want, are so violent oppugners, so unwelcome guests, so much abhorred of all men, that I may not omit to speak of them apart. Poverty, although (if considered aright, to a wise, understanding, truly regenerate, & contented man) it be *donum Dei*, a blessed estate, the way to Heaven, as *Chrysostome* calls it, Gods gift, the mother of modesty, & much to be preferred before

m *Com. ad Hebræos*.

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n Part. 2. Sect. 3. Memb. 3.

o Quem ut
difficilem mor-
bum pueris
tradere formi-
damus. Plut.

* Lucan. l. 1.

* As in the fil-
ver mines at
Friburgh in
Germany. Fi-
nes Morison.

* Euripides.

† Tom. 4. dial.
minore periculo
Solem quam
hunc defixis
oculis licet in-
tueri.p Omnis enim
res, virtus, fa-
ma, decus, divi-
na, humanaq;
pulchris divi-
tiis parent.

Hor. Ser. l. 2.

Sat 3. Clavus
erit, fortis, ju-
stus, sapiens,
etiam rex.Et quicquid
volet. Hor.q Et genus, &
formam, regina
pecunia donat.Mony adds
spirits, cou-
rage, &c.r Epist. ult. ad
Atticum.f Our young
Master, a fine
towards gen-
tleman, God
bless him, and
hopefull;why? he is
heir apparent
to the right
worshipfull,
to the right
honourable,
&c.t O nummi, nummi:
vobis hunc prestat honorem.u Exinde sapere eum omnes dicimus, ac quisq;
fortunam habet. Plaut.Pseud. x Aurea fortuna,
principum cubiculis reponi solita.

Julius Capitolinus, vita Almonii.

y Potomius.

* Theologi
opulentis adhaerent, Juris-
periti pecuniosis, literati nummiosis, liberalibus artifices,

before riches (as shall be shewed in hisⁿ place) yet as it is esteemed in the worlds censure, it is a most odious calling, vile and base, a severe torture, *summum scelus*, a most intolerable burthen; we^o shun it all, *cane pejus & angue*, we abhor the name of it, * *Panpersus fugitur, totaq; ardesit orbis*, as being the fountain of all other miseries, cares, woes, labours, and grievances whatsoever. To avoid which, we will take any pains, — *extremos curris mercator ad Indos*, we will leave no haven, no coast, no creek of the world unsearched, though it be to the hazard of our lives, we will dive to the bottome of the sea, to the bowels of the earth, * five, six, seven, eight, nine hundred fathome deep, through all five Zones, and both extremes of heat and cold: we will turn parasites and slaves, prostitute our selves, swear and lye, damn our bodies and souls, forsake God, abjure Religion, steal, rob, murder, rather then endure this unsufferable yoke of Poverty, which doth so tyrannize, crucifie, and generally depreess us.

For look into the world, and you shall see men most part esteemed according to their means, and happy as they are rich: * *Ubiq; tanti quisq; quantum habuit fuit*. If he be likely to thrive, & in the way of preferment, who but he? In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how vertuously endowed, or villanously inclined; let him be a bawd, a gripe, an usurer, a villain, a Pagan, a Barbarian, a wretch, † *Lucians tyrant, on whom you may look with lesse security, then on the Sun*: so that he be rich (and liberall withall) he shall be honoured, admired, adored, revered, and highly^r magnified. *The rich is had in reputation because of his goods*, Eccl. 10. 31. He shall be befriended: *for, riches gather many friends*, Prov. 19. 4. — *multos numerabit amicos*, all^a happiness ebbs and flows with his mony. He shall be accounted a gracious Lord, a *Mecenas*, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, *Pullus Iovis, & gallina filius alba*: a hopeful, a good man, a vertuous, honest man. *Quando ego te Funonium puerum, & matris partum verè aureum*, as^s Tully said of Octavianus, while he was adopted Caesar, & an^t heir apparent of so great a Monarchy, he was a golden child. All^t honor, offices, applause, grand titles, and turgent Epithets are put upon him, *omnes omnia bona dicere*; all mens eyes are upon him, God blees his good worship, his honour; every man speaks wel of him, every man presents him, seeks and sues to him for his love, favour & protection, to serve him, belong unto him, every man riseth to him, as to *Themistocles* in the *Olympicks*, if he speak, as of *Herod, Vox Dei, non hominis*, the voyce of God, not of man. All the graces, Veneres, pleasures, elegances attend him, * golden Fortune accompanies and lodgeth with him; and as to those Roman Emperours, is placed in his chamber.

— y *Securâ naviget aurâ,*
Fortunamq; suo temperet arbitrio :

he may sayl as he will himself, and temper his estate at his pleasure, Joviall dayes, splendor and magnificence, sweet Musick, dainy fare, the best things, and fat of the land, fine clothes, rich attires, soft beds, down pillows are at his command, all the world labours for him, thousands of artificers are his slaves to drudge for him, run, ride, and post for him: * *De*

t O nummi, nummi: vobis hunc prestat honorem. u Exinde sapere eum omnes dicimus, ac quisq; fortunam habet. Plaut. Pseud. x Aurea fortuna, principum cubiculis reponi solita. Julius Capitolinus, vita Almonii. y Potomius. * Theologi opulentis adhaerent, Juris- periti pecuniosis, literati nummiosis, liberalibus artifices,

vines

vines (for *Pythia Philippias*) Lawyers, Physicians, Philosophers, Scholars are his, wholly devote to his service. Every man seeks his acquaintance, his kindred, to match with him, though he be an aule, a ninny, a monster, a goof-cap, *utrem ducat Duncan*, when, and whom he will, *hunc optant generum Rex & Regina*—he is an excellent match for my son, my daughter, my niece, &c. *Quicquid calcaveris hic, Rosa fiet*, let him go whither he will, Trumpets sound, Bells ring, &c. all happiness attends him, every man is willing to entertain him, he sups in *Apollon* wheresoever he comes; what preparation is made for his entertainment: fish & fowl, spices and perfumes, all that sea and land affords. What cookery, masking, mirth to exhilarate his person:

Da Trebio, pone ad Trebium, vis frater ab illis

libus?

What dish will your good worship eat of:

† dulcia poma,

Et quoscunq; feret cultus tibi fundus honores,

Ante Eareu, gustes venerabilior Eare dives.

Sweet apples, and what e're thy fields afford,

Before thy Gods be serv'd, let serve thy Lord.

What sport will your honour have: hawking, hunting, fishing, fowling, bulls, bears, cards, dice, cocks, players, tumblers, fidlers, jesters, &c. they are at your good worships command. Fair houses, gardens, orchards, tarrasses, galleries, cabinets, pleasant walks, delightful places, they are at hand;

in aureis lils, vinum in argenteis, adolescentula ad nutum speciosa, wine, wenches, &c. a Turkie Paradise, an heaven upon earth. Though he be a silly soft fellow, and scarce have common sense, yet if he be born to fortunes

(as I have said) *jure hereditario sapere jubetur*, he must have honor and office in his course: *Nemo nisi dives honore dignus* (*Ambros. offic. 21.*) none so worthy as himself: He shall have it, *atq; esto quicquid Servius aut Labeo.*

Get money enough, & command † Kingdoms, Provinces, Armies, Hearts, Hands, and Affections; thou shalt have Popes, Patriarchs to be thy Chaplains and Parasites; thou shalt have (*Tamberlin*-like) Kings to draw thy Coach; Queens to be thy Landresses, Emperours thy foot-stools, build more Towns and Cities then great *Alexander*, *Babel* Towers, *Pyramides* &

Mausolean Tombs; &c. command heaven and earth, and tell the world it is thy vassal, *aurum emitur diadema, argenso celum panditur, denarius Philosophum conducit, nummus jus cogit, obulus literarum pascit, metallum sanitatem*

conciliat, as amicos conglutinat. And therefore not without good cause, *Iohn Medicus* that rich *Florentine*, when he lay upon his death bed, calling his sons, *Cosmus* & *Laurence* before him, amongst other sober sayings, repeated this, *Animo quieto digredior, quod vos sanos & divites post me relinquam.*

It doth me good to think yet, though I be dying, that I shall leave you my children, *Sound and Rich*: For wealth sways all. It is not with us, as amongst those *Lacedemonian* Senators of *Ercurgus* in *Plutarch*, He preferred that deserved best, was most virtuous and worthy of the place, not swiftness, or strength, or wealth; or friends carried it in those days; but inter optimos optimus,

inter temperantes temperantissimus, the most temperate & best. We have no *Aristocracies* but in contemplation, all *Oligarchies*, wherein a few rich men dominate; do what they list and are privileged by their greatness. They may freely trespass, and do as they please, no man dare accuse them, no

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z Multi illum juvenes, multe petiere puella.

a Dummodo sit dives barbarus, ille placet.

b Plut. in Lucullo, a rich Chamber so called.

c Panis panis melior.

d Juv. Sat. 5.

† Hor. Sat. 5. lib. 2.

e Bobemus de Turcia & Brandenburg.

f Euphormio. g Qui pecuniam habent, elati sunt animus, lofty spirits, brave men at arms, all rich men are generous, courageous, &c.

† Nummus aut pro me nubat Cornubia Romana.

h Non sinit apud mortales ullum excellentius certamen, non inter celeres celerum, non inter robustos robustissimum, &c. i Quicquid libet licet.

not

not so much as mutter against them, there is no notice taken of it, they may securely do it, live after their own lawes, and for their mony get pardons, indulgences, redeem their souls from Purgatory and Hell it self, — *clausum possidet arca Iovem*. Let them be *Epicures*, or *Atheists*, *Libertines*, *Machiavilians*, (as often they are)

* Hor. Sat. 5.
lib. 2.

l Cum moritur
dives concu-
runt undiq, ci-
ves: Pauperis
ad funus vix
est ex millibus
unus.

l Et modo quid
fuit ignoscat
mibi genius tu-
us, noluisse de
manu ejus
nummos acci-
pere.
m He that
wears silk,
sattin, velvet,
and gold lace,
must needs be
a gentleman.
† Est sanguis
atq, spiritus
pecunia mor-
talibus.

* *Et quamvis perjurus erit, sine gente, cruentus,* they may go to heaven through the eye of a needle, if they will themselves, they may be canonized for Saints, they shall be^k honorably interred in *Mausolean* tombs, commended by Poets, registred in histories, have temples and statues erected to their names, — *de manibus illis nascuntur viola*. — If he be bountifull in his life, & liberall at his death, he shall have one to sweare, as he did by *Claudius* the Emperour in *Tacitus*, he saw his soul go to Heaven, and be miserably lamented at his funeral. *Ambubaiarum collegia*, &c. *Trimalcionis Topanta* in *Petronius* recta in caeli abiit, went right to Heaven: a base quean, ^l thou wouldst have scorned once in thy misery to have a penny from her, and why? *modio nummos metuit*, she measured her mony by the bushell. These prerogatives do not usually belong to rich men, but to such as are most part seeming rich, let him have but a good^m outside, he carries it, and shall be adored for a God, as [†] *Cyrus* was amongst the *Persians*, *ob splendidum apparatus*, for his gay tyres, now most men are esteemed according to their cloathes. In our gullish times, whom you peradventure in modesty would give place to, as being deceived by his habit, and presuming him some great worshipful man, beleve it, if you shall examin his estate, he will likely be proved a serving man of no great note, my Ladies Taylor, his Lordships Barber, or some such gull, a *Fastidius Brisk*, Sir *Petronell Flash*, a meer out-side. Only this respect is given him, that where-soever he comes, he may call for what he will, and take place by reason of his outward habit.

But on the contrary, if he be poor, *Prov. 15. 15. all his days are miserable*, he is under hatches, dejected, rejected and forsaken, poor in purse, poor in spirit, * *prout res nobis fluit, ita & animus se habet*, [†] Mony gives life & soul. Though he be honest, wise, learned, well deserving, noble by birth, and of excellent good parts: yet in that he is poor, unlikely to rise, come to honour, office or good means, he is contemned, neglected, *Frustra sapit, inter literas esurit, amicus molestus*. ⁿ If he speak, what babler is this? *Ecclus.* his nobility without wealth, is ^o *profecta vilior algâ*, and he not esteemed: *Nos viles pulli nati infelicibus oris*, if once poor, we are metamorphosed in an instant, base slaves, villains and vile drudges, [†] for to be poor, is to be a knave, a foole, a wretch, a wicked, an odious fellow, a common eye-fore, say poor and say all: they are borne to labour, to misery, to carry burdens like juments, *pisum stercus comedere* with *Vlysses* companions, and as *Cicero* objected in *Aristophanes*, [†] *saltem lingere*, lick salt, to empty jakes, say channels, ^p carry out dirt and dunghills, sweep chimnies, rub horse heels, &c. I say nothing of *Turks* Gally-slaves, which are bought * and sold like juments; or those *African* Negroes, or poor [†] *Indian* drudges, *Qui indies hinc inde deferendis oneribus occumbunt, nam quod apud nos boves & asini vehunt, trahunt, &c. id omne misellis Indis, &c.* they are ugly to behold, and though earst spruce, now rusty and squalid, because poor,

* *immundas*

n In tenui rara
est facundia
1 anno. Juv.

o Hor.

† Egere. stof-
findere, & in-
digere scelerum
esses, at. Menip.

† Plaut. act. 4.

p Nullum tam

b. phorum, tam

vile minus est,

quod non lu-

b. nissime obire

velit gens vi-

lissima.

* Lausus orat.

in H. spmiam.

† I. ret. deserv.

America.

* *immunda fortuna equum est squalorem sequi*, it is ordinarily so. *obsers* eat to live, but they live to drudge, *† servilis & misera gens nihil recusare audit*, a servile generation, that dare refuse no task.

* *Hemite Drama, capo hoc flabellum, ventulum, hinc facito dum lava-* *mus*, Sirrah blow wind upon us while we wash, and bid your fellow get him up beuims in the morning, be it fair or foul, he shall run 30 miles a foot to morrow, to carry me a Letter to my mistress, *Socia ad pistrinam*, *Socia* shall carry at home and grinde malt: all day long, *Tristan the sh*. Thus are they commanded, being indeed some of them as so many foot-hoofs for rich men to tread on, blocks for them to get on horse back, or as *make for them to piss on*. They are commonly such people, rude, silly, superstitious, Idots, nasty, unclean, lowly, poor, dejected, slavishly humble: and as *Leo Afer* observes of the commonalty of *Africk*, *natura viliores sunt, nec apud suas duces majore in pretia quam si canes essent*: base by nature, and no more esteemed than dogs, *miseram, laboriosam, calamitosam vitam agunt, & inopem, infelicem, rudiores asinis, ut è brutis plane natos dicas*: no learning, no knowledge, no civility, scarce common sense, nought but barbarism amongst them, *belluina more vivunt, neq; calceos gestant, neq; vestes*, like rogues and vagabonds, they go bare-footed and bare-legged, the soles of their feet being as hard as horse hoofs, as * *Radzivilius* observed at *Damietta in Egypt*, leading a laborious, miserable, wretched, unhappy life, * *like beasts and juments, if not worse*: (for a *† Spaniard* in *Incatan*, sold three Indian boyes for a Cheefe, and an hundred Negro slaves for an horse) their discourse is scurrility, their *summum bonum*, a pot of Ale. There is not any slavery which these villains will not undergo, *Inter illos pleriq; latrinæ evacuant, alii culinariam curant, alii stabularios agunt, urinatores, & id genus similia exercent, &c.* like those people that dwell in the * *Alps*, Chimney-sweepers, Fakes-formers, Dirt-daubers, Vagrant rogues, they labour hard some, and yet cannot get clothes to put on, or bread to eat. For what can filthy poverty give else, but * *beggery, fulsom nastiness, squalor, contempt, drudgery, labour, ugliness, hunger and thirst: pediculorum, & pulicium numerum*? as * he well followed it in *Aristophanes*, fleas and lice, *pro pallia vestem laceram, & pro pulvinari lapidem bene magnum ad caput*, rags for his rayment, and a stone for his pillow, *pro cathedra, rupta caput urna*, he sits in a broken pitcher, or on a block for a chair, *& malus ramos pro panibus comedit*, he drinks water, and lives on wort leaves, pulse, like a hogg, or scraps like a dog, *ut nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemq;* ? as *Chremilus* concludes his speech, as we poor men live now adays, who will not take our life to be infelicity, misery and madness?

If they be of little better condition than those base villains, hunger-starved beggars, wandering rogues, those ordinary slaves and day-labouring drudges, yet they are commonly so preyed upon by * *poling officers* for breaking laws, by their tyrannizing Land-lords, so flead and fleeced by perpetuall *exactions*, that though they do drudge, fare hard, and starve their *Genius*, they cannot live in some *countries*; but what they have is instantly taken from them, the very care they take to live, to be

* *Paupertas durum onus miseris mortalibus*, a *Vexat* censura *columbas*. b *Deus deo non possum, & sic vivam, solvere nolunt*: *Omnes est mortui quod non solvere solent*. c *Scandia, Africa, Lituania*.

* *Plautus*.q *Leo Afer* ca.

ult. l. i. edunt

non ut bene vi-

vant, sed ut

fortiter labo-

rent. *Heinsius*.† *Munster* de

rusticia Ger-

mania *Cosmog-*

cap. 27 lib. 3.

* *Ter. Eunuch.*† *Pauper* *Pa-*res *factus, quem*

canonicus com-

mendant.

† *Lib. 1. cap. ult.*† *Deos omnes*illis *infectos*diceret: *tam*

pannos, fame-

fracti, tot affi-

due malu affi-

ciuntur, tan-

quam pecora

quibus splendor

rationis emor-

tuus.

* *Peregrin.*

Hierof.

u *Nihil omnino*

meliozem vi-

tam degunt,

quam *se in*

silvis, jumenta

in terris. *Leo*

Afer.

† *Bartholæ*meus a *Casa*.x *Ottelius* inHelvetia. *Qui*habitant in *Ce-*

sia valle ut

plurimum la-

tomi, in *Osce*

valle cultorum

fabri *sumarii*,in *Vigetia*

sordidum genus

hominum, quod

repurgandis

caminis vi-

slum parat.

* I write not

this any ways

to upbraid, or

scoffe at, or

misuse poor

men, but ra-

ther to con-

dole and pity

them, by ex-

pressing, &c.

y *Chremilus*Act. 4. *Plaut.*

drudges,

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d Montaign in
his Essayes,
speaks of cer-
tain Indians
in France, that
being asked
how they
liked the
country, won-
dered how a
few rich men
could keep so
many poor
men in sub-
jection, that
they did not
cut their
throats.

c Augustus
animas animo-
so in pectore
versans.

* Donatus vic-
ejus.

f Prov. 19. 7.
though he be
instant, yet
they will not.

* Petronius.

g Non est qui
doleat vicem,
ut Petrus
Christum, ju-
vant se homi-
nem non no-
vissim.
h Evid. in
Trist.

i Horat.

k Ter. Eun-
chus act. 2.

drudges, to maintain their poor families, their trouble and anxiety takes away their sleep, Sirac. 31. 17. it makes them weary of their lives: when they have taken all pains, done their utmost and honest endeavors, if they be cast behinde by sickness, or over-taken with years, no man pities them, hard-hearted and merciless, uncharitable as they are; they leave them so distressed, to beg, steal, murmur and^d rebell, or else starve: The feeling and feare of this miserie compelled those old Romanes, whom Menenius Agripa pacified, to resist their governours: outlaws, and rebels in most places, to take up seditious armes, and in all ages hath caused uproares, murmurings, seditions, rebellions, thefts, murders, mutinies, jarres and contentions in every common wealth: grudging, repining, complaining, discontent in each private family, because they want means to live according to their callings, bring up their children, it breakes their hearts, they cannot do as they would. No greater misery then for a Lord to have a Knights living, a Gentleman a Yeomans, not to be able to live as his birth and place requires. Poverty and want are generally corrosives to all kind of men, especially to such as have been in good and flourishing estate; are suddenly distressed, nobly born, liberally brought up, and by some disaster and casualty, miserably dejected. For the rest, as they have base fortunes, so have they base mindes correspondent, like Beetles *de stercore orti, de stercore victus, in stercore delictum*, as they were obscurely born and bred, so they delight and live in obscenity; they are not so thoroughly touched with it.

Angustia animas angusto in pectore versans.

Yea, that which is no small cause of their torments, if once they come to be in distress, they are forsaken of their fellows, most part neglected, and left unto themselves; as poor^{*} Terence in Rome was by Scipio, Lalius, and Furius, his great and noble friends.

Nil Publius Scipio profuit, nil ei Lalius, nil Furius, Tres per idem tempus qui agitabant nobiles facillime, Horum ille opera ne domum quidem habuit conductitiam.

'Tis generally so, *Tempora si fuerint nubila, solus eris*, he is left cold and comfortless, *nullus ad amissus ibis amicus opes*, all flee from him as from a rotten wall, now ready to fall on their heads. Prov. 19. 4. Poverty separates them from their neighbours,

** Dum fortuna favet, vultum servatis amici, Cum recidit, turpi vertitis ora fuga.*

Whil'st fortune favour'd, friends, you smil'd on me.

But when she fled, a friend I could not see.

Which is worse yet, if he be poor every man contemns him, insults over him; oppresseth him, scoffs at, aggravates his misery.

Quum caput quassata domus subsidere, partes In proclinas ac omne recumbis onus.

When once the tottering house begins to shrink,

Thither comes all the weight by an instinct.

Nay they are odious to their own brethren, and dearest friends, Pro. 19. 7.

His brethren hate him if he be poor, omnes vicini oderunt; his neighbours hate him, Pro. 14. 20. omnes me noti ac ignoti deserunt, as he complained in the

Comedy, friends & strangers, all forsake me, Which is most grievous, poverty

verty makes men ridiculous, *Nil habet infelix paupertas durius in sa, Quam quod ridiculus homines facit*, they must endure jests, taunts, flouts, blowes of their betters, and take all in good part to get a meal's meat: *magnum pauperis opprobrium, habet quidvis & facere & pati*. He must turn Parasite, jester, fool, *sum desipientibus desipere*; saith *Enripides*, slave, villain, drudge to get a poor living, apply himself to each man's humors, to win & please, &c. and he buffered, when he hath all done, as *Ulysses* was by *Melanthis* in *Helen*, he reviled, basted, insulted over, for *potentiorum stultitia perferenda est*, and may not so much as mutter against it. He must turn rogue, and villain; for as the saying is, *Necessitas cogit ad turpia*, poverty alone makes men thieves, rebels, murderers, traitors, assassins, because of poverty we have sinned, *Ecclie*. 27. n. swear & forswear, bear false witness, lye, dissemble, any thing, as I say, to advantage themselves, and to relieve their necessities: *Culpæ faelix, quæ magistra est*, when a man is driven to his shifts, what will he not do. — *si miserum fortuna Sionem*

Pinnit, unum etiam mendacem, improba fingit. he will betray his father, Prince, and countrey, turn Turk, forsake Religion, abjure God and all, *nulla tam horrenda proditio, quam illi lucricausa* (saith *Leo Afer*) *perpetrare nolint*. * *Plato* therefore calls poverty, *theevish, sacrilegious, filthy, murtherous, and mischievous*, and well he might. For it makes many an upright man otherwise, had he not been in want, to take bribes, to be corrupt, to do against his conscience, to sell his tongue, heart, hand, &c. to be churlish, hard, unmerciful, uncivil, to use indirect means to help his present estate. It makes Princes to exact upon their subjects, Great men tyrannize, Landlords oppress, Justice mercenary, Lawyers, vultures, Physicians Harpyes, friends importunate, tradesmen lyars, honest men thieves, devout assassins, great men to prostitute their wives, daughters & themselves, middle sort to repine, commons to murmur, all to grudge, murmur and complain. A great temptation to all mischief, it compels some miserable wretches to counterfeit several diseases, to dismember, make themselves blinde, lame, to have a more plausible cause to beg, and lose their limbs to recover their present wants. *Sodocus Damboderius* a Lawyer of *Bruges*, *præxi rerum criminalium*. c. 112. hath some notable examples of such counterfeit Cranks, and every village almost will yeeld abundant testimonies amongst us, we have *Dummers*, *Abraham* men, &c. And that which is the extent of misery, it enforceth them through anguish and wearisomness of their lives, to make away themselves: They had rather be hanged, drowned, &c. then to live without means.

In mare catiferum, ne te premat aspera egestas, Defili, & a celsis corruæ Cernè jugis.

Much better 'tis to break thy neck,
Or drowne thy self in the Sea,
Then suffer irksome poverty,
Goe make thy self away.

A *Sybarite* of old, as I finde it registred in * *Athenæus*, supping in *Phiditijs* in *Sparta*, & observing their hard fare, said it was no marvel if the *Lacedæmonians* were valiant men; for his part he would rather run upon a sword point (and so would any man in his wife) then live with such base diet, or lead so wretched a life. In *Japonia* 'tis a common thing to stife their children if they be

poor,

Quid quod materiam præbet canisquis jocandi: Si toga sordida sit
Juv., Sat. 2.
m Hor.
* *In phœnis.*
n Odyss. 17.
* *Idem.*

o Manuam.

p De Africa lib. 1. cap. ult.
* *4. de legibus.*
furacissima paupertas, sacrilega, turpis, flagitiosa, omnium malorum opifex.

q Theognis.

* *Dipnosopliis lib. 12. Millies potius moriturum (si quis sibi mente constaret) quam tam vilis & eruminosus vilis communionem habere.*
r Gassper Vi. lala Jesuita epist. Japon. lib.

f. Mat. Riccius
expedit. in Si-
nas lib. 1. c. 3.
* Vos Romani
procreatos fili-
os seris &
canibus exponi-
tis, inquit stran-
gulatis vel in
saxum eliditis,
&c.

† Cosmog. 4. lib.
cap. 22. ven-
dunt liberos
visu carentes
tanqua pecora
interdum &
seipfos, ut a-
pud divites sa-
turentur cibis.
† Vel honorum
desperatione
vel malorum
persecutione
fracti & fati-
gati, plures vi-
olentas manus
sibi inferunt.
u Hor.

x Ingenio pote-
ram superis
volitare per ar-
ces: Ut me plus
ma levat, sic
græve mergit
onus.

y Terent.
z Hor. Sat. 3.
lib. 1.

* Paschalius.
a Petronius.
b Herodotus
vita ejus. Sea-
ter in pact.
Potentio, um
ad s. ost a im a
dicens, aliquid
accipit, can-
ens carmina
sua, concomi-
tante cum pu-
erorum choro.
* Plautus
Ampl.
c Ter. Act. 4.
Scen. 3. A-
d. 4. h. g. o.

* Donat. vita
ejus.

poor, or to make an abort, which *Aristotle* commends. In that civil com-
monwealth of *China*, the mother strangles her child, if she be not able to
bring it up, and had rather lose, then sell it, or have it endure such misery
as poor men do. *Arnobius lib. 7. adversus gentes*, * *Lactantius lib. 5. cap. 9.*
objects as much to those ancient *Greeks* and *Romans*, they did expose their
children to wilde beasts, strangle, or knock out their brains against a stone, in
such cases. If we may give credit to † *Munster*, amongst us *Christians* in
Lituania, they voluntarily mancipate, and sell themselves, their wives and
children to rich men, to avoid hunger and beggary; many make away
themselves in this extremity. *Apicius* the *Roman*, when he cast up his ac-
counts, and found but 100000 Crownes left, murdered himself for fear
he should be famished to death. *P. Forestus* in his medicinal observations,
hath a memorable example, of two brothers of *Lovain*, that being desti-
tute of means, became both melancholy, & in a discontented humor mas-
sacred themselves. Another of a merchant, learned, wise otherwise and
discreet, but out of a deep apprehension he had of a loss at Seas, would
not be perswaded but as * *Ventidius* in the Poet, he should die a begger.
In a word thus much I may conclude of poor men, that though they
have good * parts, they cannot shew or make use of them: *ab inopia ad vir-
tutem obsepta est via*, tis hard for a poor man to * rise, *haud facile emergunt,
quorum virtutibus obstat res angusta domi*: the wisdom of the poor is despised,
and his words are not heard. *Eccles. 6. 19.* his works are rejected, contemned,
for the baseness and obscurity of the author, though laudable and good
in themselves, they will not likely take.

Nulla placere diu, neque vivere carmina possunt,

Quæ scribuntur aqua poteribus.

Poor men cannot
please, their actions, counsels, consultations, projects, are vilified in the
worlds esteem, *amittunt consilium in re*, which *Gnatho* long since observed.
* *Sapiens crepidas sibi nunquam nec soleas fecit*, a wise man never cobled
shoes; as he said of old, but how doth he prove it? I am sure we finde it o-
therwise in our daies, *a pruinosis horret facundia pannis*. *Homer* himself must
beg if he want means, and as by report sometimes he did, *b go from door to
door, and sing ballads, with a company of boyes about him*. This common mise-
ry of theirs must needs distract, make them discontent and melancholy, as
ordinarily they are, wayward, peevish, like a weary traveller, for

* *Fames & mora bilem in nares conciunt,*

still murmuring and repining. *Ob inopiam morosi sunt, quibus est male*, as *Plu-
tarch* quotes out of *Euripides*, and that comical Poet well seconds,

* *Omnes quibus res sunt minus secunda, nescio quomodo*

Suspiciosi, ad contumeliam omnia accipiunt magis,

Propter suam impotentiam se credunt negligi.

If they be in adversity, they are more suspicious and apt to mistake; they
think themselves scorned by reason of their misery; And therefore many
generous spirits in such cases, withdraw themselves from all company, as
that Comedian * *Terence* is said to have done; when he perceived himself
to be forsaken and poor, he voluntarily banished himself, to *Stymphalus* a
base town in *Arcadia*, and there miserably died.

— *ad summam inopiam reductus,*

Itaque è conspectu omnium abiit Græcia in terram ultimam.

Neither

life, extinguisheth all delights, it causeth deep sighs and groans, tears, exclamations,

(O dulce germen matris, & sanguis meus, Eben sepiet, &c. flos tener)

* Virg. 4. *En.*
k Pastres mor-
tuos coram
assantes & fi-
lios, &c. Mar-
cellus Dona-
tus.

howling, roaring, many bitter pangs, (* *lamentiis gemitibus & famineo ulu-
latu Tecla fremunt*) and by frequent meditation extends so far some-
times, they think they see their dead friends continually in their eyes, obser-
vantes imagines, as Conciliator confesseth he saw his mothers ghost pre-
senting her self still before him: *Quod nimis miseri volumus, hoc facile cre-
dunt*, still, still, still, that good father, that good son, that good wife, that
dear friend runs in their mindes: *Totum animus hac una cogitatione defixus
est*, all the year long, as Pliny complains to *Romano*, *me thinks I see
Virginium*, I hear Virginium, I talk with Virginium, &c.

* Epist. lib. 2.
Virginium vi-
deo audio, de-
functum cogi-
to, alloquor.
* Calpurnius
Gracius.

* *Te sine, & misero mihi, lilia nigra videntur*,
Pallentesq; rosa, nec dulce rubens hyacinthus,
Nullos nec myrtus, nec laurus spirat odores.

They that are most staid and patient, are so furiously carried headlong by
the passion of sorrow in this case, that brave discreet men otherwise, of-
tentimes forget themselves, and weep like children many months toge-
ther, as * if that they to water would, and will not be comforted. They are
gone, they are gone.

* Chaucer.

Abstulis atra dies & funere mersit acerbo, What shall I do?

Quis dabit in lachrymas fontem mihi? quis satis altus

Accendet gemitus, & acerbo verba dolori?

Exhaustis pietas orator, & hiantia frangit

Pectora, nec plenos avido finit edere questus,

Magna adeo iactura premit, &c.

Fountains of tears who gives, who lends the groans,

Deep sighs sufficient to express my moans?

Mine eyes are dry, my breast in pieces torn,

My loss so great, I cannot enough mourn.

So *Strada* *Filius* that elegant Italian Poet in his *Epicedium*, bewailes his
fathers death, he could moderate his passions in other matters (as he
confesseth) but not in this, he yeelds wholly to sorrow,

Nunc fateor dote regna malis, mens illa fatiscit,

Indomitus quondam vigor & constantia mentis

How doth *Quintilian* complain for the loss of his son, to despair almost:

Carolin lamenteth his only childe in his book *de libris propriis*, and else-

where in many other of his tracts, * *S. Ambrose* his brothers death *an ego*

possum non cogitare de te, aut sine lachrymis cogitare. O amari dies, & flebiles no-

ctes, &c. *Gregory Nazianzen* that noble *Pulcheria*? *O decorem, &c. flos recens,*

pallians, &c. *Alexander*, a man of a most invincible courage, after *Ephesti-*

one death, as *Christus* relates, *triduum jacuit ad moriendum obstinatus*, lay

three daies together upon the ground, obstinate, to dye with him, & would

neither eat, drink, nor sleep. The woman that communed with *Esdra* (*lib.*

2. cap. 10.) when her son fell down deadified into the field, and would not re-

turn into the city, but there resolved to remain, neither to eat nor drink, but

mourn and fast, untill she died. *Rachel* wept for her children, and would not be

comforted because they were not, *Mat. 2. 18.* So did *Adrian* the Emperor be-

waile

* Lib. de obitu
Satyri fratris.



waile his *Antigonus, Hercules, Hylas; Orpheus, Euridice, David, Absolon*; (O my dear son *Absolon*) *Austin* his mother *Monica*, *Niobe* her children, in-
 much, that the ^m Poets fained her to be turned into a stone, as being stu-
 pified through the extremity of grief. ^a *Aegeus, signo lugubri filii conserua-*
tus, in mare se precipitem dedit, impatient of sorrow for his sonnes death,
 drowned himself. Our late Physicians are full of such examples. *Montanus*
consil. 242. had a patient troubled with this infirmity, by reason of her
 husbands death many years together. *Trincavelius l. 1. c. 14.* hath such an-
 other, almost in despair, after his ^p mothers departure, *ut se ferme precipitem*
daret, and ready through distraction to make away himself: and in his 15.
 counsel, tels a story of one fifty years of age, *that grew desperate upon his mo-*
thers death, and cured by *Phalapius*, fell many years after into a relapse, by
 the sudden death of a daughter which he had, and could never after be
 recovered. The fury of this passion is so violent sometimes, that it daunts
 whole kingdoms and cities. *Vespassian's* death was piteously lamented all
 over the Roman Empire, *totus orbis lugebat*, saith *Aurilius Victor*. *Alexander*
 commanded the battlements of houses to be pulled down, Mules and
 Horses to have their manes shorne off, and many common souldiers to be
 slain, to accompany his dear *Ephestions* death. Which is now practised a-
 mongst the *Tartars*, when ^a a great *Cham* dieth, 10. or 12. thousand must
 be slain, men and horses, all they meet; and among those ⁱ Pagan *Indians*,
 their wives and servants voluntarily dye with them. *Leo Decimus* was so
 much bewailed in *Rome* after his departure, that as *Fovius* gives out,
communis salus, publica hilaritas, the common safety, all good fellowship,
 peace, mirth, and plenty died with him, *tanquam eodem sepulchro cum Leone*
condita lugebantur, for it was a golden age whilst he lived, ^{*} but after his
 decease an iron season succeeded, *barbara vis & fuda vastitas, & dira ma-*
lorum omnium incommoda, wars, plagues, vastity, discontent. When *Augu-*
stus Caesar died, saith *Paterculus*, *orbis ruham timueramus*, we were all afraid,
 as if heaven had fallen upon our heads. ⁱ *Rudens* records, how that at *Lamius*
 the 12th his death, *tam subita mutatio, ut qui prius digito celum attingere vi-*
debantur, nunc humi derepente serpere, sideratos esse diceret, they that were erst
 in heaven, upon a sudden, as if they had been planet stricken, lay groveling
 on the ground, ⁱ *Concussis cecidere animis, seu frondibus ingens*

Sylva dolet lapsis, they look't like cropt trees.

^{*} At *Nancy* in *Lorain*, when *Claudiva Kalestra*, *Henry* the second *French Kings*
 sister, and the *Dukes* wife deceased, the temples for forty dayes were all
 shut up, no Prayers nor Masses, but in that room where she was. The Se-
 nators all seen in black, and for a twelve months space, throughout the city,
 they were forbid to sing or dance.

^{*} *Nonnulli pastos illa egere diebus*
Frigida (Daphne, boves ad flumina, nulla nec amnem
Labat quadrupes, nec graminis attingit barbam.

How were we affected here in *England* for our *Titus*, *delicia humani*
generis, Prince *Henries* immature death, as if all our dearest friends
 lives had exhaled with his. ⁱ *Scanderbegs* death was not so much
 lamented in *Epirus*. In a word, as ^{he} saith of *Edward* the first at the news
 of *Edward* of *Carnarvan* his sonnes birth, *immortaliter gavisus*, he was im-
 mortally glad, may we say on the contrary of friends deaths, *immortaliter*
gemenies, we are divers of us as so many turtles, eternally dejected with it.

There

m Ovid. Met.
n Plut. vita e-
jus.

o Nobilis ma-
trona melan-
cholica ob mor-
tem mariti.
p Ex matris
obitu in despe-
rationem inci-
dit.

q Marbrius &
Michon. Euter.
Amphitheat.

r La. Verto-
man. M. Polus
Venetus. lib. 1.

cap. 54. per-
imunt eos
quos in via ob-
vies habent.

dicentes, Ne,
& domino no-
stro regi serve
in alia vita.

Nec tam in
homines infa-
munt sed in e-
quos, &c.

l Vna ejus.
* Lib. 4. vita
ejus, auream
etatem con-
siderat ad hu-
mani generis
salutem quum
nos statim ab
optimi prin-
cipis excessu,
verè ferream
patremur, fa-
mem, pestem,
&c.

c Lib. 5. de asse.
t Mapb.

* Ortelius Iti-
nerario: ob an-
num integrum
à cantu, tripu-
diu, & salta-
tio nibus tota
civitas absti-
nere jubetur.

* Virg.

t See Bartolus
de vita & ob.
Scanderbeg.
lib. 23. hist.

u Mat. Paris.

164

(There is another sorrow, which ariseth from the loss of temporal goods and fortunes, which equally afflicteth, and may go hand in hand with the precedent; loss of time, loss of honor, office, of good name, of labor, frustrate hopes, will much torment; but in my judgment, there is no torture like unto it, or that sooner procureth this malady and mischief:

x Juvenalis

y Multi quires

amates perdis-

derant, ut fili-

os, opes, non

sperantes re-

cuperare, prop-

ter assiduam

et aliam confide-

rationem me-

lancholici fi-

unt, ut ipse

videt.

z. Stanburhus

Hib. Hist.

† Cap. 3. Melan-

cholia. Scaper

venit ab iactu

ram pecunie,

victoria, & dou-

sam, mors omni-

berum, qui-

bus longo post

tempore ani-

mus torque-

tur, & a

d. in ista sic

habitus.

a. Conf. 26.

b. Mich. 26.

† Epig. 22.

† Epig. 22.

† Epig. 22.

† Epig. 22.

† Epig. 22.

† Epig. 22.

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† Epig. 22.

† Epig. 22.

† Epig. 22.

Ploratur lachrymis amissa pecunia veris; it wrings true tears from our eyes, many sighes, much sorrow from our hearts, and often causeth habitual melancholy it self; *Quintilianus tract. 13. 5.* repeats this for an especial cause: *Loss of friends, and loss of goods, make many men melancholy, as I have often seen by continual meditation of such things.* The same causes *Arnoldus Villanovanus* inculcates; *Bevior, l. 1. c. 18.* *ex rerum amissione, damno, amissionum morte, &c.* Want alone will make a man mad, to be *Sansurgent*, will cause a deep and grievous melancholy. Many persons are afflicted like *Triffmen* in this behalf, who if they have a good scimitar, had rather have a blow on their arme, then their weapon hurt; they will sooner lose their life, then their goods: and the grief that cometh hence, continueth long & saith *† Plautus*; and out of many dispossi-
ons procureth *an habet*. *Meneanus* and *Frisemelica* cured a young man of 21 years of age, that so became melancholy, *an amissam pecuniam*, for a summe of money which he had unhappily lost. *Sekankus* hath such another story of one melancholy, because he overthot himself, and spent his stock in unnecessary building. *Roger* that rich Bishop of *Salisbury*, *exans opibus* & *castris à Rege Stephano*, spoiled of his goods by King *Stephan*, *ut doloris ab-* *sorptus, atque in amentiam recessus, indecens fecit*, through grief ran mad, spake and did he knew not what. Nothing so familiar, as for men in such cases, through anguish of minde to make away themselves. A poor fellow went to hang himself, (which *Asinius* hath elegantly expressed in a neat *† Epigram*) but finding by chance a pot of money, flung away the rope, and went merrily home, but he that hid the gold, when he missed it, hanged himself with that rope which the other man had left, in a discontented humor.

† Epig. 22.

† Epig. 22.

† Epig. 22.

† Epig. 22.

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† Epig. 22.

† Epig. 22.

At qui condiderat, postquam non reperit aurum,
Apuleius collo, quem reperit laqueum.
Such feral accidents can want and penury produce. Be it by suretiship, shipwreck, fire, spoils and pillage of souldiers, or what loss soever, it boots not, it will work the like effect, the same desolation in Provinces and Cities, as well as private persons. The *Romans* were miserably dejected after the battell of *Cannas*, the men amazed for fear, the stupid women tore their hair and cryed. The *Hungarians* when their King *Budislavus*, & bravest souldiers were slain by the *Turks*, *Publicus*, &c. The *Portugals* when their forces were overcome by the French King *Lois*, the French & Spanish Kings, *Bope*, *Emperors*, all conspired against them at *Cambray*, the French Herald denounced open war in the Senate: *Luxemburg* *Penetoribus dux*, &c. and they had lost *Badia*, *Brixia*, *Novara*, *Parma* *Salis*, their territories in the continent, and have now nothing left but the City of *Venice* it self, & *urbis quoque ipsi* (saith *† Bedellus*) *inimicis patrem*, and the loss of that was like-
wise to be feared, *an non reperit dolor omnes sensus in mentibus aliis*, &c. they were piteously phinged, never before in such lamentable distress. *Anno* 1527, when *Rome* was sacked by *Barbarians*, the common souldiers made
such

* 2163. Pe-

net. 2163.

net. 2163.

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such spoile, that fair Churches were turned to stables, old monuments and books, made horse-litter, or burned like straw; reliques, costly pictures defaced, altars demolished, rich hangings, carpets, &c. trampled in the dirt. * Their wives & loveliest daughters constipated by every base cullion, as *Sejanus* daughter was by the hangman in publike, before their fathers and husbands faces. Noblemens children, and of the wealthiest citizens, reserved for Princes beds, were prostitute to every common souldier, and kept for Concubines; Senators and Cardinals themselves dragd along the streets, and put to exquisite torments, to confess where there money was hid; the rest murdered on heaps, lay stinking in the streets, Infants brains dashed out before their mothers eyes. A lamentable sight it was to see so goodly a City so suddenly defaced; rich citizens sent a begging to *Venice, Naples, Ancona, &c.* that erst lived in all manner of delights. * Those proud palaces that even now vaunted their tops up to Heaven, were dejected as low as hell in an instant. Whom will not such misery make discontent? *Terence* the Poet drowned himself (some say) for the loss of his Comedies, which suffered shipwrack. When a poor man hath made many hungry meales, got together a small summe, which he loseth in an instant; a Scholar spent many an houres study to no purpose, his labors lost, &c. how should it otherwise be? I may conclude with *Gregory*, *temporalium amor, quantum afficit, cum heret possessio, tantum quam subtrahitur, erit dolor*; riches do not so much exhilarate us with their possession, as they torment us with their loss.

Next to Sorrow still I may annex such accidents as procure Fear, for besides those Terrors which I have before touched, and many other fears (which are infinite) there is a superstitious fear, one of the three great causes of fear in *Aristotle*, commonly caused by prodigies & dismal accidents, which much trouble many of us. (*Nescio quid animus mihi presagit mali.*) As if a Hare cross the way at our going forth, or a mouse gnaw our clothes: If they bleed three drops at nose, the salt falls towards them, a black spot appear in their nails, &c. with many such, which *Delrio Tom. 2. l. 3. sect. 4.* *Austin Niphus* in his book de *Augurijs*. *Polydore Virg. l. 3. de Prodigijs*. *Salisburyensis Polycrat. l. 1. c. 13.* discuss at large. They are so much affected, that with the very strength of Imagination, Fear, and the Devils craft, ^d they pull those misfortunes they suspect, upon their own heads, and that which they fear, shall come upon them, as *Salomon* fortelleth, *Prov. 10. 24.* and *Isay* denounceth, *66. 4.* which If ^e they could neglect and contemn, would not come to pass; *Eorum vires nostrâ resident opinione, ut morbi gravitas agrotantium cogitatione*, they are intended and remitted, as our opinion is fixed, more or less. *N. N. dat pœnas*, saith ^f *Crato* of such a one, *utinam non attraheret*: he is punished, and is the cause of it ^g himself:

† *Dum fata fugimus, fata stulti incurrimus*, the thing that I feared, saith *Iob*, is falln upon me.

As much we may say of them that are troubled with their fortunes, or ill destinies fore-seen; *multos angit prescientia malorum*. The fore-knowledg of what shall come to pass, crucifies many men; fore-told by Astrologers, or Wisards, *iratum ob calum*; be it ill accident, or death it self: which often falls out by Gods permission; *quia demonem timent* (saith *Chrysostome*) *Deus ideo permittit accidere*. *Severus, Adrian, Domitian*, can testifie as much,

* *Templa & namentis nudata, spoliata, in stabula equorum & asinorum versa, &c.*
Insulae humi conculcate, pedite, &c.

* *In oculis maritorum dilectissimæ conjuges ab Hispanorum laxis consuprate sunt. Filie magnatum iboris destinate, &c.*

* *Ita festu ante unum mensent ludigida civitas, & cacuminibus caelum pulsare visa, ad inferos usque paucis diebus dejecta.*

c. Sect. 2. Memb. 4. Subf. 3. fear from ominous accidents, destinies fore-told.

d *Accersunt sibi malum.*
 e *Si non observemus, nihil valet. Polidor.*

f *Consil. 26. l. 2.*
 g *Harmæ watch harmæ carch*
 † *Geor. Buch. 1.*

of

h *Juvenis sollicitus de futuro frustra factus melancholicus.*

* *Pausanias in Achaia lib. 7.*

Ubi omnium eventus dignoscuntur. Speculum tenuis suspensum funiculo demittunt:

Et ad Cynaeas petras, ad Lyciae fontes, &c.

i *Expedi, in Sinas lib. 1. c. 3.*

k *Timendo praecipue, quod vitat, ultro provocatque quod fugit, gaudetque moriens & luctans miser fuit.*

Heinsius Astric.

Tom 4. dial. 8. Cataph. Auri puri mille talenta, me hodie tibi daturum promitto, &c.

* *Indem. Hei mihi quae relinquenda praedat quam fertiles agri: &c.*

* *Adrian.*

* *Industria superflua circa res inutiles.*

* *Flavia secreta Minerva ut viderat Aglauros, Ov. Met. 2.*

of whose fear and suspicion, *Suetony Herodian*, and the rest of those writers, tell strange stories in this behalf. *Nonnus consil. 31.* hath one example of a young man, exceeding melancholy upon this occasion. Such fears have still tormented mortal men in all ages, by reason of those lying oracles, and juggling Priests. * There was a fountain in Greece, near Ceres Temple in *Achaia*, where the event of such diseases was to be known; a glass let down by a thread, &c. Amongst those *Cynaeas* rocks at the springs of *Lycia*, was the Oracle of *Thrixus Apollo*, where all fortunes were fore-told, sickness, health, or what they would besides: so common people have been all wayes deluded with future events. At this day, *Morus furor uti maxime torquet Sinas*, this foolish fear, mightily crucifies them in *China*: as *Matthew Riccius* the Jesuite informeth us, in his Commentaries of those countries, of all Nations they are most superstitious, and much tormented in this kinde, attributing so much to their Divinators, *ut ipse metus se demeriat*, that fear in self and conceit, cause it to fall out. If he foretell sickness such a day, that very time they will be sick, *ut meritis afflicti in agnitionem cadunt*; and many times die as it is fore-told. A true saying, *Timor mortis, moris peior*, the fear of death, is worse then death it self, and the memory of that sad hour, to some fortunate and rich men, is as bitter as gale, *Ecol. 41. 1. Inquietum nobis vitam facit mortis metus*, a worse plague cannot happen to a man, then to be so troubled in his mind, *vis tristis divortium*, an heavy separation, to leave their goods, with so much labor got, pleasures of the world, which they have so deliciously enjoyed, friends and companions whom they so dearly loved, all at once. *Axiochus* the Philosopher was bold and couragious all his life, and gave good precepts *de contemnenda morte*, and against the vanity of the world to others; but being now ready to die himself, he was mightily dejected, *hac luce privabor? his orbabor bonis?* he lamented like a childe, &c. And though *Socrates* himself was there to comfort him, *abi pristina virtutum jactatio* O *Axiochus*: yet he was very timorous and impatient of death, much troubled in his minde, *imbellis pavor & impatientia*, &c. O *Cleobus*, Megapetus the tyrant in *Lucia* exclaims, now ready to depart, let me live a while longer. * I will give thee a thousand talents of gold, and two votes besides, which I took from *Cleocritus*, worth an hundred talents apiece: Woe's me, * saith another, what good by manners shall I leave! what fertile Fields! what a fine House! what pretty Children! how many servants! Who shall gather my grapes, my corne? Must I now die so well settled? Leave all, so richly and well provided? Woe's me, what shall I do? * *Animula vagula, blandula, quoniam abibis in loca?*

To these tortures of Fear and Sorrow, may well be annexed Curiosity, that irksome, that tyrannizing care, *nimia sollicitudo*, * *superfluous industry about unprofitable things, and their qualities*, as *Thomas* defines it: an itching humor or a kinde of longing to see that which is not to be seen, to do that which ought not to be done: to know that * secret, which should not be known, to eat of the forbidden fruit. We commonly molest and tire our selves about things unfit and unnecessary, as *Martha* troubled her self to little purpose. Be it in Religion, Humanity, Magick, Philosophy, policie, any action or Study, tis a needless trouble, a meane torment. For what else is school divinity, how many dosh it pusses? what fruitless questions about the Trinity,

Resurrection

Resurrection, Election, Predestination, Reprobation, hell fire, &c. how many shall be saved, damned? What else is all superstition, but an endless observation of Idle Ceremonies, Traditions? What is most of our Philosophy, but a Labyrinth of opinions, idle questions, propositions, Metaphysical terms? *Socrus* therefore held all philosophers, cavillers & mad men, *civem subtilia Cavillatores pro insania habuit, pulam eos arguit, fatis Pascebat*, because they commonly sought after such things *quod nec percipi & nobis nec comprehendi posset*, or put case they did understand, yet they were altogether unprofitable. For what matter is it for us to know how high the *Pleiades* are, how far distant *Persius* and *Cassiopea* from us, how deep the sea, &c. we are neither wiser, as he follows it, nor modester, nor better, nor richer, nor stronger for the knowledge of it. *Quod supra nos nihil ad nos*, I may say the same of those Geneethliacal studies, what is Astrology, but vain elections, predictions? all Magick, but a troublesome error, a pernicious foppery? Physick, but intricate rules and prescriptions? Philology, but vain Criticisms? Logick, needles Sophismes? Metaphysicks themselves, but intricate subtilties, & fruitless abstractions? Alchemy, but a bundle of errors: to what end are such great Tomes? why do we spend so many years in their studies? Much better to know nothing at all, as those barbarous *Indians* are wholly ignorant, then as some of us, to be so sore vexed about unprofitable toies: *stultus labor est ineptiarum*, to build an house without pins, make a rope of sand, to what end? *cui bono*? He studies on, but as the boy told *S^t Austin*, when I have laved the sea dry, thou shalt understand the mystery of the Trinity. He makes observations, keeps times and seasons, and as *Conradus* the Emperor would not touch his new Bride, till an Astrologer had told him a masculine hour, but with what success? He travels into *Europe*, *Africk*, *Asia*, searcheth every creek, Sea, City, Mountain, Gulf, to what end? See one promontory (said *Socrates* of old) one Mountain, one Sea, one River, & see all. An *Alchemist* spends his fortunes to find out the philosophers stone forsooth, cure all diseases, make men long-lived victorious, fortunate, invisible, and beggars himself, misled by those seducing impostors (which he shall never attain) to make gold; an Antiquary consumes his treasure and time to scrape up a company of old coynes, itanes, roles, edicts, manuscripts, &c. he must know what was done of old in *Athens*, *Rome*, what lodging, diet, houses they had, and have all the present news at first, though never so remote; before all others, what projects, counsels, consultations, &c. *quid furo in aurem insusurret Furi*, whats now decreed in *France*, what in *Italy*: who was he, whence comes he, which way, whether goes he, &c. *Aristotle* must find out the motion of *Euripus*; *Pliny* must needs see *Vesuvius*, but how sped they? One loseth goods, another his life, *Pyrrhus* will conquer *Africk* first, and then *Asia*: He will be a sole Monarch, a second immortal, a third rich, a fourth commands. † *Turbine magno spes sollicita in urbibus errant*, we run, ride, take indefatigable paines, all up early, down late, striving to get that, which we had better be without, (*Andelion's* buse, bodies as we are) it were much sicker for us to be quiet, sit still, and take our ease. His sole study is for words, that they be *Epidelexis compoſita ne resserula omnes*, not a syllable misplaced, to set out a stramineous subject as thine is about

† *Contra Philos.*
cap. 61.

* *Mat. Paris.*

† *Seneca.*

apparel, to follow the fashion, to be terse and polite, is thy sole business: both with like profit. His only delight is building, he spends himself to get curious pictures, intricate models & plots, another is wholly ceremonious about titles, degrees, inscriptions: A third is over-solicitous about his diet, he must have such and such exquisite sauces, meat so dressed, so far fetched, *peregrini aeris valucres*, so cooked, &c. something to provoke thirst, something anon to quench his thirst. Thus he redeems his appetite with extraordinary charge to his purse, is seldom pleased with any meale, whilst a triuall stomach useth all with delight and is never offended. Another must have roses in winter, *alieni temporis flores*, snow water in summer, fruits before they can be or are usually ripe, artificial gardens and fish-ponds on the tops of houses, all things opposite to the vulgar sort, intricate and rare, or else they are nothing worth. So busie, nice, curious wits, make that unsupportable in all vocations, trades, actions, employments, which to duller apprehensions is not offensive, earnestly seeking that which others as scornfully neglect. Thus through our foolish curiosity do we macerate our selves, tire our soules, and run headlong, through our indiscretion, perverse will, & want of government, into many needless cares, and troubles, vain expences, tedious journeys, painful houres, and when all is done, *quorsum hac? cui bono?* to what end?

† Ios. Scaliger
in Gnomit.

Unfortunate
marriage.

† A vertuous
woman is the
crown of her
husband.
Prov. 12. 4.
but she &c.
m^l Lib. 17.
epist. 105.
n Titonatur,
candelabatur.
&c.

† Daniel in
Rosamund.

† Chalinorus
lib 9. de repub.
Angl.

o Elegans virgo
irrita cuidam
e nostratibus
nupsit, &c.

† *Nescire velle que Magister maximus
Docere mag. vult, erudita infortia est.*
Amongst these passions and irksome Accidents, unfortunate marriage may be ranked: a condition of life appointed by God himself in Paradise, an honourable and happy estate, and as great a felicity as can befall a man in this world, if the parties can agree as they ought, and live as ^m Seneca lived with his *Paulina*: but if they be unequally matched, or at discord, a greater misery cannot be expected, to have a scold, a slut, an harlot, a fool, a fury or a fiend, there can be no such plague. Eccles. 26. 14. *He that hath her is as if he held a Scorpion*, & 26. 25. *a wicked wife makes a sorry countenance, an heavy heart, and he had rather dwell with a Lyon, then keep house with such a wife.* Her^m properties *Jovianus Pomanius* hath described at large, *Ant. dial. Tom. 3.* under the name of *Euphorbia*. Or if they be not equal in years, the like mischief happens. *Cecilius in Agellius lib. 2. cap. 23.* complains much of an old wife, *dum ejus mori inhio, egomet mortuus vivis inter vivos*, whilst I gape after her death, I live a dead man amongst the living, or if they dislike upon any occasion,

† *Fudge who that are unfortunately wed
What tis to come into a toashed bed.*

The same inconvenience befalls women.

† *At vos o duri miseram ingrate parentes,
Si ferro aus laqueo lava hac me exsolvere forte
Sustineo.*

Hard hearted parents both lament my fate,
If self I kill or hang, to ease my state.

o A young Gentlewoman in *Basil*, was married, saith *Felix Plater*, observat. l. 1. to an ancient man against her will, whom she could not affect, she was continually melancholy, and pined away for grief, and though her husband did all he could possibly to give her content, in a discontented humor

so long she hanged her self. Many other stories he relates in this kinde. Thus men are plagued with women; they again with men, when they are of divers humors and conditions; he a spendthrift, the sparing; one honest, the other dishonest, &c. Parents many times disquiet their children, and they their parents. *A foolish son is an heaviness to his mother. Injusta noverca:* A step-mother often vexeth a whole family, is matter of repentance, exercise of patience, fuel of diffention, which made *Caio's* son expostulate with his father, why he should offer to marry his client *Solinus's* daughter, a young wench, *Caius causa novercam induceret*; what offence had he done, that he should marry again?

q Prov.

Unkinde, unnatural friends, evil neighbors, bad servants, debts and debases, &c. 'twas *Chilons* sentence, *comes eris alieni & liris est miseria*, misery and usury do commonly together; suretyship is the bane of many families, *Sponde. praesto nota est: he shall be sore vexed that is surety for a stranger*, Prov. 11. 15. and he that hath suretyship is sure. Contention, brawling, law-sutes, falling out of neighbors and friends. — *discordia demens* (Virg. *En. 6.*)

are equal to the first, grieve many a man and vex his soul. *Nihil sane miserabilius eorum mentibus* (as *Boter* holds) nothing so miserable as such men, full of cares, griefs, anxieties, as if they were stabbed with a sharp sword, fear, suspicion, desperation, sorrow, are their ordinary companions. Our Welchmen are noted by some of their own writers, to consume one another in this kinde; but whosoever they are that use it, these are their common symptoms, especially if they be convict or overcome, cast in a suit. *Arius* put out of a Bishoprick by *Enstadius*, turned Heretick, and lived after discontented all his life. "Every repulse is of like nature; *heu quanta de spe decidi!* Disgrace, infamy, detraction, will almost effect as much, and that a long time after. *Hipponax* a Satyrical Poet, so vilified and lashed two painters in his lambicks, *ut ambulantes se suffocarent*, * *Pliny* saith, both hanged themselves. All oppositions, dangers, perplexities, discontents, to live in any suspense, are of the same rank: *potes hoc sub casu ducere formam?* Who can be secure in such cases. Ill bestowed benefices, ingratitude, unthankful friends much disquiet and molest some. Unkinde speeches trouble as many: uncivil carriage or dogged answers, weak women above the rest, if they proceed from their surly husbands, are as bitter as gall, and not to be digested. A Glass-mans wife in *Basil* became melancholy because her husband said he would marry again if she died. *No circumstantia*, as the saying is, a frown and hard speech, ill respect, a frown-brewing, or bad look, especially to Courtiers, or such as attend up-
on great persons, is present death:

Ingenium vulnifera; caditque suo,
they ebb and flow with their masters favors. Some persons are at their wits ends, if by chance they overshoot themselves, in their ordinary speeches, or actions, which may after turn to their disadvantage or disgrace, or have any secret disclosed. *Konsens epist. miscet. 3.* reports of a Gentlewoman 25. years old, that falling foule with one of her Gossips, was upbraided with a secret infirmity, (no matter what) in publick and so much grieved with it, that shee did thereupon *solitudines querere, omnes ab se ablegare, ac tandem in gravissimam incidens melancholiam, contabescere*, forsake all company, quite moped, and in a melan-

r De increm.
urb. lib. 3. c. 3.
tanquam divo
mucrone confos-
si, his nulla re-
quies, nulla de-
lectatio, solici-
tudine, gemitu,
furore, despera-
tione, timore,
tanquam ad
perpetuam a-
rumnam infeli-
citer rapti.
f Humfredus
Lloyd epist. ad
Abrahamum
Ortelium. M.
Vaughan in his
golden Fleece.
Litiibus & con-
troversis usq;
ad omnium bo-
norum con-
sumptionem
contendunt.
r Spretaq; in-
juria forma.
u Quaeq; re-
pulsu gravis.
x Lib. 36. c. 9.
y Nihil aequae
amari, quam
diu pendere:
quidam equi-
ore animo fe-
runt praecidi
spem suam
quam trahi.
Seneca cap. 3.
lib. 2. de Den.
Virg. Plaster
observat. lib. 1.
z Tispe relin-
qui est, Hor.

z Turpe relin-
qui est, Hor.

h Scimus enim
generosas na-
turas, nulla re
citius moveri,
aut gravius
afficiquam con-
temptu ac de-
spicientia,
† An Alticum
* pist. lib. 12.
* Epist. ad
Brutum.

c In Pheniss.

d In laudem
calvit.

e Ovid.

† E Cret.

choly humor pine away. Others are as much tortured to see themselves rejected, contemned, scorned, disabled, diffamed, detracted, undervalued, or ^z left behind their fellows. Lucian brings in *Asamacles* a Philosopher in his *Lapith. convivio*, much discontented, that he was not invited amongst the rest, expostulating the matter, in a long Epistle with *Aristenetus*, their Host. *Prætextatus* a robed Gentleman in *Plutarch*, would not sit down at a Feast, because he might not sit highest, but went his wayes all in a safe. We see the common quarrellings that are ordinary with us, for taking of the wall, precedency, and the like, which though toys in themselves, and things of no moment, yet they cause many distempers, much heart-burning amongst us. Nothing pierceth deeper then a contempt or disgrace, especially if they be generous spirits, scarce any thing affects them more, then to be despised or vilified. *Crato consil. 16. l. 2.* exemplifies it, and common experience confirms it. Of the same nature is oppression, *Ecclus. 77.* surely oppression makes a man mad, loss of liberty, which made *Brutus* venture his life, *Cato* kill himself, & [†] *Tully* complain, *Omne hilaritatem in perpetuum amisi*, mine heart's broken, I shall never look up, or be merry again, ^{*} *hac jactura intolerabilis*, to some parties 'tis a most intolerable loss, Banishment a great misery, as *Tyrtæus* describes it in an Epigram of his,

Nam miserum est patriâ amissâ, laribusque vagari

Mendicum, & timida voce rogare cibos :

Omnibus invisus, quosunque accesserit exul

Semper erit, semper spretus egenusque jacet, &c.

A miserable thing 'tis so to wander,

And like a begger for to whine at door,

Contemn'd of all the world, an exile is,

Hated, rejected, needy still and poor.

Polynices in his conference with *Jocasta* in *Euripides*, reckons up five miseries of a banished man, the least of which alone, were enough to deject some pusillanimous creatures. Oftentimes a too great feeling of our own infirmities or imperfections of body or minde, will rive us up, as if we be long sick :

O beata sanitas, te presente, amicum

Ver florit gratis, absque te nemo beatus :

O blessed health! thou art above all gold and treasure, *Ecclus. 30. 15.* the poor mans riches, the rich mans bliss, without thee there can be no happiness: Or visited with some loathsome disease, offensive to others, or troublesome to our selves, as a stinking breath, deformity of our limbs, crookedness, loss of an eye, leg, hand, paleness, leanness, redness, baldness, loss or want of hair, &c. *hic ubi fluere capit, diros ictus cordi infert*, saith ^d *Synesius*, he himself troubled not a little *ob comæ defectum*, the loss of hair alone, strikes a cruel stroke to the heart. *Acco* an old woman, seeing by chance her face in a true glass (for she used false flattering glasses belike at other times, as most Gentlewomen do) *animi dolore in insaniam delapsa est*, (*Cælius Rhodiginus l. 17. c. 2.*) ran mad. ^e *Protheus* the son of *Vulcan*, because he was ridiculous for his imperfections, flung himself into the fire. *Lais* of *Corinth* now grown old, gave up her glass to *Venus*, for she could not abide to look upon it. [†] *Qualis sum nolo, qualis eram nequeo*. Generally to fair nice peeces, old age and foul linen are two most odious things, a torment of torments, they may nor abide the thought of it.

* ô decorum

* *deorum**Quisquis hac audis, utinam inter errent**Nuda leones,**Antequam turpia macies decentes**Occupet malis, seneæque succus**Defluat prae, speciosa quero**pastore rēges*

To be foul, ugly, and deformed, much better be buried alive. Some are fair but barren, and that galls them. *Hannah wept sore, did not eat, and was troubled in spirit, and all for her barrenness, 1. Sam. 1. and Gen. 30. Rachel said in the anguish of her soul, give me a child, or I shall dye.* another hath too many: one was never married, and that's his hell, another is, and that's his plague. Some are troubled in that they are obscure, others by being traduced, slandered, abused, disgraced, vilified, or any way injured: *minime miror eos* (as he said) *qui infamire occipiunt ex injuria*, I marvel not at all if offences make men mad. Seventeen particular causes of anger and offence *Aristotle* reckons them up, which for brevities sake I must omit. No tydings troubles one, ill reports, rumors, bad tydings or news, hard harp, ill success, cast in a surge, vain hopes, or hope deferred, another: expectation, *adeo omnibus in rebus molesta semper est expectatio*, as * *Polibius* observes; one is too too eminent, another too base borne, and that alone tortures him as much as the rest: one is out of action, company, imployment; another overcome and tormented with worldly cares, and onerous business. But what ^f tongue

Many men catch this malady by eating certain meats, hearbs, roots, at unawares, as henbane, nightshade, cicuta, mandrakes, &c. * A company of young men at *Agrirentum* in *Sicily*, came into a Taverne, where after they had freely taken their liquor, whether it were the wine it self, or something mixt with it is not yet known, * but upon a sudden they began to be so troubled in their brains, that their phantasie so crazed, that they thought they were in a ship at sea, and now ready to be cast away by reason of a tempest. Wherefore to avoid shipwrack and present drowning, they flung all the goods in the house out at the windowes into the street, or into the sea, as they supposed; thus they continued mad a pretty season, and being brought before the Magistrate to give an account of this their fact, they told him (not yet recovered of their madness) that what was done they did for fear of death, and to avoid eminent danger: the spectators were all amazed at this their stupidity and gazed on them still, whilst one of the ancientest of the company, in a grave tone excused himself to the Magistrate upon his knees, *O viri Tritones, ego in imo jacui*, I beseech your deities, &c. for I was in the bottom of the ship all the while: another besought them as so many sea Gods, to be good unto them; and if ever he and his fellows came to land again; † he would build an Altar to their service. The Magistrate could not sufficiently laugh at this their madness, bid them sleep it out, and so went his ways. Many such accidents frequently happen, upon these unknown occasions. Some are so caused by philtres, wandering in the sun, biting of a mad dog, a blow on the head, stinging with that kind of Spider called *Tarentula*, an ordinary thing if we may believe *Skeneck l. 6. de Venenis*, in *Calabria* and *Apulia* in *Italy*, *Cardan. Subj. l. 9. Scaliger exercitat. 185.* Their Symptoms are merrily described

* *Hor. 3. Car. Ode 3.** *Hist. lib. 6.*

† *Non mihi si centum lingua sint, oraque centum. Omnia causarum percurrere nomina possem.*

* *Celius l. 17. cap. 2.*

* *Ita mente exagitati sunt, ut in trivrem se constitutos putarent, marique vadabundo tempestate*

jactatos, proinde naufragium veriti, egestis undique rebus

vasa omnia in viam e fenestris, seu in mare precipitarunt: postridie etc.

† *Aram vobis servatoribus diis erigemus.*

by

g Lib. de ge-
mus.
h Quae gestata
infelicem &
tristem reddūt,
curas augent,
corpus sic-
cant, somnum
minuunt.
i Ad unum die
mente aliena-
tus.
† Part. 1. Sect.
2. Subf. 3.
k Juv. in Sat. 3.
l Intus bestiae
minuta multe
necant. Num-
quid minutissi-
ma sunt grana
arenae? sed si
arena amplius
in navem mit-
tatur, mergit
illam: quam mi-
nute guttae
pluviae? &
tamen implent
flumina, domus
ejiciunt, timen-
da ergo
ruina multitu-
dinis, si non
magnitudinis.

by *Jovianus Pontanus Ant. dial.* how they dance altogether, & are cured by Musick. *Cardan* speaks, of certain stones, if they be carried about one, which will cause melancholy and madness, he calls them unhappy, as an *Adamant, Selenites, &c.* which dry up the body, increase cares, diminish sleep: *Cresias in Persicis*, makes mention of a Well in those parts, of which if any man drink, *he is mad for 24. hours.* Some lose their wits by terrible objects (as elsewhere I have more & copiously dilated) and life it self many times, as *Hippolitus* affrighted by *Neptunes* sea-horses, *Athamas* by *Juno's* Furies: but these relations are common in all Writers.

Hic aliq. poteram, & plures subnectere causas.

Sed jament a vocant, & Sal inclinat. Mundum est.

Many such causes much more could I say,

But that for provender my cattle stay:

The sun declines, and I must needs away.

These causes if they be considered, and come alone, I do easily yield, can do little of themselves, seldome, or apart (an old oke is not felled at a blow) though many times they are all sufficient every one; yet if they con-
curre, as often they do, *vis unita fortior. Et quae non absum singula, multi a-
cent.* they may batten a strong constitution; as *Austin* said; many grains
and small sands sink a ship, many small drops make a flood, &c. often reiterated;
many dispositions produce an habit.

MEMB. 5.

SUBJECT. I.

Continent, inward, antecedent, near causes, and how
the body works on the Minde.

As a Purly hunter, I have hitherto beaten about the circuit of the
Forrest of this Microcosme, and followed only those outward
adventitious causes. I will now break into the inner rooms, and rip
up the antecedent immediate causes which are there to be found.

For as the distraction of the minde, amongst other outward causes & per-
turbations, alters the temperature of the body, so the distraction & distem-
per of the body will cause a distemperature of the soul, and tis hard to de-
cide which of these two do more harme to the other. *Plato, Cyprian,* and
some others, as I have formerly said, lay the greatest fault upon the soul, ex-
cusing the body: others again accusing the body, excuse the soul, as a prin-
cipal agent. Their reasons are, because *the manners do follow the tempera-
ture of the body*, as *Galen* proves in his book of that subject, *Prosper Calenius*
de Atrabile, Falon Pratenfis s. de Mania, Lemnius l. 4. c. 16. and many others.
And that which *Gualter* hath commented *ben. 10. in epist. Johannis*, is most
true, concupiscence and original sin, inclinations, & bad humors, are *radical*
in every one of us, causing these perturbations, affections, and several
distempers, offering many times violence unto the soul. *Every man is*
tempted by his own concupiscence James 1. 14 *the spirit is willing but the flesh is*
weak, and rebelleth against the spirit, as our Apostle teacheth us: that me
thinks the soul hath the better plea against the body, which so forcibly
inclines us, that we cannot resist. Nec nos obmitti contra, nec tendere tantum
Sufficimus. How the body being material, worketh upon the immaterial
soul, by mediation of humors and spirits, which participate of both, and ill
disposed

m *Mores se-
quuntur tem-
peraturam
corporis.*

n *Scintilla le-
cent in corpori-
bus.*

o *Gal. 5.*

disposed organs, *Cornelius Agerippa* hath discoursed lib. 1. de occult. Philos. cap. 63, 64, 65. *Laminius Lemnius* lib. 1. de occult. nat. mir. cap. 12. & 16. & 21. institut. ad opt. vis. *Perkins* lib. 1. Cases of Consc. cap. 12. T. Bright c. 10, 11, 12. in his Treatise of melancholy. For as anger, fear, sorrow, obrestitution, emulation, &c. *si mentis intimis recessibus occupantur*, saith *Laminius*, corpori quoque infesta sunt, & illi terribilissimos morbos inferunt, cause grievous diseases in the body, so bodily diseases affect the soul by consent. Now the chiefest causes proceed from the Heart, humors, spirits: as they are purer, or impurer, so is the Mind, and equally suffers, as a Lute out of tune, if one string or one organ be disordered, all the rest miscarry. *Corpus onustum*. *Hellenis* vitium, *animus quoque praevariat*. The Body is *domicilium anima*, her house, abode, and stay, and as a torch, gives a better light, a sweeter smell, according to the matter it is made of: so doth our soul performe all her actions, better or worse, as her organs are disposed; or as wine favours of the cask wherein it is kept; the soul receives a tincture from the body, through which it works. We see this in old men, children, *Europaei*, *Asiani*, hot and cold Climes. Sanguin are merry, Melancholy sad, Phlegmatick dull, by reason of abundance of those humors, and they cannot resist such passions which are inflicted by them. For in this infirmity of humane nature, as *Melancthon* declares, the Understanding is so tied to, and captivated by his inferior senses, that without their help he cannot exercise his functions, and the Will being weakned, hath but a small power to restrain those outward parts, but suffers her self to be overruled by them; that I must needs conclude with *Laminius*, *spiritus & humores maxime nocuamentum obtinent*, spirits and humors do most harme in * troubling the soul. How should a man choose but be cholerick and angry, that hath his body so clogged with abundance of gross humors? or melancholy, that is so inwardly disposed? That thence comes then this malady, Madnes, Apoplexies, Lethargies, &c. it may not be denied.

Now this body of ours is most part disordered by some precedent diseases, which molest his inward organs & instruments, and so *per consequens* cause melancholy, according to the consent of the most approved Physicians. This humor (as *Avicenna* l. 3. *Fen. 1. Tract. 4. c. 18. Arnaldus breviar. l. 1. c. 18. Facabius comment. in 9. Rhafis. c. 18. Mantalius c. 10. Nicholas Risa c. de Melan. c. 1. suppose) is begotten by the disemperature of some inward part, or after some inflammation, or else included in the blood after an ague, or some other malignant disease. This opinion of theirs concures with that of *Siglen* l. 3. c. 5. de locu affect. *Guianenius* gives an instance in one so caused by a quartan ague, and *Martavius consil. 32.* in a young man of 28. years of age, so disordered after a quartan, which had molested him five years together, *Hildisheim spicel. 2. de Mania*, relates of a Dutch Baron, grievously tormented with melancholy after a long ague: *Galen. l. de atra bilis. 4.* puts the plague a cause. *Arnaldus* in his book de lue vener. c. 2. the French pox for a cause, others, Phreatic, Epileptic, Apoplemic, because those diseases do often degenerate into this. Of suppression of Hamrods, Hamorogia, or bleeding at nose, menstuous retentions, (although they deserve a larger explication, as being the sole cause of a proper kinde of melancholy, in more ancient Maids, Nunnes and Widowes, handled apart*

p Sicut ex animi affectionibus corpus languet: sic ex corporis vitiis, & morborum plerisque, cruciatur animus. videmus bebetari, Galenus. q Lib. 1. c. 16. r Corporis iride morbi animi per consensum, a lege confortis afficiunt; & quantum obiecta multos motus turbulentes in homine concitet, praecipua tamen causa in corde & humoribus spiritibusque consistit &c.

l Hor. * Humores praeter mentem obmulant.

c Hic humor vel a parva intemperie generatur vel relinquitur post inflammationes, vel crassior in venis conclusus vel torpidus malignam qualitatem contrahit.

u Saepè constat in febre hominem Melancholicum vel post febrem reddi, aut alium morbum.

Calida intemperies innata, vel a febre contrahita.

x Ratio quae discurrit morbo laborat, qui non sit melancholicus, Mercurialis de affectu capiti lib. 1. c. 20. de Melanc.

by *Rodericus à Castro*, and *Mercatus*, as I have elsewhere signified, or any other evacuation stopped, I have already spoken. Only this I will add, that this melancholy which shall be caused by such infirmities, deserves to be pitied of all men, and to be respected with a more tender compassion, according to *Laurentius*, as coming from a more inevitable cause.

SUBJECT. 2.

Distemperature of particular Parts, causes.

Here is almost no part of the Body, which being distempered, doth not cause this malady, as the Brain and his parts, Heart, Liver, Spleen, Stomack, Matrix or Wombe, Pylorus, Mirache, Mesenterij, Hypochondries, Meseraick veines; and in a word, [any]

Arculanus, there is no part which causeth not melancholy, either because it is adust, or doth not expel the superfluity of the nutriment. *Savonarola Pract. major. rubric. 11. Tract. 6. cap. 1.* is of the same opinion, that melancholy is ingendred in each particular part, and *Crato in consil. 17. lib. 2. Gordonius*, who is *instar omnium, lib. med. partic. 2. cap. 19.* confirms as much, putting the matter of Melancholy, sometimes in the Stomack, Liver, Heart, Brain, Spleen, Mirach, Hypochondries, when as the melancholy humor resides there, or the Liver is not well cleansed from Melancholy blood.

The Brain is a familiar and frequent cause, too hot, or too cold, through adust blood so caused, as *Mercurialis* will have it, within or without the head, the brain it self being distempered. Those are most apt to this disease, that have a hot heart and moist Brain, which *Montaltus cap. 11. de Melanch.* approves out of *Halyabbas, Rhusis*, and *Avicenna. Mercurialis consil. 11.* assigns the coldness of the brain a cause, and *Salustius Salvianus med. lect. 1. 2. c. 1.* will have it arise from a cold and dry distemperature of the brain. *Piso, Benedictus Victorius Faventinus*, will have it proceed from a hot distemperature of the Brain; and *Montaltus cap. 10.* from the Brains heat, scorching the blood. The brain is still distempered by himself, or by consent with himself at his proper affection, as *Faventinus* calls it, or by vapors which arise from the other parts, and fume up into the head, altering the animal faculties.

Hildeheim spicel. 2. de Mania, thinks it may be caused from a distemperature of the heart, sometimes hot, sometimes cold. A hot Liver, and a cold Stomack, are put for usual causes of Melancholy: *Mercurialis consil. 11. & consil. 6. consil. 86.* assigns a hot Liver, and cold Stomack for ordinary causes.

Monavius in an Epistle of his to *Crato in Scoltzius*, is of opinion, that Hypochondriacal Melancholy may proceed from a cold Liver the question is there discussed. Most agree that a hot Liver is in fault, The Liver is the shop of humors, and especially causeth melancholy by his hot and dry distemperature.

The Stomack, and Meseraick veines do often concur, by reason of their obstructions, and thence their heat cannot be avoided, and many times the matter is so adust, and inflamed in those parts, that it degenerates into Hypochondriacal melancholy. *Guainerius c. 2. Tract. 15.* holds the Meseraick veines to be a sufficient cause alone. The Spleen concurs to this malady, by all their con-

y Ad nomum
lib. Rhafis ad
Abnan/or c. 16
Vniuersaliter d
quacunq
parte potest fieri
melancholicus.
Vel quia aduri-
tur, vel quia
non expellit su-
perfluitatem
excrementi.
2. A Liene, jeci-
nore, utero, &
alia partib.
oculor.
ad Materiam Me-
lancholicam al-
quando in cor-
de, in stomacho,
hepate, ab hy-
pocondriis,
myracib, sple-
ne, cum ibi reman-
et humor mel-
ancholicus.
b Ex sanguine
adusto, intra
vel extra ca-
put.
c Qui cali-
dum em ha-
bent, cerebrum
humidum, fa-
cile melanco-
licum.
d Sequitur me-
lancholia ma-
lam intemper-
em frigidam &
siccam ipsius ce-
ri.
e Sape fit ex
calidioris cere-
bro, aut corpore
colligente
melancholiam,
Piso.
f Vel per pro-
prium affectum
nem, vel per
consensum cum
vapores exor-
iant in cere-
bro, Montalt.
cap. 14. g. Aut ibi gignitur melancholicus humor, qui plimdo rebitur, alterando animales facultates. h. Ab intemperie cordis, modo calidioris, modo frigidioris. i. Epist. 209. Scoltzi. k. Officina humorum hepar concurre, &c. l. Ventriculus & vena meseraica concurrunt, quod he partes obstruunt sunt, &c. m. Per se sanguinem aducentes.

sents,

senes, and suppression of Hemorrhoids, dum non expurgat altera causa licet, saith Montanus, if it be too cold and dry, and do not purge the other parts as it ought. Combl. 23. Montanus puts the spleen stopped for a great cause. R. Christopherus a Vega reports of his knowledge, that he hath known Melancholy caused from purged blood in those Seed veins, and womb: Arculus from that menstruous blood turned into melancholy, and seed too long detained (as I have already declared) by putrefaction or adhesion.

The Mesenterium, or Midriff, Diaphragma, is a cause which the Greeks called *spina*: because by his inflammation, the minde is much troubled with convulsions and dotage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-naturall melancholy: for from these are ingendred fuliginous & black spirits. And for that reason Montanus cap. 10. de causa melanc. will have the efficient cause of melancholy to be hot and dry, not a cold and dry distemperance, as some hold, from the heat of the brain, stopping the blood, immoderate heat of the liver and bowels, and inflammation of the Pylorus. And so much the rather, because that, as Galen holds, all spicas inflame the blood, salutariness, making, agues, study, meditation, all which heat: and therefore he concludes that this distemperance causing advenitious Melancholy, is not cold and dry, but hot and dry. But of this I have sufficiently treated in the matter of Melancholy, and hold that this may be true in non-naturall Melancholy, which produceth madness, but not in that naturall, which is more cold, and being immoderate, produceth a gentle dotage. Which opinion Geraldus de Sulo maintains in his comment upon Rhasis.

quod a motu sanguinem incendunt, solitudo, vigilia, febris precedens, meditatio, studium, & hec omnia calefaciunt, ergo ratio fit, etc. lib. 3. cap. 12. de Melanch.

n. Lien frigidus & sicus c. 13. o Spleen obstruitur. p. De arte med. lib. 3. cap. 24. q. A sanguinis putredine in vasis seminariis & utero, & quandoq. a spermate diu retento, vel sanguine mensis in melancholiam verso per putrefactionem, vel adhesionem. Magirus. Ergo efficiens causa melancholice est calida & sicca in temperies non frigida & sicca, quod multi opinati sunt, oritur enim a calore cerebri affante sanguinem, &c. lib.

SUBJECT. 3.

Causes of Head Melancholy.

After a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in brief of the three particular species, and such causes as properly appertain unto them. Although these causes promiscuously concur to each and every particular kinde, and commonly produce their effects in that part which is most weak, ill disposed, and least able to resist, and so cause all these species, yet many of them are proper to some one kinde, and seldom found in the rest. As for example, Head Melancholy is commonly caused by a cold or hot distemperance of the Brain, according to Laurentius cap. 15. de melanc. but as Hieronimus de Saxonia contends, from that agitation or distemperance of the animal spirits alone. Salusti. Salustianus before mentioned lib. 3. cap. 3. de remed. will have it proceed from cold: but that I take of naturall melancholy, such as are fools and dore, for as Galen writes lib. 4. de puls. & Avicenna, "a cold and moist brain is an inseparable companion of folly. But this advenitious melancholy which is here meant, is caused of an hot and dry distemperance, as Damascen the Arabick lib. 3. cap. 22. thinks, and most writers; Avicenna and Piso call it "an intense burning incorporation, turning blood and other into melancholy. Both these opinions may stand good, as Brunel maintains, and Capivaccius, su cerebrum sit calidius,

† Lib. 3. Tract. posthum. de melanc. u. A satuitate inseparabilis cerebri frigiditas. x. Ab interno calore affatur. y. Intemperies innata exurvens, flavam bilem ac sanguinem in melancholiam convertens.

z Si cerebrum
sit calidius, fiet
spiritus anima-
lis calidior, &
dilatium mani-
acum; si fri-
gidior, fiet sa-
uitas.

a Melancholia
capitis accedit
post phrenesim
aut longam
moram sub sole,
aut percussio-
nem in capite,
cap. 13. lib. 1.
b Qui bibunt
vina potentia,
& saepe sunt
sub sole.

c Cura valide,
largioris vini
& aromatum
usus.

d A cauterio
& ulcere exci-
cato.

e Ab ulcere cu-
rato incidit in
insaniam, aper-
to vulnere cu-
ratur.

f A galea ni-
mis calefacta.

calidius, if the brain be hot, the animall spirits will be hot, and thence comes madnesse: if cold, folly. David Crasius Theat. morb. Hermet. lib. 2. cap. 6. de atra bile, grants melancholy to be a disease of an inflamed brain, but cold notwithstanding of it self: calida per accidens, frigida per se, hot by accident only; I am of Capivaccius minde for my part. Now this humour, according to Salusianus, is sometime in the substance of the Brain, sometimes contained in the Membranes, and Tunicles that cover the Brain, sometimes in the passages of the Ventricles of the brain, or veins of those ventricles. It follows many times Phrensie, long diseases, agues, long abode in hot places, or under the Sun, a blow on the head, as Rhasis informeth us: Piso addes solitarines, waking, inflammations of the head, proceeding most part from much use of spices, hot wines, hot meats; all which Montanus reckons up consil. 22. for a Melancholy Jew; and Henrinius repeats cap. 12. de Mania. Hot bathes, Garlick, Onions, saith Guainerias, bad ayr, corrupt, much waking, &c. retention of feed or abundance, stopping of haemorrhagia, the Midriffe misaffected, and according to Trallianus l. 1. 16. immoderate cares, troubles, griefs, discontent, study, meditation, and in a word, the abuse of all those non-natural things. Hercules de Saxonia, cap. 16. lib. 1. will have it caused from a cautery, or boyl dried up, or any issue. Amatus Lusitanus sent. 2. c. 1. a. 67. gives instance in a fellow that had a hole in his arm, after that was healed, ran mad, and when the wound was open, he was cured again. Trincavelius consil. 13. lib. 1. hath an example of a melancholy man so caused by overmuch continuance in the Sun, frequent use of Venerie, and immoderate exercise: And in his consil. 49. lib. 3. from an headpiece overheated, which caused head-melancholy. Prosper Calenus brings in Cardinall Casius for a pattern of such as are so melancholy by long study: but examples are infinite.

SUBSECT. 4.

Causes of Hypochondriacall, or windie Melancholy.

In repeating of these causes, I must crambè his coctam apponere,

day: that again which I have formerly said, in applying them to their proper Species. Hypochondriacall or flatuous Melancholy, is that which the Arabians call Myraciall, and is in my

judgement the most grievous and frequent, though Brunel and Laurentius make it least dangerous, and not so hard to be known or cured. His causes are inward or outward: Inward from divers parts or organs, as Midriffe, Spleen, Stomack, Liver, Pylorus, Womb, Diaphragma, Meseraick veins, stopping of issues, &c. Montaltus cap. 15. out of Galen recites heat and abstraction of those meseraicke veins, as an immediate cause, by which means the passage of the Chilus to the liver is detained, stopped or corrupted, and turned into rumbling & winde. Montanus consil. 233. hath an evident demonstration, Trincavelius another, lib. 1. cap. 12. and Plater a third, observat. lib. 1. for a Doctour of the Law visited with this infirmity, from the said obstruction and heat of these Meseraick veins, and bowels: quoniam inter ventriculum & jecur vena effervescent, the veins are inflamed about the Liver and Stomack. Sometimes those other parts are together mis-

affected;

g Exurit
sanguis & ve-
nae obstru-
tur, quibus ob-
structus probi-
betur transitus
Chili ad jecur,
corruptus &
in rugitus &
flatus vertitur.

affected; and concur to the production of this malady: A hot liver and cold stomach or cold belly: look for instances in *Hollerius*, *Victor Trincavelius*, *consil. 35. l. 3.* *Hildesheim Spicel. 2. fol. 132.* *Solenander consil. 9. pro cive Lugdunensi*, *Montanus consil. 229.* for the Earl of *Monfort* in Germany, 1549. and *Frisimelica* in the 233 consultation of the said *Montanus*. *I. Caesar Claudius* gives instance of a cold stomach & over-hot liver, almost in every consultation, *con. 89.* for a certain Count: & *con. 106.* for a *Polonian Baron*, by reason of heat the blood is inflamed, and grosse vapours sent to the heart and brain. *Mercurialis* subscribes to them *consil. 89.* ^h the stomach being misaffected, which he calls the king of the belly, because if he be distempered, all the rest suffer with him, as being deprived of their nutriment or fed with bad nourishment, by means of which, come crudities, obstructions, winde, rumbling, griping, &c. *Heracles de Saxonia* besides heat, will have the weaknesse of the liver and his obstruction a cause, *facultatem debilem jecinoris*, which he calls the minerall of melancholy. *Laurentius* assigns this reason, because the liver over-hot draws the meat undigested out of the stomach, and burneth the humours. *Montanus consil. 244.* proves that sometimes a cold liver may be a cause. *Laurentius c. 12.* *Trincavelius Lib. 12. consil.* and *Gualter Bruel* seems to lay the greatest fault upon the Spleen; that doth not his duty in purging the Liver as he ought, being too great, or too little, in drawing too much blood sometimes to it, and not expelling it, as *P. Cnemianus* in a consultation of ⁱ *Hildesheim* his noted, *tumorem lienis*, he names it, and the fountain of melancholy. *Diocles* supposed the ground of this kinde of Melancholy, to proceed from the inflammation of the *Pylorus*, which is the neather mouth of the *Ventricle*. Others assign the *Mesenterium* or Midriffe distempered by heat, the womb misaffected, stopping of Hemroids, with many such. All which *Laurentius cap. 12.* reduceth to three, *Mesentery*, *Liver*, and *Spleen*, from whence he denominates *Hepatick*, *Splenitick*, and *Meseraick Melancholy*. Outward causes, are bad diet, care, griefes, discontents, and in a word all those six non-naturall things, as *Montanus* found by his experience, *consil. 244.* *Solenander consil. 9.* for a Citizen of *Lyons* in France, gives his reader to understand, that he knew this mischief procured by a medicine of *Cantharides*, which an unskilfull Physician ministred his patient to drink *ad venerem excitandam*. But most commonly fear, grief, and some sudden commotion, or perturbation of the minde begin it, in such bodies especially as are ill disposed. *Melancthon tract. 14. cap. 2. de animâ*, will have it as common to men, as the mother to women, upon some grievous trouble, dislike, passion, or discontent. For as *Camerarius* records in his life, *Melancthon* himself was much troubled with it, and therefore could speak out of experience. *Montanus consil. 22. pro delirante Iudeo*, confirms it, ^k grievous symptomes of the minde brought him to it. *Randolotius* relates of himself, that being one day very intent to write out a Physicians notes, molested by an occasion, he fell into an hypocondriacall fit, to avoid which he drank the decoction of wormwood, and was freed. ^l *Melancthon* (being the disease is so troublesome and frequent) holds it a most necessary and profitable study, for every man to know the accidents of it, and a dangerous thing to be ignorant, and would therefore have all men, in some sort to understand the causes, symptomes, and cures of it.

^h *Siamachole*
so robur cor-
poris immuni-
tur, & reliqua
membra al-
mento orbatâ,
&c.

ⁱ *Hildesheim*

^k *Habuit sava*
animi sympto-
mata que im-
pediunt conco-
ctionem, &c.
^l *Usatissimus*
morbus cum
fit, utile est
huius visceris
accidentia con-
siderare, nec le-
ve periculum
huius causâs
morbi ignoran-
tibus.

SUBSECT. 5.

Causes of Melancholy from the whole Body.



As before, the cause of this kind of Melancholy is inward or outward. Inward, "when the liver is apt to engender such an humor, or the spleen weak by nature, and not able to discharge his office. A melancholy temperature, retention of Hæmorrhoids, monthly issues, bleeding at nose, long diseases, agues, and all those six non-natural things increase it. But especially a bad dyet, as Pifo thinks, pulse, salt meat, shell-fish, cheese, black wine, &c. *Mercurialis* our of *Averroes* and *Avicenna* condemns all herbs: *Galen. lib. 3. de loc. affect. cap. 7.* especially Cabbage. So likewise fear, sorrow, discontents, &c. but of these before. And thus in brief you have had the generall and particular causes of Melancholy.

Now go and brag of thy present happinesse, whosoever thou art, brag of thy temperature, of thy good parts, insult, triumph, & boast, thou seest in what a brittle state thou art, how soon thou maist be dejected, how many severall waies, by bad diet, bad ayre, a small loss, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happinesse thou hast in this life, how weak and silly a creature thou art. *Humble thy self therefore under the mighty hand of God. 1 Pet. 5. 6.* know thy self, acknowledge thy present misery, and make right use of it. *Qui stat videat ne cadat.* Thou dost now flourish, and hast *bona animi, corporis, & fortune*, goods of body, minde, and fortune, *nescis quid serus secum vesper ferat*, thou knowest not what stormes and tempests the late evening may bring with it. Be not secure then, *be sober and watch, fortunam reverenter habe*, if fortunate and rich: if sick and poor, moderate thy self, I have said.

SECT. 3.

MEMB. 1. SUBSECT. I.

Symptomes, or signs of Melancholy in the Body.



Arrhaphus a painter of *Athens*, amongst those *Olynthian* captives *Philip* of *Macedon* brough home to sell, * bought one very old man, and when he had him at *Athens*, put him to extreme torture and torment, the better by his example, to express the pains and passions of his *Prometheus*, whom he was then about to paint. I need not be so barbarous, inhumane, curious or cruell for this purpose to torture any poor melancholy man; their symptomes are plain, obvious and familiar, there needs no such accurate observation or far fetcht object, they delineate themselves, they voluntarily bewray themselves, they are too frequent in all places, I meet them still as I go, they cannot conceal it, their grievances are too well known, I need not seek far to describe them.

Symptomes

n. f. cur ap-
tum ad gene-
randum talem
humorem, splen
natura imbe-
cillior. Pifo,
Alomarus,
Guianerus.
o Melancholi-
am, que fit à
redundantia
humoris in to-
to corpore, vi-
llus imprimis
generat qui
cum humorem
payit.

p. Antonius.

* Seneca cont.
lib. 10. cont. 5.

Symptomes therefore are either ^a universall or particular, saith *Gordonius*, lib. med. cap. 19. part. 2. to persons, to species; some signes are secret, some manifest, some in the Body, some in the minde, and diversly vary, according to the inward or outward causes, *Cappivaccius*: or from stars according to *Iovianus Pontanus*, de reb. celest. lib. 10. cap. 13. and coelestiall influences, or from the humours diversly mixt, *Ficinus* li. 1. cap. 4. de sanit. tuenda: as they are hot, cold, naturall, unnaturall, intended or remitted, so will *Ætius* have melancholica deliria multiformia, diversity of melancholy signs. *Laurentius* ascribes them to their severall temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are divers, so must the signs be, almost infinite, *Altomarus* cap. 7. art. med. And as wine produceth divers effects, or that herb *Tortosolla* in *Laurentius*, which makes some laugh, some weep, some sleep, some dance, some sing, some bowle, some drinke, &c. so doth this our melancholy humour, work severall signes in severall parties.

But to confine them, these generall Symptomes may be reduced to those of the Body or the Minde. Those usuall signs appearing in the Bodies of such as are melancholy be these, cold and dry, or they are hot and dry, as the humour is more or lesse adust. From these first qualities arise many other second, as that of colour, black, swarty, pale, ruddy, &c. some are *impense rubri*, as *Montalius* cap. 16. observs out of *Galen* li. 3. de locis affectis, very red and high coloured: *Hippocrates* in his book ^a de insania & melan. reckons up these signes, that they are ^a lean, withered, hollow-eyed, looke old, wrinkled, harsh, much troubled with winde, and a griping in their bellies, or belly-ake, beloh often dry bellies and hard, dejected looks, flaggy beards, singing of the ears, vertigo, light headed, little or no sleep, and that interrupt, terrible and fearfull dreames. ^a Anna soror, qua me suspensam insomnia terrent? The same Symptomes are repeated by *Melanelius* in his booke of Melancholy collected out of *Galen*, *Ruffus*, *Ætius*, by *Rhasis*, *Gordonius*, & all the Juniors, ^a continuall, sharp, & stinking belchings, as if their meat in their stomach were putrefied, or that they had eaten fish, dry bellies, absurd & interrupt dreams, & many phantasticall visions about their eyes, vertiginous, apt to tremble, & prone to Venerie. ^a Some add palpitation of the heart, cold sweat, as usuall Symptomes, and a leaping in many parts of the body, *salum in multis corporis partibus*, a kinde of itching, saith *Laurentius* on the superficies of the skin, like a flea-biting sometimes. ^a *Montalius* cap. 21. puts fixed eyes and much twinkling of their eyes for a sign, and so doth *Avicenna*, oculos habentes, palpitantes, trauli, vehementer rubicundi, &c. lib. 3. Fen. 1. Tract. 4. cap. 18. They shew most part, which he took out of *Hippocrates Aphorisms*. ^b *Rhasis* makes head-ach and a binding heaviness for a principall token, much leaping of winde about the skaine, as well as flitting or whipping in speech, &c. hollow eyes, grosse veines, & broad lips. To some too, if they be far gone mimick gestures are too familiar, laughing, grinning, sneering, murmuring, talking to themselves, with strange mouths & faces, inarticulate voices, exclamations, &c. And although they be commonly leane, hirsute, uncheerfull in countenance, withered, and not so pleasant to behold, by reason of those

Venter bifide aridi, somnus plerumq; parvus & interruptus; somnia absurdissima, turbulenta, corporis tremor, capitis gravedo, suspensio circa aures & visiones ante oculos, ad venam prodigi. ^a *Altomarus*, *Bruc.* *Piso*, *Montalius*. ^a *Frequentes habent oculorum nictationes, aliqui tamen fixis oculis plerumq; sunt.* ^b *Cent.* lib. 1. Tract. 9. *Signa huius morbi sunt plurimus salus, sonitus aurium, capitis gravedo, lingua titubans, oculi exaruantur, &c.*

continuall

^q *Quedam u. uersalia, particularia, quedam manifesta, quedam in corpore, quedam in cogitatione & anime, quedam à stellis, quedam ab humoribus, que ut vinum corpus varie disponit, &c.* *Diversa phantasmata pro varietate cause externe, interne.*

^r *Lib. 1. de risu. fol. 17.* *Adeius cum alii sudant, alii vomunt, flent, bibunt, saltant, alii vident, tremunt, dormiunt, &c.* *T. Brighe.* cap. 20.

^r *Nigrescit hic humor alius quando supercalfactus, aliquando superfrigidus.*

Melanel. *Gal.* *u* *Interprete F. Calvo.*

^x *Oculi bis exaruantur, venti gignuntur circum præcordia & acidi ructus, siccifere ventres, Vertigo, tinnitus aurium, somni pusilli, somnia terribilia & interrupta.*

^y *Virg. En.* *Assidua eaq; acida ructationes que cibum virulentum culent, tumq; nidorem, etsi nil tale ingestum sit, referant ob cruditatem.*

c In Pantheon
cap. de Melan-
cholia.

d Alvus arida
nihil deiciens
cibi capaces,
nihilominus
tamen extenu-
ati sunt.

e Nic Pifo In-
flatio caroti-
dum, &c.
f Andreas Du-
dith Rabano.
epist. 3. Crat.
epist. multa in
pulsibus super-
fluitio, ausim eti-
am dicere, tot
differentias
que describun-
tur à Galeno,
nec, intelligi à
quoquam nec
observari posse.
g T. Bright.
cap. 20.

h Post 40. etat.
annum, saith
Jacobinus in
15. 9. Rhafis.
Idem Mercuri-
alis consil.
85. Trinevelli-
us, Tom. 2. consil.
17.

i Gordenius.
modò vid. at, mo-
dò sicut, silent, &c.

k Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

l Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

m Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

n Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

o Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

p Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

q Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

r Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

s Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

t Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

u Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

v Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

w Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

x Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

y Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

continuall fears, griefs, and vexations, dull, heaue, lazie, restlesse, unapre to go about any businesse, yet their memories are most part good, they have happy wits, and excellent apprehensions. Their hot and dry brains make them they cannot sleep, *Ingentes habent & crebras vigilias* (Aretius) Mighty and often watchings, sometimes waking for a month, a year together. *Hercules de Saxonia* faithfully averreth, that he hath heard his mother swear, she slept not for seven moneths together: *Trinevellus Tom. 2. consil. 16.* speaks of one that waked 50. days, and *Skenkius* hath examples of two years, and all without offence. In naturall actions their appetite is greater then their concoction, *multa appetunt, paucā digerunt*, as *Rhafis* hath it, they covet to eat, but cannot digest. And although they ^d do eat much, yet they are lean, ill liking, saith *Aretius*, *wisshed and hard, much troubled with costiveness*, crudities, oppilations, spitting, belching, &c. Their pulse is rare & slow, except it be of the ^e *Carotides* which is very strong, but that varies according to their intended passions or perturbations, as *Struthius* hath proved at large, *Spigmatica artis l. 4. c. 13.* To say truth, in such Chronick diseases the pulse is not much to be respected, there being so much superstition in it, as ^f *Crato* notes, and so many differences in *Galen*, that he dares say they may not be observed, or understood of any man.

Their urine is most part pale, and low coloured, *urina paucā, acris, biliosa*, (*Aretius*) Not much in quantity, But this in my judgement, is all out as uncertain as the other, varying so often according to several persons, habits, & other occasions not to be respected in Chronick diseases. ^g *Their Melancholy excrements in some very much, in others little, as the spleen plays his part*, and thence proceeds winde, palpitation of the heart, short breath, plenty of humidity in the stomach, heaviness of heart & heartake, & intolerable stupidity and dulness of spirits. Their excrements or stool hard, black to some & little. If the heart, brain, liver, spleen, be misaffected, as usually they are, many inconveniences proceed from them, many diseases accompany, as Incubus, ^h Apoplexy, Epilepsie, Vertigo, those frequent wakings and terrible dreams, ⁱ intempestive laughing, weeping, sighing, sobbing, bashfulness, blushing, trembling, sweating, swooning, &c. ^k All their senses are troubled, they think they see, hear, smell, and touch that which they do not, as shall be proved in the following discourse.

SUBSECT. 2.

Symptomes or Signes in the Minde.

Fear.

l Aphorism. &
lib de Melan.

m Lib. 2. cap. 6.
de locis affectis.

n timor & mor-
talia. si diuti-
us perseverent,
&c.

o timor & mor-
talia. si diuti-
us perseverent,
&c.

p timor & mor-
talia. si diuti-
us perseverent,
&c.

q timor & mor-
talia. si diuti-
us perseverent,
&c.

r timor & mor-
talia. si diuti-
us perseverent,
&c.

s timor & mor-
talia. si diuti-
us perseverent,
&c.

t timor & mor-
talia. si diuti-
us perseverent,
&c.

u timor & mor-
talia. si diuti-
us perseverent,
&c.



Arculanus in 9. Rhafis ad Almanfor. cap. 16. will have these Symptomes to be infinite, as indeed they are, varying according to the parties, for scarce is there one of a thousand that dores alike, ^l *Laurentius c. 16.* Some few of greater note I will point at, and amongst the rest, *Fear and Sorrow*, which as they are frequent causes, so if they persevere long, according to *Hippocrates* ^m and *Galen's* Aphorismes, they are most assured signes, inseparable companions, and characters of melancholy, Of present melancholy, and habituated, saith *Montanus cap. 11.* and common to them all, as the said *Hip-
pocrates,*

Hippocrates, Galen, Avicenna, and all *Neotericks* hold. But as hounds many times run away with a false cry, never perceiving themselves to be at a fault, so do they. For *Diocles* of old, (whom *Galen* confutes) & amongst the *Juniors*, *Hercules de Saxonia*, with *Lod. Mercatus* cap. 17. l. 1. de melan. take just exceptions at this Aphorisme of *Hippocrates*, 'tis not alwayes true, or so generally to be understood, *Fear and Sorrow* are no common Symptomes to all melancholy; upon more serious consideration, I finde some (saith he) that are not so at all. Some indeed are sad, and not fearfull; some fearfull and not sad; some neither fearfull, nor sad; some both. Four kindes he excepts, fanatical persons, such as were *Cassandra*, *Mano*, *Nicostrata*, *Mopsus*, *Proteus*, the *Sybills*, whom † *Aristotle* confesseth to have been deeply melancholy. *Baptista Porta* seconds him, *Physiog. lib. 1. cap. 8.* they were *atrabile perciti*: *dæmoniack* persons, & such as speak strange languages, are of this ranke; some Poets, such as laugh alwayes, and think themselves Kings, Cardinalls, &c. sanguine they are, pleasantly disposed most part, and so continue. * *Baptista Porta* confines *Fear and sorrow* to them that are cold; but Lovers, Sybills, Enthusiasts, he wholly excludes. So that I think I may truly conclude, they are not alwayes sad and fearful, but usually so: and that ° without a cause, *timent de non timendis*, (*Gordonius*:) *quæq; momenti non sunt*, although not all alike (saith *Alsomarus*) *p* yet all likely fear, *q* some with an extraordinary and a mighty fear, *Areteus*. *Many* fear death, and yet in a contrary humour, make away themselves, *Galen. lib. 3. de loc. affect. cap. 7.* Some are afraid that heaven will fall on their heads: some they are damned, or shall be. * They are troubled with scruples of conscience, distrusting Gods mercies, think they shall goe certainly to Hell, the Devill will have them, & make great lamentation, *Jafon Pratenfis*. Fear of Devils, death, that they shalbe so sick, of some such or such disease, ready to tremble at every object, they shall die themselves forthwith, or that some of their dear friends or near allies are certainly dead; imminent danger, losse, disgrace still torment others, &c. that they are all glasse, and therefore will suffer no man to come near them; that they are all cork, as light as feathers; others as heavy as lead, some are afraid their heads will fall off their shoulders, that they have frogs in their bellies, &c. † *Montanus consil. 23.* speaks of one that durst not walk alone from home, for fear he should swoon, or die. A second fears every man he meets will rob him, quarrell with him, or kill him. A third dares not venture to walk alone, for fear he should meet the Devil; a thief, be sick, fears all old women as witches, and every black dog or cat, he sees he suspecteth to be a Devil, every person comes near him is malificiated, every creature, all intend to hurt him, seek his ruine: another dares not go over a bridge, come near a poole, rock, steep hill, lye in a chamber where crosse beams are, for fear he be tempted to hang, drown or præcipitate himself. If he be in a silent auditory, as at a sermon, he is afraid he shall speak aloud at unawares, some thing undecent, unfit to be said. If he be locked in a close room, he is afraid of being stifled for want of air, and still carries Bisket, Aquaviræ, or some strong waters about him, for fear of *deliquiums*, or being sick; or if he be in a throng, middle of a Church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. He will freely promise, undertake any businesse beforehand, but when it comes to be performed, he dare

n Tract. post-
humo de Me-
lan. edit. Vene-
tiis 1620. per
Bolz. itam
Bibliop.
Mibi diligen-
tius hanc rem
consideranti,
patet quosdam
esse, qui non
laborant me-
more & timore.
† Prob. lib. 3.
* *Physiog. lib. 1.*
c. 8. Quibus
multa frigida
bilis atra, soli-
di & timidi, at
qui calidi, in-
geniosi, amasi,
druiosi, spiritu
insistunt, &c.
o Omnes ex-
ercent metus
& tristitia, &
sine causa.
p Omnes ti-
ment licet non
omnibus idem
timendi modus
Actius Tetrab.
lib. 2. sect. c. 9.
q Ingenti pa-
vore trepidant.
r Multi mor-
tem timent, &
tamen subitis
mortem con-
fiscunt, alii
celi ruinam ti-
ment.
* *Aspigit eos*
plena scrupulis
conscientia, di-
vine miseri-
cordie diffi-
dentes, Orco se
destinant fieda
lamentatione
deplorantes.
† *Non ausus*
egredi domo ne
desiceret.
f Multi demo-
nes timent, la-
trones, insidias,
Avicenna.

z Alii comburi,
alii de Rege,
Rhaphs.
u Ne terra ab-
sorbeantur.
Foreftus.
x Ne terra de-
hisceat. Gordon.
y Alii timore
mortis timen-
tur & mala
gratia princi-
pum putant se
aliquid commi-
fiffe, & ad fup-
plicium re-
quiri.

z Alius domo-
sticos timet,
alius omnes,
Ætius.
a Alii timent
infidias. Aurel.
lib. 1. de morb.
Chron. cap. 6.
b Ille chariffi-
mos hic omnes
homines circa
discrimen ti-
met.

* Virgil.
c His in lucem
prodire timet,
tenebrasque qua-
rit, contra illo
caliginosa
fugit.
d Quidam lar-
vas, & malos
spiritus ab ini-
micis veneficiis
& incantatio-
nibus fibi pu-
tari obiciliari,
Hippocrates,
potiorem se ve-
neficam sum-
pisse putat, &
de hac ruidare
fui crebro vi-
detur. Idem
Montalius
cap. 22.
Ætius lib. 2.
& alii.
Trahanus l. 1.
cap. 16.

dare not adventure; but fears an infinite number of dangers, disasters, &c. Some are afraid to be burned, or that the ground will sink under them, or swallow them quick, or that the King will call them in question for some fact they never did (Rhaphs cont.) and that they shall surely be executed. The terror such a death troubles them, and they fear as much, and are equally tormented in minde, as they that have committed a murder, and are penitent without a cause, as if they were now presently to be put to death. Plater. cap. 3. de mentis alienat. They are afraid of some losse, danger, that they shall surely lose their lives, goods, and all they have, but why they know not. Trincavelius consil. 13. lib. 1. had a patient that would needs make away himself, for fear of being hanged, and could not be perswaded for three years together, but that he had killed a man. Plater. observat. lib. 1. hath two other examples of such as feared to be executed without a cause. If they come in a place where a robbery, theft, or any such offence hath bin done, they presently fear they are suspected, and many times betray themselves without a cause. Lewis the 11th the French King, suspected every man a traitour that came about him, durst trust no officer. Alii formidolosi omnium, alii quorundam (Fracastorius lib. 2. de Intellect.) some fear all alike, some certain men, and cannot endure their companies, are sick in them, or if they be from home. Some suspect treason still, others are afraid of their dearest and nearest friends. (Melanellius à Galeno, Ruffo, & Etio,) and dare not be alone in the dark, for fear of hobgoblins and devils: he suspects every thing he hears or sees to be a Devil, or enchanted, and imagineth a thousand Chimera's and visions, which to his thinking he certainly sees, bugbears, talks with black men, ghosts, goblins, &c.

* Omnes se terrent aura, sonus excitat omnis.

Another through bashfulness, suspicion & timerousness will not be seen abroad, loves darkness as life, and cannot endure the light, or to sit in light-some places, his hat still in his eyes, he will neither see, nor be seen by his good will, Hippocrates lib. de Insania & Melancholia. He dare not come in company for fear he should be misused, disgraced, overshoot himself in gesture or speeches, or be sick; he thinks every man observes him, aims at him, derides him, owes him malice. Most part they are afraid they are bewitched, possessed, or poisoned by their enemies, and sometimes they suspect their nearest friends: he thinks something speaks or talks within him, or to him, and he belcheth of the poyson. Cristophorus à Vega lib. 2. cap. 1. had a patient so troubled, that by no perswasion or physick, he could be reclaimed. Some are afraid that they shall have every fearful disease they see others have, hear of, or read, & dare nor therefore hear or read of any such subject, nor of melancholy it self, lest by applying to themselves that which they hear or read, they should aggravate & increase it. If they see one possessed, bewitched, an Epileptick Paroxysme, a man shaking with the palsie, or giddy headed, reeling or standing in a dangerous place, &c. for many days after it runs in their minds, they are afraid they shall be so too, they are in like danger, as Perk. c. 12. se. 2. wel observes in his Cases of Consc. and many times by violence of imagination they produce it. They cannot endure to see any terrible object, as a Monster, a man executed, a carcase, hear the devil named, or any tragical relation seen, but they quake for fear, Hec-

in somnare sibi videntur Lucian they dream of Hobgoblins, and may not get it out of their minds a long time after: they apply (as I have said) all they hear, see, read, to themselves, as *Felix Plater* notes of some young Physicians, that study to cure diseases, catch them themselves, will be sick, and appropriate all symptoms they finde related of others, to their own persons. And therefore (*quod iterum monco, licet nauseam patet lectori, malo decem potius verba, decies repetita licet, abundare, quam unum desiderari*) I would advise him, that is actually melancholy, not to read this tract of Symptomes, lest he disquiet or make himself for a time worse, and more melancholy then he was before. Generally of them all take this, *de inani- bus semper conqueruntur, et timent* saith *Arctius*; they complain of toys, & fear without a cause, and still think their melancholy to be most grievous, none so bad as they are; though it be nothing in respect, yet never any man sure was so troubled, or in this sort. As really tormented and perplexed in as great an agony for toys and trifles (such things as they will after laugh at themselves) as if they were most material and essential matters indeed, worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other fear, alwayes afraid of something, which they foolishly imagine or conceive to themselves, which never peradventure was, never can be, never likely will be, troubled in minde upon every small occasion, unquiet, still complaining, grieving, vexing, suspecting, grudging, discontent, & cannot be fised so long as melancholy continues. Or if their minds be more quiet for the present, and they free from forrain fears, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amiss, now their head akes, heart, stomach, spleen, &c. is misaffected, they shall surely have this, or that disease, still troubled in body, minde, or both, and through winde, corrupt phantasie, some accidental distemper, continually molested. Yet for all this as *Fabrice* notes, in all other things they are wise, staid, discreet, and do nothing unbecoming their dignity, person, or place, thus foolish, ridiculous, and childish fear excepted, which so much, so continually, tortures and crucifies their souls, like a barking dog that alwayes bawls, but seldom bites, this fear ever molesteeth, and so long as melancholy lasteth, cannot be avoided. Sorrow is that other Character, and inseparable companion, as individual as *Saint Cosmus* and *Damian*, *Idus Achates*, as all writers witness, a common symptome, a continual, and still without any evident cause, *marant omnes, & feroces eos reddere causam, non possum*; grieving still, but why they cannot tell: *Agelasti, mæsi, cogit abunde*, they look as if they had newly come forth of *Ærephonius* den. And though they laugh many times, and seem to be extraordinary merry (as they will by fits) yet extream lumpish again in an instant, dull, and heavy. *semel & simul*, merry and sad, but most part sad: *Si que placent, abeunt, inimica temerarius harent*; sorrow sticks by them still continually, gnawing as the vulture did *Titus* bowels, & they cannot avoid it. No sooner are their eyes open, but after terrible & troublesome dreams their heavy hearts began to sigh: they are still fretting, chafing, fighting, grieving, complaining, finding faults, repining, grudging, weeping, *Heu, timor umor, uxor*, vexing themselves, disquieted in minde, with restless, unquiet thoughts, discontent, either for their own, other mens, or publike affairs, such as concerne them not, things past, present, or to come, the

e Observat. l. i. Quando iis nil nocet, nisi quod mulieribus melancholicis.

f-timeo ha- mea metuq; ne causa nescius, causa est metu- Heinsius dicitur Princeps.

g Cap. 1. g. in. Rhafis, in multis vidi, præter rationem semper aliquid timent, in cæteris rationem optimam se gerunt, nequid præter dignitatem committunt.

h Alomarus cap. 7. Arctius, tristis, sunt.

i Mant. Egl. 1.

k Ovid. Met. 4.

l Ingleis ass- hinc.

remembrance of some disgrace, loss, injury, abuse, &c. troubles them now being idle afresh, as if it were new done; they are afflicted otherwise for some danger, loss, want, shame, misery, that will certainly come, as they suspect and mistrust. *Lugubris* *Ate* frowns upon them, inſomuch that *Arctus* well calls it, *angorem animi*, a vexation of the minde, a perpetual agony. They can hardly be pleaſed, or eaſed, though in other mens opinion moſt happy, go, tarry, run, ride,

m Hor. l. 3.

Od. 1.

n Virg.

o Mened. He-
autout. Act. 1.
ſc. 1.

post equitem sedet ara cura: they cannot avoid this ſerall plague, let them come in what company they will, *hæret latris lathalis arundo*, as to a Deer that is ſtruck, whether he run, go, reſt, with the herd, or alone, this grief remains: irreſolution, inconfſtancy, vanity of minde, their fear, torture, care, jealousie, ſuſpition, &c. continues, and they cannot be relieved. So he complained in the Poet,

*Domum revortor maſtus, atque animo ferè
Perturbato, atq; incerto præ agriſtudine,
Aſid. accurrunt ſervi: ſoccos derrabunt,
Video alios feſtinare, lectos ſternere,
Cenam apparare, pro ſe quiſq; ſedulo
Faciebant, quò illam mihi lenirent miſeriam.*

He came home ſorrowfull, and troubled in his mind, his ſervants did all they poſſibly could to pleaſe him, one pulled off his ſocks, another made ready his bed, a third his ſupper, all did their utmoſt endeavours to eaſe his grief, and exhilarate his perſon, he was profoundly melancholy, he had loſt his ſon, *illud angebat*, that was his *Cordolium*, his pain, his agony which could not be removed. Hence it proceeds many times, that they are weary of their lives, and ſerall thoughts to offer violence to their own

Radium vita.

perſons, come into their minds, *radium vita* is a common ſymptome, *arda fluunt, ingrataq; tempora*, they are ſoon tired with all things; they will now tarry, now be gone; now in bed they will riſe, now up, then go to bed, now pleaſed, then again diſpleaſed; now they like, by and by diſlike all,

P Altomarus.

weary of all, *ſequitur nunc vivendi, nunc moriendi cupido*, ſaith *Aurelianus lib. 1. cap. 6.* but moſt part *vitam damnant*, diſcontent, diſquieted, perplexed upon every light, or no occaſion, object: often tempted, I ſay, to make away themſelves: *Vivere nolunt, mori neſciunt*: they cannot die, they will not live: they complain, weep, lament, and think they lead a moſt miſerable life, never was any man ſo bad, or ſo before, every poor man they ſee is moſt fortunate in reſpect of them, every begger that comes to the door is happier then they are; they could be contented to change lives with them, eſpecially if they be alone, idle, & parted from their ordinary company, moleſted, diſpleaſed, or provoked: grief, fear, agony, diſcontent, wearifomeſs, lazineſs, ſuſpition, or ſome ſuch paſſion forcibly ſeizeth on them. Yet by and by when they come in company againe, which they like, or be pleaſed, *ſuam ſententiam rursus damnant, & vita ſolatio delectantur*, as *Octavius Horatianus* obſerves, *lib. 2. cap. 5.* they condemn their former miſlike, and are well pleaſed to live. And ſo they continue, till

q Seneca.

with ſome freſh diſcontent they be moleſted again, and then they are weary of their lives, weary of all, they will die, and ſhew rather a neceſſity to live, then a deſire. *Claudius* the Emperour as *Sueton* deſcribes him, had a ſpice of this diſeaſe, for when he was tormented with the pain of

* Cap. 31. Quo
ſtunachi dolore
corruptum ſe,
etiam de con-
ſciſcenda morte
cogitaſſe dixit.

his

his stomack, he had a conceit to make away himselfe. *Pol. Casar Claudi-
us, consil. 84.* had a *Polonian* to his Patient, so affected, that through fear
and sorrow, with which he was still disquieted, hated his owne life, wish-
ed for death every moment, and to be freed of his misery. *Mercutialis*
another, and another that was often minded to dispatch himselfe, and
so continued for many years.

Suspicion, and *jealousie*, are generall Symptoms: they are commonly
distrustfull, timorous, apt to mistake, and amorphie, *facile irascibilis*, resty,
pettish, peevish, and ready to snarl upon every small occasion, *non soli-
dissimis*, and without a cause, *datum vel non datum*, it will be *scandalum ut-
rumque*. If they speak in jest, he takes it in good earnest. If they be not
saluted, invited, consulted with, called to counsell, &c. or that any respect,
small complement, or ceremonie be omitted, they think themselves neg-
lected, and contemned; for a time that tortures them. If two talk toge-
ther, discourse, whisper, jest, or tell a tale in generall, he thinks pre-
sently they mean him, applies all to himself, *de se parat omnia dicta*. Or
if they talk with him, he is ready to misconstrue every word they speak,
and interpret it to the worst; he cannot endure any man to look steadily
on him, speak to him almost, laugh, jest, or be familiar, or hem, or point,
cough, or spit, or make a noise sometimes, &c. He thinks they laugh or
point at him, or do it in disgrace of him, circumvent him, contemn him;
every man looks at him, he is pale, red, sweats for fear and anger, felt some
body should observe him. He works upon it, and long after, this false con-
cept of an abuse, troubles him. *Montanus consil. 22.* gives instance in a me-
lancholy Jew, that was *Iracundior Adria*, so waspish and suspicious, *non sa-
nabile iratus*, that no man could tell how to carry himself in his companie.

Inconstant they are in all their actions, vertiginous, restless, unapt to re-
solve of any business, they will and will not, perswaded to and fro upon
every small occasion, or word spoken: and yet if once they be resolved,
obstinate, hard to be reconciled. If they abhorre, dislike, or disdain, once
fessed, though to the better by odds, by no counsell or perswasion to be
removed. Yet in most things wavering, irresolute, unable to deliberate,
through fear, *facium*, & *max facit penitentia* (*Arctus*) *uvari, et paucis post pro-
dier*. Now prodigall, and then covetous, they do, and by-and-by repent
them of that which they have done, so that both waies they are troubled;
whether they doe or doe not, want or have, hit or miss, disquieted of all
hands, soon weary, and still seeking change, restles, I say, fickle, fugitive,
they may not abide to tarrie in one place long.

* *Roma rus optans, absentem rusticus urbem
tulit ad apta*

no companie long, or to persevere in any action or business.

* *Et spiritus regum patris, pappare minuum*

Poscit, & iratus manu laborat recense

effusions pleased, and anon displeased, as a man that is bitten with bees, or
that cannot sleep, turns to and fro in his bed, their restless minds are tor-
ted & vary, they have no patience to read but a booke, to play out a game
or two, walk a mile, sit an hour, &c. directed and directed in an instant, ani-
mated to undertake, and upon a word spoken again discouraged.

Extreme *Passionate*, *Quicquid volumus, vult volumus*, and what they de-

*r Luget &
semper trista-
tur, solitudi-
nem amat,
mortem sibi
precatur, vi-
tam propriam
odio habet.*
Suspicion.
Jealousie.
*Facile in iram
incidunt. Atet.*
*Ira sine cau-
sa, velocitas
ira.*
Savanarola.
Pract. major.
*velocitas ira
signum.*
Avicenna. l. 3.
Pen. x. Tract. 4.
cap. 18.
*Anger sine
causa.*

*Suspicio, dis-
fidentia, sym-
ptomata, Crato
Ep. Julio A-
lexandrino
conf. 185.*
Scolzzii.

Inconstancy.

* *Hor.*

* *Prof. sa. 3.*

Passionate.

* In his dutch
work picture.

* Howard
cap. 7. differ.

* Tract. de mel.
cap. 2. Noſtu
ambulant per
ſylvas, & loca
periculoſa ne-
minem timent.
x Facile amant
Altom.
Amorous.

y Bodine.
2. Io. Major vi-
tis patrum fol.
202. Paulus.
Abbas Eremita
tanta ſolitudi-
ne perſeverat,
ut nec veſtem,
nec vultum
mulieris ſerre
poſſit, &c.
Humorous.
* Conſult. lib. 1.
17. Conf.

fire, they do moſt furioſly ſeek; anxious ever and very ſolicitous, diſtruſt-
full, and timorous, envious, malicious, profuſe one while, ſparing another,
but moſt part covetous, muttering, repining, diſcontent, and ſtill complain-
ing, grudging, preeviſh, *injuriarum tenaces*, prone to revenge, ſoon trou-
bled, and moſt violent in all their imaginations, not affable in ſpeech, or apt
to vulgar complement, but ſurly, dull, ſad, auſtere; *cogitabundi* ſtill, very
intent, and as * *Albertus Durer* paints melancholy, like a ſad woman lean-
ing on her arm with fixed looks, neglected habit, &c. held therefore by
ſome proud, ſoft, ſottiſh, or halfmad, as the *Abderites* eſteemed of *Democri-
tus*: and yet of a deep reach, excellent apprehenſion, judicious, wiſe and
wittie: for I am of that * *Noblemans minde*, *Melancholy advanceth mens
concepts, more then any humour whatſoever*, improves their meditations more
then any ſtrong drink or ſack. They are of profound judgment in ſome
things, although in others *non recte judicant inquieti*, ſaith *Fraccaſtorius*, lib.
2. de Intell. And as *Arculanus*, c. 16 in 9. *Rhaſis*, termes it, *Judicium plerumq;
perverſum, corrupti, cum judicant honeſta inhoneſta, & amicitiam habent pro
inimicitia*: They count honeſty diſhoneſty, friends as enemies, they will
abuse their beſt friends, and dare not offend their enemies. Cowards moſt
part, & *ad inferendam injuriam timidiſſimi*, ſaith *Cardan*, lib. 8. cap. 4. *de re-
rum varietate*: Loth to offend, and if they chance to overſhoot them-
ſelves in word, or deed, or any ſmall buſines or circumſtance be omitted,
forgotten, they are miſerably tormented, and frame a thouſand dangers
and inconveniences to themſelves, *ex muſca elephantem*, if once they conceit
it: overjoyed with every good rumour, tale, or proſperous event, transpor-
ted beyond themſelves: with every ſmall croſs again, bad news, miſcon-
ceived injurie, loſs, danger, afflicted beyond meaſure, in great agony, per-
plexed, dejected, aſtoniſhed, impatient, utterly undone: fearfull, ſuſpicious
of all. Yet again, many of them deſperate hairebraines, raſh, careleſs, fit to
be Aſſaſinates, as being void of all fear and ſorrow, according to * *Hercules
de Saxonia*, Moſt audacious, and ſuch as dare walk alone in the night, through
deſerts and dangerous places, fearing none. They are prone to love, and * caſie to
be taken: *Propenſi ad amorem & excaſcendiſſimi* *Montanus* cap. 21. quickly
inamored, and dote upon all, love one dearly. till they ſee another, and
then dote on her. *Et hanc, & hanc, & illam, & omnes*, the preſent moves
moſt, and the laſt commonly they love beſt. Yet ſome again *Anterotes*,
cannot endure the ſight of a woman, abhorre the ſex, as that ſame melan-
choly Duke of *Muſcovy*, that was inſtantly ſick, if he came but in ſight
of them: and that * *Anchorite*, that fell into a cold paſſie, when a woman
was brought before him.

Humorous they are beyond all meaſure, ſometimes profuſely laugh-
ing, extraordinary merry, and then again weeping without a cauſe, (which
is familiar with many Gentlewomen) groaning, ſighing, penſive, ſad, al-
moſt diſtracted, *multa abſurde ſingunt, & a ratione aliena* (ſaith * *Frambeſari-
us*) they feign many abſurdities, vain, void of reaſon: one ſuppoſeth him-
ſelf to be a Dog, Cock, Bear, Horſe, Glaſſe, Butter, &c. He is a Giant,
a Dwarf, as ſtrong as an hundred men, a Lord, Duke, Prince, &c.
And if he be told he hath a ſtinking breath, a great noſe, that he is ſick,
or inclined to ſuch or ſuch a diſeaſe, he beleeves it eſtſoons, and perad-
venture by force of imagination, will work it out. Many of them are

im-

h Lib. 2. de
Intell.

esse vult
ib to boluq
one of boluq
unioo nati
moneo go lie
to goulisq
goulisq

* Consult. 15.
& 16. lib. 1.

Solitariness.

i Virg. Æn. 6.

k Iliad. 3.

l Si malum ex-
asperantur, ho-
mines odio ba-
bent & solita-
ria petunt.
m Democritus
solet noctes &
dies apud se
degere, plerum-
que autem in
speluncis sub
amantibus ado-
rum umbra
vel in tenebris
& mollibus
herbis, vel ad
aquarum cre-
bra & quie-
ta flucta, &c.
n Gaudet in
tenebris, & in
dolor.
p. 62. Vigila-
vi & factus
sum velut ny-
cticorax in do-
micilio, passer
solitarius in
semplo.

ing to ^h *Fraserius* he is very easily & pertinaciously impatient and peevish. But most part they are very shamefast, and that makes them with *Pa. Blasenius*, *Christophor Krwicz*, & many such, to refuse honours, offices and preferments which sometimes fall into their mouths, they cannot speak, or put forth themselves as others can. *timor, pudor impedit illos*, timor & bashfulness hinder their proceedings, they are contented with their present estate unwilling to undertake any office, and therefore never likely to rise. For that cause they seldom visit their friends, except some familiars; *pauciloqui*, of few words, and oftentimes wholly silent. * *Franchetius* a Frenchman had two such patients, *omnino taciturnos*, their friends could not get them to speak. *Rodericus à Fanfeca* consult. Tom. 2. 83. gives instance in a young man, of 27 years of age, that was frequently silent, bashfull, moped, solitary, that would not eat his meat, or sleep, and yet again by fits apt to be angry, &c. Most part they are, as *Plater* notes, *desides, taciturni, agni impulsu, nec nisi coacti procedunt, &c.* they will scarce be compelled to do that which concerns them, though it be for their good, so diffident, so dull, of small or no complement, unsociable, hard to be acquainted with, especially of strangers, they had rather write their minds, than speak, and above all things love *Solitariness*. *Oh voluptatem, in qd timor em solis sunt?* Are they so solitary for pleasure (one asks) for pain? for both: yet I rather think for fear and sorrow, &c.

Hinc morum, cupiditatis, dolens, fugiuntque, nec arat
Respicimus clausi mentis, & carceris eora.
Hence 'tis they grieve and fear, avoiding light,
And thus themselves in prison dark from sight.

As, *Bellerophon in throno*.

Qua miser in sylvis marens amabat opaco,
Ipsa sumit cor edens, hominum vestigia vitans.

That wandered in the woods sad all alone,
Forsoaking men's society, making great moan.

They delight in floods & waters, desert places, to walk alone in orchards, gardens, private walks, back-lanes,averse from company, as *Diogenes* in his tub, or *Timon* *Philanthropus*. They abhor all companions at last, even their nearest acquaintance, & most familiar friends, for they have a conceit I say every man observes them, will deride, laugh to scorn, or misuse them, confining themselves therefore wholly to their private houses or chambers, *fugiant homines sine causa* (saith *Rhaphs*) & *ad se habent, com. 1. 1.*

they will dyes themselves, feed and live alone. It was one of the chiefest reasons, why the Citizens of *Abdera* suspected *Democritum* to be melancholy and mad; because that as *Hippocrates* related in his Epistle to *Philoprogenus*, he far seek the City, lived in groves & hollow trees, upon a green bank by a brook side, in consuetude of waters, all day long, and all night. *Que quidem* (saith he) *plurimum amabile veritas & melancholicis eveniunt, deserta frequentant, hominum congressum averfantur.* Which is an ordinary thing with melancholy men. The Egyptians therefore in their Hieroglyph, expressed a melancholy man by an Harp sitting in her form as being a most timorous and solitary creature. *Parvus Hieroglyph. 1. 12.* But this, and all precedent symptoms are more or less apparent, as the humour is intended or resisted, hardly perceived in some, or not at all, most manifest in others.

thers. Childish in some, terrible in others; to be derided in one, pitied or admired in another; to him by fits, to a second continue: and howsoever these Symptomes be common and incident to all persons, yet they are the more remarkable, frequent, furious and violent in melancholy men. To speak in a word, there is nothing so vain, absurd, ridiculous, extravagant, impossible, incredible, so monstrous a Chimara, so prodigious and strange, as such as Painters and Poets durst not attempt, which they will not really fear, faine, suspect & imagine unto themselves: And that which *Lod. Vic.* said in jest of a silly country fellow, that kild his Ass for drincking up the Moon, *ut lunam mundo redderet*; you may truly say of the melancholy. They will act, conceive all extremes, contraries, and contradictions, and that in infinite varieties. *Melancholici plane incredulitas sibi persuadent, ut vix omnibus seculis duo reperti sint, qui idem imaginati sint* (*Eraustus de Lamiis*). scarce two of 2000. that concur in the same Symptomes. The Tower of Babel never yielded such confusion of tongues, as this Chaos of melancholy doth variety of Symptomes. There is in all melancholy *similitudo dissimilis*, like mens faces, a disagreeing likeness still; And as in a river we swim in the same place, though not in the same numerical water; as the same instrument affords several lessons, so the same disease yields diversity of Symptomes. Which howsoever they be diverse, intricate, and hard to be confined, I will adventure yet in such a vast confusion and generality, to bring them into some order, and so descend to particulars.

SUBSECT. 3.

Particular Symptomes from the influence of Stars, parts of the body, & humors.

SOME men have peculiar Symptomes, according to their temperament and Crisis, which they had from the Starres and those celestiall influences, variety of wits and dispositions, as *Anthony Zar* contends, *Anat. ingeh. sect. 1. memb. 11, 12, 13, 14. plurimum irritant influentia celestia, unde ceciderunt animi agitatiōnes & morbi corporum.* One saith, diverse diseases of the body and minde proceed from their influences, as I have already proved out of *Ptolomy, Pontanus, Lemnius, Cardan*, and others, as they as principall signifiers of manners, diseases, mutually irradiated, or Lords of the geniture, &c. *Ptolomeus* in his centiloquie, *Hermes*, or whosoever else the author of that tract, attributes all these Symptomes, which are in melancholy men, to celestiall influences: which opinion *Mercurialis de affect. lib. 1. cap. 10.* rejects; but as I say, *Iovianus Pontanus*, and others stiffly defend. That some are solitary, dull, heavy, churlish, some again blith, burlesome, light, and merry, they ascribe wholly to the Stars. As if *Saturn* be predominant in his nativity, and cause melancholy in his temperature, then he shall be very austere, sullen, churlish, black of colour, profound in his cogitations, full of cares, miseries, and discontents, sad and fearful, alwaies silent, solitary, still delighting in husbandry, in Woods, Orchards, Gardens, Rivers, Ponds, Pooles, darke Walks and close: *Cogitationes sunt velle edificare, velle arbores plantare, agros colere, &c.* To catch Birds, Fishes, &c. still contriving and musing of such matters. If *Jupiter* dominicrs, they are more ambitious, still meditating of Kingdomes, Magistracies, Offices, Honours, or that they are Princes, Potentates, and how they would

was in *prælia poscit*: quite mad or tending to madnesse. *Nunc hos, nunc impetis illos.* *Bellerophon* on the other side, *solus errat mædæsanus in agris*, wanders alone in the woods; one despaires, weeps and is weary of his life, another laughs, &c. All which varietie is produced from the severall degrees of heat and cold, which *Hercules de Saxonâ* will have wholly proceed from the distemperature of spirits alone, animal especially, and those immateriall, the next and immediat causes of Melancholy, as they are hot, cold, dry, moist, and from their agitation proceeds that diversity of Symptomes, which he reckons up, in the 13. chap. of his Tract of Melancholy, and that largely through every part. Others will have them come from the divers adustion of the foure humours, which in this unnatural melancholy, by corruption of blood, adust choler, or melancholy natural, by excessive distemper of heat turned, in comparison of the naturall, into a sharp lye by force of adustion, cause according to the diversity of their matter, diverse and strange Symptomes, which T. Bright reckons up in his following chapter. So doth *Arculanus*, according to the four principall humours adust, and many others.

For example, if it proceed from fleagme, (which is seldome and not so frequent as the rest) it stirres up dull Symptomes, and a kinde of stupidity, or impassionate hurt: they are sleepy, saith *Savonarola*, dull, slow, cold, blockish, ass-like, *Afininam melancholiam*, & *Melancthon* calls it, they are much given to weeping, and delight in waters, ponds, pooles, rivers, fishing, fowling, &c. (*Arnoldus brevior*. 1. cap. 18.) They are pale of colour, slothfull, apt to sleep, heavie, much troubled with head-ach, continuall meditation, and muttering to themselves, they dream of waters, that they are in danger of drowning, and fear such things, *Rhasis*. They are fatter then others that are melancholy, of a muddy complexion, apter to spit, sleep, more troubled with rheume then the rest, and have their eyes still fixed on the ground. Such a patient had *Hercules de Saxonâ*, a widow in Venice, that was fat and very sleepy still; *Christophorus à Vega* another affected in the same sort. If it be inveterate or violent, the Symptomes are more evident, thy plainly dote and are ridiculous to others, in all their gestures, actions, speeches: imagining impossibilities, as he in *Christophorus à Vega*, that thought he was a tun of Wine, and that *Siennois*, that resolved with himself not to pisse, for fear he should drown all the town.

If it proceed from blood adust, or that there be a mixture of blood in it, such are commonly ruddy of complexion, and high-coloured, according to *Salust Salvianus*, and *Hercules de Saxonâ*. And as *Savonarola*, *Vittorinus*, *Faventinus Emper.* farther adde, the veins of their eyes be red, as well as their faces. They are much inclined to laughter, wittie and merry, conceited in discourse, pleasant, if they be not far gone, much given to musick, dancing, and to be in womens company. They meditate wholly on such things, and think they see or hear playes, dancing, and such like sports (free from all fear and sorrow, as *Hercules de Saxonâ* supposeseth.) If they be more strongly possessed with this kinde of melancholy, *Arnoldus* addes, *Brevior*. lib. 1. cap. 18. Like him of *Argos* in the Poer, that sate laughing

usque frequens balneum, *Trallian.* lib. 1. 26. an præcesserit mora sub sole. p. Rides patiens si à sanguine putat se videre choro, *multam audire ludos*, &c. Cap. 2. Tract. de Melan.

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q Hor. ep. lib. 2.
quidam baud
ignobilis Argis,
&c.
r Lib. de reb.
mir.
t Cum inter
concionandum
mulier dormi-
ens & subellio
cadere, & om-
nes reliqui qui
id viderent, ri-
derent, tribus
post diebus, &c.

u Juvenis &
non vulgaris
eruditio.

x Si a cholera,
furibundi, in-
terficiunt se &
alios, putant se
videre pugnas.
y Urina subli-
li & ignea, pa-
rum dormiunt.
z Tract. 15. c. 4.
a Ad hoc per-
petranda furore
rapti quiescunt,
cruciatibus quo-
vis tolerant, &
mortem, & fu-
rore exacerbatu-
audent & ad
supplicia plus
irritantur, mi-
rum est quan-
tum habeant in-
tormentis pati-
entiam.
b Tota plus
ceteris timent,
& continue
tristitiam, val-
de suspiciosi,
solitudinem di-
ligunt, corrump-
tissimam habent
imaginationem,
&c.
c Si a melan-
cholia adusta
tristes, de se
pulchris somni-
ant, vident ne
suscipiantur, pu-
tant se miru-
os, aspici non
lunt.

all day long, as if he had been at a Theatre. Such another is mentioned by Aristotle, living at Abydos a towne of Asia minor, that would sit after the same fashion, as if he had been upon a stage, and sometimes act him- self; now clap his hands, and laugh, as if he had been well pleased with the sight. *Walsingham* relates of a country fellow called *Brunsellion*, subject to this humour, that being by chance at a sermon, saw a woman fall off from a forer half, after, at which object most of the company laughed, but he for his part, was so much moved, that for three whole dayes after he did nothing but laugh, by which meanes he was much weakened, and worse a long time following. Such a one was old *Sophocles*, and *Damocritus* himself had his delirium, much in this vain. *Laurentius* cap. 3. de melan. thinks this kinde of melancholy, which is a little adust with some mixture of blood, to be that which Aristotle meant, when he said Melancholy men of all others are most witty, which causeth many times a divine ravishment, & a kinde of *Enthusiasmus*, which stirreth them up to be excellent Philosophers, Poets, Prophets, &c. *Mercurialis*, consil. 110. gives instance in a young man his patient, sanguine melancholy, of a great wit, and excellently learned.

If it arise from choler adust, they are bold and impudent, and of a more hairebraine disposition, apt to quarrell and think of such things, battles, combats, and their manhood; furious; impatient in discourse, stiff, inrefragable and prodigious in their tenets; and if they be moved, most violent, outrageous, ready to disgrace, provoke any, to kill themselves and others; *Arnoldus* addes, stark mad by fits, they sleep little, their urine is subtil and fiery. (*Guainerius*) In their fits you shall hear them speak all manner of languages, Hebrew, Greek and Latine, that never were taught or knew them before. *Apponensis* in com. in Pro. sec. 30. speaks of a mad woman that spake excellent good Latine, and *Rhaphis* knew another, that could prophesie in her fit, and foretell things truly to come. *Guainerius* had a patient could make Latine verses when the moon was combust, otherwise illiterate. *Avicenna* and some of his adherents will have these symptomes, when they happen, to proceed from the devill, and that they are rather *demoniaci*, possessed, then mad or melancholie, or both together, as *Jason Pratensis* thinks, *Inquiscent se mali genii*, &c. but most ascribe it to the humour, which opinion *Montalius* cap. 2. fully maintaines, confuting *Avicenna* and the rest, referring it wholly to the quality and disposition of the humour and subject. *Cardan* de rerum var. lib. 8. cap. 10. holds these men of all others fit to be assassines, bold, hardy, fierce, and adventurous, to undertake anything by reason of their choler adust. This humor, saith he, prepares them to endure death it self, and all manner of torments with invincible courage, and tis a wonder to see with what acuity they will undergoe such torments, ut supranaturalium vires videtur: he ascribes this generosity, fury, or rather stupidity, to this adofion of choler and melancholy: but I take these rather to be mad or desperate, then properly melancholy: for commonly this humour so adust and hot, degenerates into madness.

If it come from melancholy itself adust, those men, saith *Avicenna*, are usually sad and solitary, and thus continually, and in excess; more then ordinary suspicious, more fearfully and have long, slow, and most corrupt imaginations; cold and black, bashfull, and so solitary, that as *Arnoldus* writes, they will endure no company, they dream of graves, skulls, and dead men, and think them-

selves

selves bewitched or dead: if it be extreame, they think they hear hideous noyses, see and talk with black men, and converse familiarly with devils, and such strange Chimeras and visions, (Gordonius) or that they are possessed by them, that some body talks to them, or within them. *Tales melancholici plerumq; demoniaci*. Montanus consil. 26. ex Avicenna. Valescus de Taranta, had such a woman in cure, that thought she had to do with the devil: and Gentilius Fulgosi quest. 55. writes that he had a melancholy friend, that had a black man in the likeness of a Souldier, still following him wherefoever he was. *Laurentius cap. 7.* hath many stories of such as have thought themselves bewitched by their enemies; and some that would eat no meat as being dead. Anno 1550. an Advocate of Paris fell into such a melancholy fit, that he believed verily he was dead, he could not be perswaded otherwise, or to eat or drink, till a kinsman of his, a Scholar of Bourges did eate before him, dressed like a corse. The storie saith *Serres*, was acted in a Comedie before Charles the ninth. Some think they are beasts, wolves, hogs, and cry like dogs, foxes, bray like asses, and low like kine, as King *Pratus* daughters. *Hilfeshelm spicel. 2. de mania*, hath an example of a Dutch Baron so affected, and *Trincavelius lib. 1. consil. 11.* another of a noble man in his country, that thought he was certainly a beast, and would imitate most of their voices, with many such symptomes, which may properly be reduced to this kinde.

If it proceed from the severall combinations of these four humours, or spirits, *Herc. de Saxon.* addes hot, cold, dry, moist, dark, confused, settled, constringed, as it participates of matter, or is without matter, the symptomes are likewise mixt. One thinks himself a giant, another a dwarfe, one is heavie as lead, another is as light as a feather. *Marcellus Donatus l. 2. cap. 41.* makes mention out of *Seneca*, of one *Senecio* a rich man, that thought himself and every thing else he had, great: great wife, great horses, could not abide little things, but would have great pots to drink in, great hose, and great shoes bigger then his feet. Like her in *Trallianus*, that supposed she could shake all the world with her finger, and was afraid to clinch her hand together, lest she should crush the world like an apple in pieces: or him in *Galen*, that thought he was *Atlas*, and sustained heaven with his shoulders. Another thinks himself so little, that he can creep into a mousehole: one fears heaven will fall on his head: a second is a cock, and such a one *Guanerius* saith he saw at Padua, that would clap his hands together and crow. Another thinks he is a Nightingale, and therefore sings all the night long: another he is all glasse, a pitcher, and will therefore let no bodie come near him, and such a one *Laurentius* gives out upon his credit, that he knew in France. *Christophorus a Vega cap. 3. lib. 14.* *Skenkius* and *Marcellus Donatus l. 2. cap. 1.* have many such examples, and one amongst the rest of a Baker in *Ferrara*, that thought he was composed of butter, & durst not sit in the Sun, or come neer the fire for fear of being melted: of another that thought he was a case of leather, stuffed with winds. Some laugh, weep, some are mad, some dejected, moped, in much agony, some by fits, others continue, &c. Some have a corrupt ear, they think they hear musick, or some hideous noise as their phantasie conceives, corrupt eyes, some smelling: some one sense, some another. *Lewis* the eleventh had a conceit every thing did stink about him, all the odoriferous

d *Videntur sibi videre monachos nigros & demones, & suspensos & mortuos.*

e *Quavis nocte se cum demone coire putavit.*

f *Semper fere vidisse militem nigrum yra sentem.*

g *Anthony de Verdeur.*

h *Quidam mugitus boum emulantur, & pecora se putant, ut Prati filia.*

i *Baro quidam mugitus boum, & rugitus asinorum, & aliorum animalium voces effingit.*

k *Omnia magna putabat, uxorem magnam, grandes equos, abhorruit omnia parva, magna pocula, & calceamenta pedibus majora.*

l *Lib. 1. cap. 16. putavit se uno digito posse totum mundum conterere.*

m *Sustinet humeris caelum cum Atlante. Abi caeli ruinam timent.*

n *Cap. 1. Trabl. 15 alius se gallum putat, alius lusciniam.*

o *Trallianus. Cap. 7. de mel.*

Anthony de Verdeur.

rous perfumes they could get, would not ease him, but still he smelted a stinkie stink. A melancholy French Poet in *Laurentius*, being sick of a fever, and troubled with waking, by his Physicians was appointed to use *unguentum populeum* to anoint his temples; but he so distasted the smell of it, that for many years after, all that came near him he imagined to smell of it, and would let no man talk with him but stood off, or wear any new cloathes, because he thought still they smelled of it, in all other things wise and discreet, he would talk sensibly, save only in this. A Gentleman in *Lymosca*, saith *Anthony Vardour*, was perswaded he had but one legge, affrighted by a wilde boar, that by chance strooke him on the legge: he could not be satisfied his legge was sound (in all other things well) untill two *Franciscans* by chance coming that way, fully removed him from the conceipt. *Sed abunde fabularum multivimus.*

SUBSECT. 4.

Symptomes from Education, custome, continuance of time, our condition, mixt with other diseases, by fist, inclination, &c.



Another great occasion of the varietie of these Symptomes, proceeds from custome, discipline, education, and severall inclinations, *This humour will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, and dispose men according to their severall studies and*

callings. If an ambitious man become melancholy, he forthwith thinks he is a King, an Emperour, a Monarch, and walkes alone, pleasing himselfe with a vain hope of some future preferment, or present as he supposeth, and withall acts a Lords part, takes upon him to be some statesman or magnifico, makes congies, gives entertainment, looks big, &c. *Francisco Sansovino* records of a melancholy man in *Cremona*, that would not be induced to belevee, but that he was Pope, gave pardons, made Cardinals, &c. *Christophorus a Vega* makes mention of another of his acquaintance, that thought he was a King, driven from his Kingdome, and was very anxious to recover his estate. A covetous person is still conversant about purchasing of lands and tenements, plotting in his mind how to compass such and such Mannors, as if he were already Lord of, and able to go through with it, all he sees is his, *ve or spe*, he hath devoured it in hope, or else in conceit esteems it his own, like him in *Athenaus*, that thought all the ships in the haven to be his own. A lascivious inamorato plots all the day long to please his mistresse, acts and struts, and carries himselfe, as if she were in presence, still dreaming of her, as *Pamphilus* of his *Glycerium*, or as some do in their morning sleep. *Marcellus Domatus* knew such a Gentlewoman in *Mantua*, called *Elionora Meliorina*, that constantly beleaved she was married to a King, and *would kneel down and talk with him, as if he had been there present with his associates; and if she had found by chance a peece of glasse in a muck-hill or in the street, she would say that it was a jewell sent from her Lord and husband.* If devout and religious, he is all for fasting, prayer, ceremonies, almes, interpretations, visions, prophecies, revelations, *he is inspired by the holy Ghost, full of the spirit:*

one

Laurentius
cap. 6.

Lib. 3. cap. 14.
qui se regem

putavit regno
expulsum.

1 Dipsosophis.
lib. Thrasilaus

putavit omnes
naves in Pire-

um portum ap-
pellantes suas

esse.

u De hist. Med.
mirab. lib. 2.

cap. 1.

1 Genibus ste-
xis loqui cum

illo voluit, et
ad stare jam

tum putavit,
&c.

1 Gordonius,
quod sit pro-

pheta, et in sa-
cris a spiritu

sancto.

one while he is saved; another while damned; or still troubled in minde for his sinnes, the divell will surely have him, &c. most of these in the third Partition of love Melancholy. A Scholars minde is busied about his studies, he applauds himself for that he hath done, or hopes to do, one while fearing to be out in his next exercise, another while contemning all censures, envies one, emulates another, or else with indefatigable paines and meditation, consumes himself. So of the rest, all which vary according to the more remiss, and violent impression of the object, or as the humor it self is intended or resisted. For some are so greatly melancholy, that in all their carriage, and to the outward apprehension of others, it can hardly be discerned, yet to them an intolerable burden, and not to be endured. *Quadam occultis, quadam manifesta*, some signes are manifest and obvious to all at all times, some to few, or seldome, or hardly perceived, let them keep their own counsell, none will take notice or suspect them. They doe not expresse in outward shew their depraved imaginations, as ** Hercules de Saxonia observet*, but conceal them wholly to themselves, and are very wise men, as I have often seen: some fear, some do not fear at all, as such as think themselves kings or dead, some have more signs, some fewer, some great, some less, some vex, fret, still fear, grieve, lament, suspect, laugh, sing, weep, chafe, &c. by fits (as I have said) or more during and permanent. Some doe in one thing, are most childish, and ridiculous, and to be wondred at in that, and yet for all other matters, most discreet and wise. To some it is in disposition, to another in habit, and as they write of heat and cold, we may say of this humour, one is *melancholicus ad usum*, a second two degrees less, a third half way. 'Tis super-particular, *sesquialtera*, *sesquitercia*, and *superbipartiens tertius*, *quintus* Melancholia, &c. all those Geometrical proportions are too little to expresse it. ** It comes to many by fits, and goes; to others it is continuall*: many (saith ** Faventinus*) in Spring and fall only are molested, some once a year, as that Roman ** Galen* speaks of: one, at the conjunction of the Moon alone, or some unfortunate aspects, at such and such set hours and times, like the sea tides, to some women when they be with child, as ** Plater* notes, never otherwise: to others 'tis settled and fixed: to one led about and variable still by that *ignis fatuus* of phantasie, like an *arbutus* or running gout, 'tis here and there, and in everie joynt, alwaies molesting some part or other: or if the body be free, in a myriad of forms exercising the minde. A second once peradventure in his life, hath a most grievous fit, once in seven years, once in five years, even to the extremitie of madnesse, death, or doorage, and that upon some ferial accident or perturbation, terrible object, and that for a time, never perhaps so before, never after. A third is moved upon all such troublesome objects, crosse fortune, disaster and violent passions, otherwise free, once troubled in three or four years. A fourth, if things be to his minde, or he in action, well-pleased, in good company, is most jocund, and of a good complexion: if idle, or alone, a la mort, or carried away wholly with pleasant dreams and phantasies, but if once crossed and displeased,

Pactore concipies nil nisi triste sub.

his countenance is altered on a sudden, his hart heavie, in some thoughts crasie his soul, and in an instant he is moped or wearie of his life, he will kill

z Qui forensibus causis laborat, nil nisi anxia reserit, et supplices libellos, alius nisi versus facit.
P. Forestus.

a Gordonius.

** Verbo non exprimunt, nec opere, sed altamente reconducunt, et sunt viri prudentissimi quos ego saepe novi cum moris sui timore, ut qui se reges et mortuos putant, plura signa quidam bene, pauciora, majora, minora.*

b Trallianus, lib. 1. c. 16. ait intervalla quadam habent, et cum confusa administrant, alii in continuo delirio sunt, &c.
c Prae. mag. Vere tantum & autumnus.
d Lib. de humoribus.
e Guianerus.
** De mentis alienat. cap. 3.*

kill himself. A fifth complains in his youth; a sixth in his middle age, the last in his old age.

Generally thus much we may conclude of melancholy: That it is most pleasant at first; I say, *mentis gratissimus error*; a most delightful humor, to be alone, dwell alone, walk alone; meditate, lye in bed whole daies; dreaming awake as it were; and frame a thousand phantastical imaginations unto themselves. They are never better pleased then when they are so doing, they are in Paradise for the time, and cannot well endure to be interrupt; with him in the Poet,

f Levinus
Lemnius, Jason
Præsentis,
blanda ab
initio.

g Hor.

pol me occidistis amici, Non servastis ait!

† Facilis def-
ensus averni.

you have undone him, he complains, if you trouble him: tell him what inconvenience will follow, what will be the event, all is one, *canis ad vomitum*, † 'tis so pleasant, he cannot refrain. He may thus continue peradventure many years by reason of a strong temperature, or some mixture of business, which may divert his cogitations: but at the last *lusa Imaginatio*, his phantasie is crazed, & now habituated to such toys, cannot but work still like a fate, the Scene alters upon a sudden. Fear and Sorrow supplant those pleasing thoughts, suspicion, discontent, and perpetuall anxiety succeed in their places; so by little and little, by that shoeing horn of idleness, and voluntary solitariness, Melancholy this feral fiend is drawn on, ^h & *quantum vertice ad auræ Ethereas, tantum radice in Tartara tendis*, it was not so delicious at first, as now it is bitter and harsh: a cankered soul macerated with cares and discontents, *tadium vite*, impatience, agony, inconstancy, irresolution, precipitate them unto unspeakable miseries: They cannot endure company, light, or life it self, some, unfit for action, and the like. Their bodies are lean and dried up, withered, ugly, their looks harsh, very dull, and their souls tormented, as they are more or less intangled, as the humour hath been intended, or according to the continuance of time they have been troubled.

h Virg.
i Corpus cada-
verosum.
Psa. 67. curiosa
est facies mea
præ aegritudine
anime.

k Lib. 9. ad Al-
manforem.
l Practica ma-
jore.

m Quum ore
loquitur que
corde concepit,
quum subito de
una re ad aliud
transit, nec ra-
tionem de ali-
quo reddit,
tunc est in me-
dio, ac quum
incipit operari
que loquitur,
in summo gra-
du est.

n Cap. 19. Par-
tic. 2.

Loquitur se-
cum & ad ali-
os, ac si vere
presentes.

Aug. cap. 11. li.
de cura pro
mortalis geren-
da. Rhafis.

o Quum res
ad hoc devenit,
ut ea que cogi-
tare ceperit,
ore promat, atq;
acta permisce-
at, tum per-
fecta melan-
cholia est.

To discern all which symptomes the better, ^k Rhafis the Arabian makes three degrees of them. The first is, *falsa cogitatio*, false conceits and idle thoughts: to misconstrue and amplifie, aggravating every thing they conceive or fear: the second is, *falso cogitata loqui*, to talk to themselves, or to use inarticulate, incondite voices, speeches, obsolete gestures, and plainly to utter their minds and conceits of their hearts by their words and actions, as to laugh, weep, to be silent, not to sleep, eat their meat, &c. the third is to put in practice that which they think or speak, *Savonarola Rub. li. tract. 8. cap. 1. de aegritudine*, confirms as much ^m when he begins to express that in words, which he conceives in his heart, or talks idly, or goes from one thing to another, which ⁿ Gordonius calls *nec caput habentia, nec caudam*, he is in the middle way: ^o but when he begins to act it likewise, and to put his sopperies in execution, he is then in the extent of melancholy or madness it self. This progress of melancholy you shall easily observe in them that have been so affected, they go smiling to themselves at first, at length they laugh out; at first solitary, at last they can endure no company: or if they do, they are now dizzards, past sense and shame, quite moped, they care not what they say or do, all their actions, words, gestures, are furious or ridiculous. At first his minde is troubled, he doth not attend what is said, if you tell him a tale, he cries at last, what said you: but in the end

end he mutters to himself, as old women doe many times, or old men when they sit alone, upon a sudden they laugh, whoop, hollow, or run away, and swear they see or hear players, Devils, Hobgoblins, Ghosts, strike, or strut, &c. grow humorous in the end: Like him in the Poet, *sape ducentos, saepe decem servos*, he will dress himself, and undress, careless at last, growes insensible, stupid or mad. He howles like a wolf, barks like a dog, and raves like *Ajax* and *Orestes*, hears Musick and outcries, which no man else hears. As he did whom *Amatus Lusitania* mentioneth cent. 3. cura. 55. or that woman in *Springer*, that spake many languages, and said she was possessed: That Farmer in *Proffer* that disputed and discoursed learnedly in Philosophy and Astronomy, with *Alexander Achilles* his master, at *Bologna* in Italy. But of these I have already spoken.

Who can sufficiently speak of these symptomes, or prescribe rules to comprehend them? as *Echo* to the painter in *Anthonis*, *vane quid affectas* &c. foolish fellow, what wilt? if you must needs paint me, paint a voice, & *similem si vis pingere, pinge sonum*, if you will describe melancholy, describe a phantastieall concept, a corrupt imagination, vain thoughts and different, which who can do? The four and tweney letters make no more variety of words in divers languages, then melancholy concepts produce diversity of symptomes in several persons. They are irregular, obscure, various, so infinite, *Prorens* himself is not so divers, you may aswell make the *Moon* a new coat, as a true character of a melancholy man; as soon finde the motion of a bird in the aire, as the heart of man, a melancholy man. They are so confused, I say, divers, intermixt with other diseases. As the species be confounded (which I have shewed) so are the symptomes; Sometimes with headache, *Cacexia*, dropie, stone, as you may percieve by those severall examples and illustrations, collected by *Hildesheim* *speciel. 1. Mercurialis consil. 118. cap. 6 & 11.* with headache, Epilepsie, *Priapismus*, *Trincavelinus consil. 12. lib. 1. consil. 49.* with gout: *caninus appetitus. Moranus consil. 26. &c. 23. 234. 249.* with falling sicknesse, headach, *Verrigo*, *Eryanthropia*, &c. 1. *Cesar Claudinus consil. 4. consil. 89. & 116.* with gout, agues, Hemroids, stone, &c. who can distinguish these melancholy symptomes so intermixt with others, or apply them to their severall kinds, confine them into method? 'Tis hard I confesse, yet I have disposed of them as I could, and will descend to particularize them according to their species. For hitherto I have expatiated in more generall lists or termes, speaking promiscuously of such ordinary signes, which occur amongst writers. Not that they are all to be found in one man, for that were to paint a monster or Chimera, not a man; but some in one, some in another, and that successively or at severall times.

Which I have been the more curious to expresse and report, not to upbraid any miserable man, or by way of derision (I rather pity them) but the better to discern, to apply remedies unto them, and to shew that the best and soundest of us all, is in great danger, how much we ought to fear our own sickle estates, remember our miseries and vanities, examine and humiliate our selves, seek to God, and call to him for mercy, that needs not look for any rods to scourge our selves, since we carry them in our bowels, and that our souls are in a miserable captivity,

if the light of grace and heavenly truth, doth not shine continually upon us: and by our discretion to moderate our selves, to be more circumspect and wary in the midst of these dangers.

MEMB. 2. SUBJECT. 1.

Symptomes of Head-Melancholy.



IF no Symptoms appear about the stomach, nor the blood be misaffected, and fear and sorrow continue, it is to be thought the Brain itself is troubled, by reason of a melancholy iuyce bred in it, or other ways conveyed into it, & that evil iuyce is from the distemperature of the part, or left after some inflammation. Thus far Piso. But

this is not always true, for blood and hypocondries both are often affected even in head-melancholy. * Hercules de Saxonia differs here from the common current of Writers, putting peculiar signs of head-melancholy, from the sole distemperature of spirits in the Brain, as they are hot, cold, dry, moist, all without matter, from the motion alone, and tenebrosity of spirits, of melancholy which proceeds from humors by adustion, he treats apart, with their severall symptons and cures. The common signs, if it be by essence in the head, are ruddiness of face, high sanguine complexion, most part rubore saturato, * one calls it a blewish, and sometimes full of pimples, with red eyes. Avicenna l. 3. Fen. 2. Traict. 4. c. 18. Duretus and others out of Galen. de affect. l. 3. c. 6. * Hercules de Saxonia to this of redness of face, adds heaviness of the head, fixed and hollow eyes. ^b If it proceed from dryness of the brain, then their heads will be light, vertiginous, and they most apt to wake, & to continue whole moneths together without sleep. Few excrements in their eyes and nostrils, and often bald by reason of excess of dryness, Montaltus adds c. 17. If it proceed from moisture, dulness, drowziness, headache follows; and as Salust. Salviannus, c. 1. l. 2. out of his own experience found, Epileptical, with a multitude of humors in the head. They are very bashfull, if ruddy, apt to blush, and to be red upon all occasions, praesertim si metus accesserit. But the chiefest symptome to discern this species, as I have said, is this, that there be no notable signs in the stomach, Hypocondries, or elsewhere, digna, as ^c Montaltus tearms them, or of greater note, because oftentimes the passions of the stomach concur with them. Wind is common to all three species, and is not excluded, only that of the Hypocondries is ^d more windy then the rest, saith Hollerius. Aetius tetrab. l. 2. se. 2. c. 9. & 10. maintains the same, * if there be more signs, and more evident in the head then elsewhere, the Brain is primarily affected, & prescribes head-melancholy to be cured by meats amongst the rest, void of wind, & good iuyce, not excluding wind, or corrupt blood, even in head-melancholy it self: but these species are often confounded, & so are their symptons, as I have already proved. The symptomes of the minde are superfluous and continuall cogitations: ^e for when the head is heated, it scorseth the blood, and from thence proceed melancholy fumes, which trouble the minde, Avicenna. They are very cholerick, and soon hot, solitary, sad, often silent, watchfull, discontent, Montaltus cap. 24. If any thing trouble them, they cannot sleep, but fret themselves

y Nicholas Pison Si signa circa ventriculum non apparent, nec sanguis male affectus, & ad iustum timor & tristitia, cerebrum ipsum existimandum est, &c.

* Traict. de mel. cap. 13. &c. Ex intemperie spirituum, & cerebri motu tenebrositate.

2. Facie sunt rubente & livescente, quibus etiam aliquando adsunt pustulae.

3. Jo. Pantheon cap. de Mel. Si cerebrum primario afficitur, adsunt ea, quae gravitas, fixi oculi, &c.

b Laurent. cap. 5. si a cerebro exsiccatum capitis erit levitas, sitis, vigilia, paucitas superfluitatum in oculis & naribus.

c Si nulla digna lesio, ventriculo, quoniam in hac melancholia capitis, exigua nonnunquam ventriculi pathe-mata coeunt, duo enim haec membra sibi invicem affectionem transmittunt.

d Postrema magis statiosa.

e Si minus molestie circa ventriculum aut ventrem, in iis cerebrum primario afficitur, & curare oportet hunc affectum, per cibos status exortet, & bonam coactionis, &c. raro cerebrum afficitur sine ventriculo. f Sanguinem adurunt caput calidius, & inde sumi melancholici adusti, animum exagitant.

still, till another object mitigate, or time wear it out. They have grievous passions, and immoderate perturbations of the mind, fear, sorrow, &c. yet not so continuant, but that they are sometimes merry, apt to profuse laughter, which is more to be wondred at, and that by the authority of *Galen* himself, by a reason of mixture of blood, *prærubri jocosus delectantur & irrisores plerumque sunt*, if they be ruddy, they are delighted in jests, and oftentimes scoffers themselves, conceited; and as *Rhodericus à Nega* comments on that place of *Galen*, merry, witty, of a pleasant disposition, and yet grievously melancholy anon after: *omnia discunt sine doctore*, saith *Aræus*, they learn without a teacher: and as *Laurentius* supposeth, those ferall passions and Symptomes of such as think themselves glass, pitchers, feathers, &c. speak strange languages, proceed a calore cerebri (if it be in excess) from the brains distempered heat.

g Lib. de loco affect. cap. 5.

h Cap. 6.

SUBJECT. 2.

Symptomes of windy Hypochondriacall Melancholy.

IN this Hypochondriacall or flatuous melancholy, the symptoms are so ambiguous saith *Crato* in a counsell of his for a Noblewoman, that the most exquisite Physicians cannot determine of the part affected. *Matthew Flaccius* consulted about a Noble matron, confessed as much, that in this malady he with *Hollerius*, *Fracastrorius*, *Palopius*, and others, being to give their sentence of a party labouring of Hypochondriacall melancholy, could not find out by the symptoms, which part was most especially affected; some said the womb, some heart, some stomach, &c. and therefore *Crato*, *consil. 24. lib. 1.* boldly avers, that in this diversity of symptoms, which commonly accompany this disease, *no physician can truly say what part is affected.* *Galen lib. 3. de loc. affect.* reckons up these ordinary symptoms, which all the Neotericks repeat of *Diocles*; only this fault he finds with him, that he puts not Fear and Sorrow amongst the other signs. *Trincavelius* excuseth *Diocles*, *lib. 3. consil. 35.* because that oftentimes in a strong head and constitution, a generous spirit, and a valiant, these symptoms appear not, by reason of his valour and courage. * *Hercules de Saxonia* (to whom I subscribe) is of the same mind (which I have before touched) that Fear and Sorrow are not generall Symptoms; some fear and are not sad; some be sad and fear not; some neither fear nor grieve. The rest are these, beside Fear and Sorrow, *sharp belchings, fullsome crudities, heat in the bowels, wind and rumbling in the guts, vehement gripings, pain in the belly and stomach sometimes, after meat that is hard of concoction, much watering of the stomach, and moist spittle, cold sweat, importunus sudor, unseasonable sweat all over the body*, as *Octavius Horatianus lib. 2. cap. 5.* calls it. *cold joynes, indigestion*, *they cannot endure their own fullsome belchings, continuall wind about their Hypochondries, heat and griping in their bowels, præcordia sursum convelluntur, midriffe and bowels are pulled up, the veins about their eyes look red, and swell from vapours and munde.* Their ears sing now and then, *Vertigo* and giddiness come by fits,

i Hildesheim
spicel. 1. de mel.
an Hypochondri-
aca melancholia
adeo ambigua
sunt symptomata,
ut etiam exerciti-
ssimi medici
de loco affecto
statuere non
possint.
k Medici de
loco affecto non
queunt statuere.

* Tract. post-
bumo de mel.
Pataxii edit.
1620. per Bo-
zetrum Bibliop.
cap. 2.

l Acidi ructus,
cruditates,
æstus in præ-
cordia, status,
interdum ven-
triculi dolores
vehementes,
sumptis cibo
concoctis diffi-
cili, sputum
humidum idq;
multum seque-
tur, &c. Hip.
lib. de mel. Ga-
lenus, Melaneli-
us è Russo &
Aliis; Altona-
tus, Piso, Mon-
taltus, Bruel,
Wecker, &c.

m Circa præcordia de assidua inflatione queruntur, & cum sudore totius corporis importuno, frigidos articulos sæpe patiuntur; indigestione laborant, ructus suos insuaves perhorrescunt; viscerum dolores habent.

200

n Montaltus c.
13. wecker,
Fuchsius c. 13.
Altomarus c. 7.
Laurentius
c. 73. Bruel,
Gordon.

o Pract. major:
dolor in eo et
ventositas, nau-
sea.

p Ut atra den-
saq; nubes so-
li effusa, radi-
os et lumen e-
jus interceptit
et affuscit: sic
etc.
q Vt fumus e
camino.

turbulent dreams, drinels, leannefs, apt they are to swear upon all occasi-
ons, of all colours and complexions. Many of these are high coloured
especially after meales, which symptome Cardinal Gaspar was much
troubled with, & of which he complained to Prosper Calens his physician,
he could not eat, or drink a cup of wine, but he was as red in the face as if
he had been at a Maiors feast. That Symptom alone vexeth many. Some
again are black pale, ruddy, sometime their shoulders and shoulder blades
ake, there is a leaping all over their bodies, sudden trembling, a palpitation
of the heart, and that *cardiacæ passio*, grief in the mouth of the stomach,
which maketh the patient think his heart is felt aketh, and sometimes
suffocation, *difficultas anhelitus*, short breath, hard wind, strong pulse,
swooning. *Montan. consil. 55. Trincavolius li. 3. consil. 36. et 37. Fernellius
consil. 43. Frambesarius consult. lib. 1. consil. 17. Hildeheim, Etlandinus &c.* give
instance of every particular. The peculiar symptomes, which properly
belong to each part, be these. If it proceed from the stomach, saith *° Sa-
vanarola*, tis full of pain, wind. *Guianerius* addes, *vertigo, nausea*, much
spitting, &c. If from the myrache, a swelling and wind in the Hypocon-
dries, a lothing and appetite to vomit, pulling upward. If from the heart,
aking and trembling of it, much heaviness. If from the liver, there is
usually a pain in the right Hypochondrie. If from the spleen, hardness
and grief in the left Hypochondrie, a rumbling, much appetite and food
digestion, *Avicenna*. If from the Meseraicke veines and liver on the other
side, little or no appetite, *Here de Saxonia*. If from the Hypochondries, a
rumbling inflation, concoction is hindered, often belching, &c. And from
these crudities, windy vapors ascend up to the brain, which trouble the
imagination, and cause fear, sorrow, dulness, heaviness, many terrible con-
ceits and Chimera's, as *Lemnius* wel observes, *l. 1. c. 16.* as *° a black and
thick cloud covers the Sun, and intercepts his beames, and light, so doth this
melancholy vapour obnubilare the minde, inforce it to many absurd thoughts and
imaginations, and compell good, wise, honest, discreet men (arising to the
Brain from the lower parts, as smoke out of a chimney) to dote, speak, and
doe that which becomes them not, their persons, callings, wisdoms. One
by reason of those ascending vapours & gripings, rumbling beneath,
will not be perswaded but that he hath a serpent in his guts, a viper, an-
other frogs. *Trallianus* relates a storie of a woman, that imagined she had
swallowed an Ele, or a Serpent; and *Felix Platerus, observat. lib. 1.* hath
a most memorable example of a countreyman of his, that by chance fal-
ling into a pit where frogs & frogs-spawn was, and a little of that water
swallowed, began to suspect that he had likewise swallowed frogs-
spawn, and with that conceipt and feare, his phantasie wrought so far,
that he verily thought he had young live frogs in his belly, *qui vivebant
ex alimentis suis*, that lived by his nourishment, and was so certainly per-
swaded of it, that for many years following, he could not be rectified in
his conceipt: He studied Physick seven years together to cure himself,
travelled into Italy, France and Germany to confer with the best physicians
about it, and A^o 1609. asked his counsell amongst the rest, he told him
it was wind, his conceipt, &c. but *medicis contradicentis & ore, & scriptis
probare nitentibus*: no saying would serve, it was no wind, but reall frogs:
and doe you not heare them croake? *Platerus* would have deceived him, by
putting*

putting live frogs into his excrements : but he being a physician himself, would not be deceived, *vir prudens alias, & doctus*, a wise and learned man otherwise, a Doctor of physick, and after seven years dotage in this kind, à *phantasia liberatus est*, he was cured. *Laurentius* and *Goulart* have many such examples, if you be desirous to read them. One commoditie above the rest which are melancholy, these windy flatuous have, *lucida intervalla*, their symptomes and pains are not usually so continuat as the rest, but come by fits, fear and sorrow, and the rest: yet in another they exceed all others; and that is, they are luxurious, incontinent, and prone to Venerie, by reason of wind, & *facile amant, & quamlibet fere amant*. (*Fason Pratensis*). *Rhasis* is of opinion, that *Venus* doth many of them much good; the other symptomes of the minde be common with the rest.

[Hypochondriaci maxime affectant coire, & multiplicatur coitus in ipsis, edquod ventositates multiplicatur in hypochondriis, & coitus sepe allevat has ventositates. *Cont lib. 1. tract 9.*

SUBJECT. 3.

Symptomes of Melancholy abounding in the whole bodie.

THeir bodies that are affected with this universall melancholy, are most part black, "the melancholy juice is redundant all over, hirsute they are, and lean, they have broad veins, their blood is gross and thick. "Their Spleen is weak, and a Liver apt to ingender the humour, they have kept bad diet, or have had some evacuation stopped, as hæmorrhoids, or moneths in women, which *Trallianus* in the cure, would have carefully to be inquired, and withall to observe of what complexion the party is of, black or red. For as *Forrestus* and *Hollerius* contend, if they be black, it proceeds from abundance of naturall melancholy; if it proceed from cares, agony, discontents, diet, exercise, &c. they may be as wel of any other colour: red, yellow, pale, as black, and yet their whole blood corrupt: *prærubri colore sæpe sunt tales, sæpe flavi*, (saith *Montalius* cap. 22.) The best way to discern this species, is to let them bleed, if the blood be corrupt, thick and black, and they withall free from those hypochondriacall symptomes, & not so grievously troubled with them, or those of the head, it argues they are melancholy à toto corpore. The fumes which arise from this corrupt blood, disturb the mind, and make them fearfull and sorrowfull, heavie hearted, as the rest, dejected, discontented, solitarie, silent, wearie of their lives, dull & heavie, or merrie, &c. and if far gone, that which *Apuleius* wished to his enemy, by way of imprecation, is true in them, *Dead mens bones, hobgoblins, ghosts are ever in their minds, & meet them still in every turn. all the bugbears of the night, and terrors, fairbabes of tombs, and graves are before their eyes, and in their thoughts, as to women and children, if they be in the dark alone*. If they hear, or read, or see any tragicall object, it sticks by them, they are afraid of death, and yet weary of their lives, in their discontented humours they quarrel with all the world, bitterly inveigh, taxe satyrically, and because they cannot otherwise vent their passions, or redress what is amiss, as they mean, they will by violent death at last be revenged on themselves.

u Wecker, Melancholicus succus toto corpore redundans. x Spleen natura imbecillior. Montalius cap. 22. y l. 1. cap. 16. Interrogare convenit, an aliqua evacuationis retentio obvenierit, viri in hæmorrhoid. mulierum menstruis, & vide faciem similiter an sit rubicunda. z Naturales nigri acquiesci à toto corpore, sæpe rubicundi. a Montalius cap. 22. Piso. Ex colore sanguinis si minus venam, si suat niger, &c. b Apul. lib. 1. semper obvia species mortuorum quicquid umbrarum est usquam, quicquid temerum et. larvarum oculis suis aggerunt, stibis sugunt omnia.

nocturnum accuracula, omnia bustorum formidamina, omnia sepulchrorum terribilimenta.

SUBSECT. 4.

Symptomes of Maids, Nunnes, and Widows Melancholy.



Ecause *Lodovicus Mercatus* in his second book *de mulier. affect. cap. 4.* and *Rodericus à Castra de morb. mulier. cap. 3. lib. 2.* two famous Physicians in Spain, *Daniel Sennerius* of *Wittenberg lib. 1. part. 2. cap. 13.* with others, have vouchsafed in their works not long since published, to write two just Treatises *de Melancholiâ virginum, Monialium & Viduarum* as a peculiar species of melancholy (which I have already specified) distinct from the rest: for it much differs from that which commonly befalls men and other women, as having one only cause proper to women alone) I may not omit in this generall Survey of melancholy Symptomes, to set down the particular signs of such parties so misaffected.

The causes are assigned out of *Hippocrates, Cleopatra, Moschion*, and those old *Gyneciorum Scriptores*, of this ferall malady, in more ancient Maids, Widows, and barren Women, *ob septum transversum violatum* saith *Mercatus*, by reason of the midriffe or *Diaphragma*, heart and brain offended with those vicious vapours which come from menstruous blood, *inflammationem arteria circa dorsum*, *Rodericus* adds, an inflammation of the back, which with the rest is offended by that fuliginous exhalation of corrupt seed, troubling the brain, heart and mind; the brain I say, not in essence, but by consent, *Universa enim hujus affectus causa ab utero pendet, & à sanguinis menstrui malitia*, for in a word, the whole malady proceeds from that inflammation, putredity, black smoky vapours, &c. from thence comes care, sorrow, and anxiety, obfuscation of spirits, agony, desperation, and the like, which are intended or remitted; *si amatorius accesserit ardor*, or any other violent object or perturbation of mind. This melancholy may happen to Widows, with much care and sorrow, as frequently it doth, by reason of a sudden alteration of their accustomed course of life, &c. To such as lye in childe-bed *ob suppressam purgationem*; but to Nunnes and more ancient Maids, and some barren Women for the causes abovesaid, 'tis more familiar, *crebrius his quam reliquis accidit*, inquit *Rodericus*, the rest are not altogether excluded.

Out of these causes *Rodericus* defines it with *Areteus*, to be *angorem animi*, a vexation of the mind, a sudden sorrow from a small, light, or no occasion, with a kind of still dorage and grief of some part or other, head, heart, breasts, sides, back, belly, &c. with much solitariness, weeping, distraction, &c. from which they are sometimes suddenly delivered, because it comes and goes by fits, and is not so permanent as other melancholy.

But to leave this brief description, the most ordinary symptomes be these, *pulsatio juxta dorsum*, a bearing about the back, which is almost perpetual, the skin is many times rough, squalid, especially as *Areteus* observes, about the arms, knees, and knuckles. The midriffe and heart-strings do burn and beat very fearfully, and when this vapour or fume is stirred, flyeth upward, the heart it self beats, is sore grieved, and faints, *fances siccare præcluduntur, ut difficulter possit ab utero strangulatione decerni*, like
fits

a Differt enim ab ea que viris & reliquis feminis communiter contingit, propriam habens causam.
b Ex menstrui sanguinis terra ad cor & cerebrum exhalatione, vitiatum semen mentem perturbat, &c. non per essentiam, sed per consensum.
Animus moriens & anxius inde malum trahit, & spiritus cerebrum obfuscantur, que cuncta augentur, &c.
c Cum tacito delirio ac dolore alicujus partis internæ, dorsi, hypochondrii, cordis regionem & universam mammam interdum occupant, &c.
Cutis aliquando squalida, aspera, rugosa, præcipue cubitis, gombus, & digitorum articulis, præcordia ingenu sæpe terrore æsulant & pulsant, cumque vapor excutatus sursum evolat, cor palpitat aut premitur, animus deficit, &c.

fits of the mother, *Alvus plerique nil reddit, alia exiguum, cere, biliosum, lotium flavum.* They complain many times, saith *Mercatius*, of a great pain in their heads, about their hearts, and hypocondries, and so likewise in their breasts, which are often sore, sometimes ready to swoon, their faces are inflamed, and red, they are dry, thirsty, suddenly hot, much troubled with winde, cannot sleep, &c. And from hence proceed *serena deliramenta*, a brutish kinde of dotage, troublesome sleep, terrible dreams in the night, *subrusticus pudor & uenecundia ignava*, a foolish kinde of bashfulness to some, perverse conceits and opinions, † dejection of mind, much discontent, preposterous judgement. They are apt to loath, dislike, disdain, to be weary of every object, &c. each thing almost is tedious to them, they pine away, void of counsell, apt to weep, and tremble, timorous, fearfull, sad, and out of all hope of better fortunes. They take delight in nothing for the time, but love to be alone and solitary, though that do them more harm, And thus they are affected so long as this vapour lasteth; but by and by as pleasant and merry as ever they were in their lives, they sing, discourse and laugh in any good company, upon all occasions, and so by fits it takes them now and then, except the malady be inveterate, and then 'tis more frequent, vehement and continuat. Many of them cannot tell how to expresse themselves in words, or how it holds them, what ailes them, you cannot understand them, or well tell what to make of their sayings; so far gone sometimes, so stupified and distracted, they think themselves bewitched, they are in despair; *apte ad fletum, desperationem, dolores mammis & hypocondriis.* *Mercatius* therefore adds, now their breasts, now their hypocondries, belly and sides, then their heart and head akes, now heat, then wind, now this, now that offends, they are weary of all, *and yet will not, cannot again tell how, where or what offends them, though they be in great pain, agony, and frequently complain, grieving, sighing, weeping and discontented still, *sine causâ manifestâ*, most part, yet I say they will complain, grudge, lament, and not be perswaded, but that they are troubled with an evil spirit, which is frequent in *Germany*, saith *Rodericus*, amongst the common sort: and to such as are most grievously affected, (for he makes three degrees of this disease in women) they are in despair, surely forespoken or bewitched, and in extremity of their dotage, (weary of their lives) some of them will attempt to make away themselves. Some think they see visions, confer with spirits and devils, they shall surely be damned, are afraid of some treachery, imminent danger, & the like, they wil not speak, make answer to any question, but are almost distracted, mad, or stupid for the time, and by fits: and thus it holds them, as they are more or less affected, and as the inner humour is intended or remitted; or by outward objects and perturbations aggravated, solitariness, idleness, &c.

Many other maladies there are incident to young women, out of that one and only cause above specified, may several diseases. I will not so much as mention their names, melancholy alone is the subject of my present discourse, from which I will not swerve. The severall cures of this infirmity, concerning Diet, which must be very sparing, Phlebotomy, Phy-

sick, internall, externall remedies, are at large in great variety in * *Rodericus à Castro*, *Serventius*, and *Mercatius*, which who so will, as occasion serves,

may

† *Animi de-
fectio, perversa
rerum existi-
matio, prapo-
sterum judici-
um. Fastidiosæ,
languentes, te-
diose, consilii
inopes, lachry-
mose, timentes,
mæstæ, cum
summa rerum
meliorum de-
spiratione nul-
la re delectan-
tur, solitudi-
nem amant, &c.*

* *Nolunt ape-
rire molestiam
quam patiun-
tur, sed con-
queruntur ta-
men de capite,
corde, mammis,
&c.*

*In puteos fere
maniaci prosi-
lire, ac strangu-
lari cupiunt,
nulla orationis
suavitate ad
spem salutis
recuperandam
erigi, &c.
Familiares non
curant, non lo-
quuntur, non
respondent, &c.
& hæc gravi-
ora, &c.*

* *Clisteres &
Helleborismum
Matthioli sum-
mè laudat.*

may make use of. But the best and surest remedy of all, is to see them well placed, and married to good husbands in due time, *bine illa lacryma*, that's the primary cause, and this the ready cure, to give them content to their desires. I write not this to patronize any wanton, idle flurt, lascivious or light huswives, which are too forward many times, unruly, and apt to cast away themselves on him that comes next, without all care, counsel, circumspection, and judgment. If religion, good discipline, honest education, wholesome exhortation, fair promises, fame and loss of good name, cannot inhibit and deterre such, (which to chaste and sober maids cannot chuse but avail much) labour and exercise, strict diet, rigor and threats may more opportunely be used, and are able of themselves to qualifie and divert an ill disposed temperament. For seldom shall you see an hired servant, a poor handmaid, though ancient, that is kept hard to her work, and bodily labour, a coarse country wench troubled in this kind, but noble virgins, nice gentlewomen, such as are solitary and idle, live at ease, leade a life out of action and imployment, that fare well, in great houses and joviall companies, ill disposed peradventure of themselves, and not willing to make any resistance, discontented otherwise, of weak judgement, able bodies, and subject to passions (*grandiores virgines, Idith Mercatus, steriles & vidua plerumq; melancholica*) such for the most part are misaffected, and prone to this disease. I do not so much pity them that may otherwise be eased, but those alone that out of a strong temperament, innate constitution, are violently carried away with this torrent of inward humours, and though very modest of themselves, sober, religious, vertuous, and well-given (as many so distressed maids are) yet cannot make resistance, these grievances will appear, this malady will take place, and now manifestly shews it self, and may not otherwise be helped. But where am I? Into what subject have I rushed? What have I to do with Nunnes, Maids, Virgins, Widows? I am a Batcheler my self, and lead a Monastick life in a Colledg, *ne ego sane ineptus qui hac dixerim*, I confess 'tis an *indecorum*, and as *Pallas* a Virgin blushed, when *Jupiter* by chance spake of Love matters in her presence, and turn'd away her face, *me reprimam*, though my subject necessarily require it, I will say no more.

And yet I must and will say something more, add a word or two *in gratiam Virginum & Viduarum*, in favour of all such distressed parties, in commiseration of their present estate. And as I cannot chuse but condole their mishap that labour of this infirmity, and are destitute of help in this case, so must I needs inveigh against them that are in fault, more then manifest causes, and as bitterly tax those tyrannizing Pseudopolitians, superstitious orders, rash vows, hard-hearted parents, guardians, unnatural friends, allies (cal them how you will) those careless and stupid overseers, that out of worldly respects, covetousness, supine negligence, their own private ends (*cum sibi sit interim bene*) can so severely reject, stubbornly neglect, and impiously contemn, without all remorse and pitie, the tears, sighs, groans, and grievous miseries of such poor Souls committed to their chareg. How odious and abominable are those superstitious and rash vows of Popish Monasteries, so to bind and inforce men and women to vow virginity, to lead a single life against the laws of nature, opposite to religion, policie, and humanity, so to starve, to offer violence,

to suppress the vigor of youth, by rigorous statutes, severe laws, vaine persuasions, to debar them of that, to which by their innate tempera-
ture they are so furiously inclined; urgently carried, and sometimes pre-
cipitated, even irresistibly led, to the prejudice of their souls health, and
good estate of body and mind: And all for base and private respects, to
maintain their gross superstition, to enrich themselves and their territo-
ries as they falsely suppose, by hindring some marriages, that the world
be not full of beggars, and their parishes pestered with Orphanes, stup-
id politicians, *hinc inde ferit flagitia*.[†] ought these things so to be carried:
better marry then burn, saith the Apostle, but they are otherwise per-
swaded. They will by all means quench their neighbours house if it be
on fire, but that fire of lust which breaks out into such lamentable flames,
they will not take notice of, their own bowels oftentimes, flesh and
blood shall so rage and burn, and they will not see it: *miserum est*, saith
Austin, *seipsum non miserece*, &c. they are miserable in the meane time,
that cannot pity themselves, the common good of all, and *per consequens*
their own estates. For let them but consider what fearfull maladies, fer-
all diseases, gross inconueniencies come to both sexes, by his enforced
temperance, it troubles me to think of, much mote to relate those fre-
quent aborts and murthering of infants in their Nunneries (read † *Reminiscis*
and others) their notorious fornications, those *Spiritibus*, *Tribadas*, *Am-*
bubias, &c. those rapes, incests, adulteries, masturbations, Sodomies,
buggeries of Monkes and Friars. See *Hales* visitation of Abbies, * *Mer-*
curialis, *Rollerit* in *Gastro*, *Peter Forestus*, and diuers physicians, I know
their ordinarie Apologies and excuses for these things, *sed viderint Poli-*
tici, *Medici*, *Theologi*, I shall more opportunely meet with them,* else-
where.

† *Examen*
con. *Triden.*
de *castibus sa-*
cerd.

* *sup. de Socr.*
et *Prisipi.*

* Part. 3. Sect.
2. Memb. 5.
Sub. 5.

Ne me forte putes, verbum non aptius addam.

MEMB. 3.

Immediate cause of these precedent Symptomes.

Give some satisfaction to melancholy men, that are troubled
with these symptomes, a better means in my judgement con-
not be taken, then to shew them the causes whence they pro-
ceed, not from diuels, as they suppose, or that they are bewitch-
ed or forsaken of God, hear or see, &c. as many of them think, but from
natural and inward causes, that so knowing them, they may better avoid
the effects, or at least endure them with more patience. The most griev-
ous and continuall symptomes and Fear are Sorrow, and that without a
cause, to the wisest and discrettest men, in this malady not so be avoid-
ed. The reason why they are so, *Arius* discusseth at large, *Tetrabib. 3. 3.* in
his first problems out of *Galen*, lib. 2. de *causis symp.* 1. For *Galen* impureth
all to the cold that is black, and thinks that the spirits being darkned,
and the substance of the brain cloudy and dark, all the objects thereof
appear terrible; and the mind in itself by those dark, obscure, gross
fumes, ascending from black humours, is in continuall darkness, fear and
sorrow. diuers terrible monstrous fictions in a thousand shapes & apparitions
occurr, with violent passions, by which the brain and phantasie are
troubled and eclipsed. *† Erasistratus* lib. 2. de *intellect.* will have cold to be
the cause of Fear and Sorrow; for such as are cold, are ill disposed to mirth, dull

† *Vapores crassi*
et *nigri*, a ven-
triculo in cere-
brum exhalant.
Fel. Platerus,
d. *Calidi bila-*
res, *frigidi in-*
dispositi ad la-
titiam, et ideo
solitarii, *taci-*
tissimi, non ob
tenebras inter-
nas, ut *medici*
volunt, sed ob
frigus: multi
melancholici
notie ambulanti
intrepidi.

Vapores melancholici, spiritibus misti, tenebrarum causa sunt, cap. 1.
 e Intemperies facit succum nigrum, nigrities obscurat spiritum, obscuratio spiritus facit metum & tristitiam.
 f Ut nubecula Solem offuscat, Constantinus lib. de melanch.
 g Alcomarus c. 7. Causam timoris circumfert ater humor passionis materia, & atri spiritus perpetuam animae domesticum offundunt noctem.
 h Pone exemplum, quod quis potest ambulare super trabem qua est in via: sed si sit super aquam profundam, loco pontis, non ambulabit super eam, eo quod imaginetur in animo & timet vehementer, forma cadendi impressa, cui obediunt membra omnia, & facultates reliquae.

i Lib. 2. de intellectione. Suspicio est ob rem & obliquum discursum, & semper inde putant fieri insidias.
 Laurent. 5.

and heavy, by nature solitarie, silent; and not for any inward darkness (as Physicians think) for many melancholy men dare boldly be, continue, and walk in the dark, and delight in it: *solum frigidum timidi*: if they be hot, they are merry; and the more hot, the more furious, and void of fear, as we see in madmen: but this reason holds not, for then no melancholy, proceeding from choler adust, should fear. *Averroes* scoffs at *Galen* for his reasons, and brings five arguments to refell them: so doth *Hier. de Saxonia*, *Tract. de melanch.* cap. 3. assigning other causes, which are copiously censured and confuted by *Plinius Montanus*, cap. 5. & 6. *Lod. Mercatus de Inter. morb. cur. lib. 1. cap. 17.* *Alcomarus cap. 7. de mel.* *Guianerius tract. 15. c. 1.* *Bright cap. 17.* *Laurentius cap. 5.* *Valesius med. cont. lib. 5. con. 1.* Distemperature they conclude, makes black juice, blackness obscures the spirits, the spirits obscured, cause fear and sorrow. *Laurentius cap. 13.* suppoeth these black fumes offend especially the *Diaphragma* or *Midriffe*, and so per consequens the mind, which is obscured as the Sun by a cloud. To this opinion of *Galen*, almost all the *Greeks* and *Arabians* subscribe, the *Latines* new and old, *interna tenebra offuscant animum, ut externa nocent pueris*, as children are affrighted in the dark, so are melancholy men at all times, as having the inward cause with them, & still carrying it about. Which black vapors, whether they proceed from the black blood about the heart, as *T. W. les.* thinks in his *Treatise of the passions of the mind, or stomach, spleen, midriffe, or all the misaffected parts together*, it boots not, they keep the mind in a perpetuall dungeon, and oppress it with continuall fears, anxieties, sorrows, &c. It is an ordinarie thing for such as are found, to laugh at this dejected pusillanimity, and those other symptomes of melancholy, to make themselves merry with them, and to wonder at such, as toys and trifles, which may be resisted and withstood, if they will themselves: but let him that so wonders, consider with himself, that if a man should tell him on a sudden, some of his especiall friends were dead, could he choose but grieve? or set him upon a steep rock, where he should be in danger to be precipitated, could he be secure? his heart would tremble for fear, and his head be giddy. *P. Byarus Tract. de pest.* gives instance (as I have said) and put case (saith he) *in one that walks upon a plank, if it lye on the ground, he can safely do it: but if the same plank be laid over some deep water, in stead of a bridge, he is vehemently moved, and nothing but his imagination, forma cadendi impressa, to which his other members and faculties obey.* Yea, but you infer, that such men have a just cause to fear, a true object of fear; so have melancholy men an inward cause; a perpetuall fume and darkness, causing fear, grief, suspicion, which they carry with them, an object which cannot be removed; but sticks as close, and is as inseparable as a shadow to a bodie, and who can expell, or over-run his shadow? remove heat of the liver, a cold stomach, weak spleen: remove those adust humours and vapours arising from them, black blood from the heart, all outward perturbations, take away the cause, and then bid them not grieve nor fear, or be heavie, dull, lumpish, otherwise counsell can do little good; you may as well bid him that is sick of an ague, not to be adry; or him that is wounded, not to feel pain. Suspicion follows Fear and Sorrow at heels, arising out of the same fountaine, so thinks *Fracastrinus*, that Fear is the cause of Suspicion, and still they

they suspect some robbery, or some secret machination to be framed against them, till they distrust. Restlesnes proceeds from the same spring, variety of fumes makes them like & dislike. Solitarines, avoiding of light, that they are weary of their lives, hate the world, arise from the same causes; for their spirits, and humours are opposite to light, fear makes them avoid company, and absent themselves, least they should be misused, hissed at, or overshoot themselves, which still they suspect. They are prone to venery, by reason of wind. Angry, waspish, & fretting still, out of abundance of choler, which causeth fearfull dreames, and violent perturbations to them, both sleeping & waking: That they suppose they have no heads, sic, sink they are pots, glasses, &c. is wind in their heads. * *Heraclitus* doth ascribe this to the severall motions in the animall spirits, their dilation, contraction, confusion, adreacation, senebrosity, hot or cold distemperature, excluding all materiall humors. * *Pracastorius* accounts it a thing worthy of inquisition, why they should entertain such false conceits, as that they have horns, great noses, that they are birds, beasts, &c. why they should think themselves kings, lords, cardinals. For the first, * *Pracastorius* gives two reasons: one is the disposition of the body: the other, the occasion of the phantasy, as if their eyes be purblind, their ears sing, by reason of some cold & rheume, &c. To the second, *Laurentius* answers, the imagination inwardly or outwardly moved, represents to the understanding, not inticements only, to favor the passion, or dislike, but a very intensive pleasure follows the passion, or displeasure, & the will & reason are captivated by delighting in it.

Why students and lovers are so often melancholy & mad, the Philosopher of ^a Coimbra assigns this reason, because by a vehement and continual meditation of that, wherewith they are affected, they fetch up the spirits into the brain, and with the heat brought with them, they incend it beyond measure: and the cells of the inner senses dissolve their temperature, which being dissolved, they cannot perform their offices as they ought.

Why melancholy men are witty, which *Aristotle* hath long since maintained in his problemis : and that all learned men, famous Philosophers, and Law-givers, *ad unum ferè omnes Melancholici*, have still been melancholy, is a probleme much controverted. *Fason Pratenfis* will have it understood of naturall melancholy, which opinion *Melancthon* inclines to, in his book *de Anima*, and *Marcilius Ficinus de san. tuend. lib. 1. cap. 5.* but not simple, for that makes men stupid, heavie, dull, being cold and dry, fearful, fooles, and solitary, but mixt with the other humors, flegme only excepted : and they not adust, but so mixt, as that blood be half, with little or no adustion, that they be neither too hot nor too cold. *Aponensis* cited by *Melancthon*, thinks it proceeds from melancholy adust, excluding all naturall melancholy as too cold. *Laurentius* condemnes his *Tenent*, because adustion of humours makes men mad, as lime burns when water is cast on it. It must be mixt with blood, & somewhat adust, and so that old Aphorisme of *Aristotle* may be verified, *Nullum magnum ingenium sine mixtura demensie*, no excellent wit without a mixture of madnes. *Fracastorius* shal decide the controversy, *Phlegmatick* are dull : *Sanguine* lively, pleasant, acceptable and merry, but not witty : *Cholerick* are too swift in motion, & furious, impatient of contemplation, deceitfull wits : *Melancholy* men have the most excellent wits, but not all, this humour may be hot or cold, thick or thin

if too hot, they are furious and mad : if too cold, dull, stupid, timorous, and sad : if temperate, excellent, rather inclining to that extreme of heat, then cold. This sentence of his will agree with that of *Heraclitus*, a dry light makes a wise mind, temperate heat & dryness, are the chief causes of a good wit ; therefore saith *Eliau*, an Elephant is the wisest of all beaſt beaſts, becauſe his brain is driest. & ob *atra bilis copia* : this reason *Cardan* approves *lib. 1. 12. 19.* *Baptista Solvaricus*, a physician of *Milan*, in his first controversy, hath copiously handled this question : *Rufandus* in his problems, *Casim Rhodiginus lib. 17. Valleriola 6^o narrat. med. Hero de Saxonia Tract. posth. lib. 1. 1. 2. 3.* *Lodovicius Astaruc de instr. morb. cur. lib. 1. cap. 17.* *Baptista Porta Physic. lib. 1. c. 13.* and many others.

Weeping, sighing, laughing, itching, trembling, sweating, blushing, hearing & seeing strange noyses, visions, wind, crudity, are motions of the body, depending upon these precedent motions of the mind ; Neither are tears, affections, but actions (as *Straliger* holds) ⁹ the voice of such are a fraid, trembles, becauſe the heart is shaken (*Canib. prob. 6. sec. 3. de som.*) why they stut or falter in their speech, *Mercurialis* and *Montanus cap. 17.* give like reasons out of *Hippocrates*, ⁷ dryness which makes the nerves of the tongue torpid. Fast speaking, (which is a symptome of some fever) *Ætius* will have caused ⁸ from abundance of wind, and sweetness of imagination : ⁶ blindness comes from excess of dryness, blindness from a dry temperate. The cause of much waking in a dry brain, continuall meditation, discomfort, fears & cares, that suffer not the mind to be at rest, incontinency is from wind, and an hot liver, *Montanus conf. 26.* Rumbling in the guts is caused from wind, and wind from ill concoction, weakness of naturall heat, or a distempored heat and cold ; ⁵ Palpitation of the heart from vapours, heaviness and asking from the same cause. That the belly is hard, wind is a cause, and of that leaping in many parts. Redness of the face, & itching, as if they were flea-bitten, or stung with pismires, from a sharp subtil wind. ⁴ Cold sweat from vapours arising from the Hypochondries, which pitch upon the skin ; leanness for want of good nourishment. Why their appetite is so great, ³ *Ætius* answers : *Os ventris frigescit*, cold in those inner parts, cold belly, & hot liver, causeth crudity, and intencion proceeds from perturbations, ² our soul for want of spirits cannot attend exactly to so many intentive operations, being exhaust, & overſway'd by passion, she cannot consider the reasons which may dissuade her from such affections.

¹ Bashfulness and blushing, is a passion proper to men alone, and is not only caused for ^b some shame and ignominy, or that they are guilty unto themselves of some fowle fact committed, but as ^c *Fracastorius* well determines, ob defectum proprium, & timorem from fear, and a conceit of our defects, The face labours and is troubled at his presence that sees our defects, and nature willing to help, sends thither heat, heat draws the subtilest blood, and so we blush. They that are bold, arrogant, & careless, seldom or never blush, but such are fearfull. *Anthoni* *Lodovici*, in his book *de pudore*, will have this subtil blood to arise in the face, not so much for the reverence of our betters in presence, ^d but for joy and pleasure, or if any thing at unawares shall pass from us, a sudden accident, course, or meeting : (which *Disarius* in *Macrobii* confirms) any object heard or seen, for blind men never blush, as *Dandinus* observes, the night & darkness make men impudent. Or that we be

frail

q Trepidanti-
um vox tremu-
la, quia cor
quatuor.

r Ob aridita-
tem que reddit
nervos lingua
torpidos.

s Incontinentia
lingue ex copia
statuum, & ve-
locitate imagi-
nationu.

t Calidities ob
ficcitatis exces-
sum.

u *Ætius*.

x *Lanug. c. 13.*
y *Tetrab. 2. ser.*
z *cap. 10.*

z *Ant. Lodovi-
cius prob. lib. 1.*
f. 5. de at-
bilariis.

a Subructicus
pudor vitiosus
pudor.

b Ob ignomi-
am aut turpe-
dinem facti,
&c.

c De symp. &
Antip. cap. 12.
laborat facies
ob presentiam
ejus qui defe-
ctum nostrum
videt, & natu-
ra quasi opus
latuya calorem
illuc mittit, ca-
lor sanguinem
trahit, unde ru-
bor, audaces
non rubent, &c.

d Ob gaudium
& voluptatem
foras exit san-
guis, aut ob me-
lioris reveren-
tiam, aut ob su-
bitum occur-
sum, aut si quid
incautiis exci-
derit.

e Com. in *Arist.*
de anima, Caci-
ut plurimum
impudentes,
non facit impu-
dentes.

staid before our betters, or in company we like not, or if any thing molest and offend us, *erubescencia* turnes to *rubor*, blushing to a continuat redness. 209

* Sometimes the extremity of the ears tingle, and are red, sometimes the whole face, *Et si nihil vitiosum commiseris*, as *Lodovicus* holds: though *Aristotle* is of opinion, *omnis pudor ex vitio commisso*, All shame for some offence. But we finde otherwise, it may as well proceed from fear, from force and inexperience, (so * *Dandinus* holds) as vice: a hot liver, saith *Duretus* (notis in *Hollerium*:) From a hot brain, from wind, the lungs heated, or after drinking of wine, strong drink, perturbations, &c.

Laughter what it is, saith * *Tully*, how caused, where, and so suddenly breaks out, that desirous to stay it, we cannot, how it comes to possess and stirre our face, veines, eyes, countenance, mouth, sides, let *Democritus* determine. The cause that it often affects melancholy men so much, is given by *Gomesius lib. 3. de sale genial. cap. 18.* abundance of pleasant vapours, which in sanguine melancholy especially, break from the heart, ^h and tickle the midriffe, because it is transverse and full of nerves: by which titillation the sense being moved, and arteries distended, or pulled, the spirits from thence move and possess the sides, vaines, countenance, eyes. See more in *Fossius de risu & fletu, Vives 3 de Anima*. Tears, as *Scaliger* defines, proceed from grief and pity, ⁱ or from the heating of a moist brain, for a dry cannot weep.

That they see and hear so many phantasmes, chimeras, noyses, visions, &c. as *Piennus* hath discoursed at large in his book of imagination, & ^k *La-water de spectris part. 1. cap. 2. 3. 4.* their corrupt phantasie makes them see & hear that which indeed is neither heard nor seen, *Qui multum jejunt, aut noctes ducunt insomnes*, they that much fast, or want sleep, as melancholy or sick men commonly do, see visions, or such as are weak-sighted, very timorous by nature, mad, distracted, or earnestly seek. *Sabini quod volunt somniant*, as the saying is, they dream of that they desire. Like *Sarmiento* the Spaniard, who when he was sent to discover the Streights of *Magellan*, and *Confine* places, by the *Prorex* of *Peru*, standing on the top of an Hill, *Amanissimam planitiem despicere sibi visus fuit, adificia magnifica, quamplurimos Pagos, altas Turres, splendida Tempa*, and brave Cities, built like ours in *Europe*, not saith mine † Author, that there was any such thing, but that he was *vanissimus & nimis credulus*, and would fain have had it so. Or as * *Lod. Mercatus* proves, by reason of inward vapours, and humours from blood, choler, &c. diversly mixt, they apprehend and see outwardly, as they suppose, divers images, which indeed are not. As they that drink wine think all runs round, when it is in their own brain, so is it with these men, the fault and cause is inward, as *Galen* affirms, ^l mad men and such as are near death, *quas extra se videre putant* *Imagines, intra oculos habent*, tis in their brain, which seemes to be before them; the brain as a concave glass reflects solid bodies. *Senes etiam decipiti cerebrum habent concavum & aridum, ut imaginentur se videre*, (saith * *Boissardus*) *qua non sunt*, old men are too frequently mistaken and dote in like case: or as he that looketh through a piece of red glass, judgeth every thing he sees to be red; corrupt vapours mounting from the body to the head, and distilling again from thence to the eyes, when they have mingled themselves with the watery crystal which receiveth the shadowes of things to be seen, make all things appeare of the same colour, which re-

^e *Alexander Aphrodisiensis*, makes all basifullness a vertue, *camis* se refert in seipso ex perivi solitum, et si esset admodum senex.

^f *Sape post cibum apti ad ruborem, ex potu vini, ex timore saepe et ab hepate calido, cerebro calido, &c.*

^g *Com. in Arist. de anima, tam a vi & inexperiencentia quam a vitio.*

^g 2. *De oratore, quid ipse visus, quo pacto concutatur, ubi sit, &c.*

^h *Diaphragma titillant, quia transversum & nervosum, quia titillatione moto sensu atq. arteriis distentis, spiritus inde latera, vcnas, os, oculos occupant.*

ⁱ *Ex calefactione humidi cerebri: nam ex sicco lacryme non fluunt.*

^k *Res mirandas imaginantur: & putant se videre que nec vident, nec audiunt.*

^l *Laet. lib. 13. cap. 2. de script. Indie Occident.*

^m *Lib. 1. ca. 17. cap. de mel. l. Insani, & qui mori vicini sunt, res quas extra se videre putant, intra oculos habent.*

ⁿ *Cap. 10. de spirit. apparitione.*

m De occult.
Nat. mirac.

mains in the humour that overspreads our sight, as to melancholy men all is black, to phlegmatick all white &c. Or else as before the Organs corrupt by a corrupt phantasy, as *Lemnius lib. 1. cap. 16.* well quotes, *m cause a great agitation of spirits, and humors, which wander to and fro in all the creeks of the brain, and cause such apparitions before their eyes.* One thinks he reads something written in the moon, as *Pythagoras* is said to have done of old, another smells brimstone, hears *Cerberus* bark: *Orestes* now mad supposed he saw the furies tormenting him, and his mother still ready to run upon him.

O mater obsecro noli me persequi

His furiis, aspectu angustis, horribilibus,

Ecce ecce me invadunt, in me jam ruunt.

but *Electra* told him thus raving in his mad fit, he saw no such sights at all, it was but his crazed imagination.

Quiesce, quiesce miser in limine tuis,

Non cernis etenim qua videre te putas.

So *Pentheus* (in *Bacchis Euripidis*) saw two suns, two *Thebes*, his brain alone was troubled. Sicknes is an ordinarie cause of such sights. *Cardan subtil. 8. Mens agra laboribus & jejuniis fracta, facit eos videre, audire, &c.* *And. Osiander* beheld strange visions, and *Alexander ab Alexandro* both, in their sickness, which he relates *de rerum varietat. lib. 8 cap. 44.* *Albategnius* that noble *Arabian* on his death bed, saw a ship ascending and descending, which *Fracastorius* records of his friend *Baptista Tirrianus*. Weak sight and a vaine perswasion withall, may effect as much, and second causes concurring, as an oare in water makes a refraction, and seems bigger, bended double, &c. The thickness of the aire may cause such effects, or any object not well discerned in the dark, fear and phantasie will suspect to be a Ghost, a devil, &c. *Quod nimis miseri timent, hoc facile credunt*, we are apt to beleeve, and mistake in such cases. *Marcellus Donatus, lib. 2. cap. 1.* brings in a storie out of *Aristotle*, of one *Antepheron* which likely saw wheresoever he was, his own image in the aire, as in a glass. *Vitellio lib. 10. perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or four nights sleep, as he was riding by a river side, saw another riding with him, and using all such gestures as he did, but when more light appeared, it vanished. *Eremites* and *Anachorites* have frequently such absurd visions, revelations by reason of much fasting, & bad diet, many are deceived by legerdemain, as *Scot* hath well shewed in his book of the discovery of witchcraft, and *Cardan subtil. 18.* suffites, perfumes, suffumigations, mixt candles, perspective glasses, and such naturall causes, make men look as if they were dead, or with horse-heads, bulls-horns, & such like brutish shapes, the room full of snakes, adders, dark, light, green, red, of all colours, as you may perceive in *Baptista Porta*, *Alexa*, *Albertus* & others, Glow-wormes, Fire-drakes, Meteors, *Ignis fatuus*, which *Plinius lib. 2. cap. 37.* calls *Caster* and *Pollux*, with many such that appear in moorish grounds, about churchyards, moist valleys, or where battels have been fought, the causes of which reade in *Goclenius*, *Mercurius*, *Finkius*, &c. such fears are often done, to frighten children with squibs, rotten wood, &c. to mak folks look as if they were dead, † *solito majores*, bigger, lesser, fairer, fowler, *ut astantes sine capitibus videantur, aut toti igniti, aut forma demonum, accipe pilos canis nigri,*

† Sanguis upu-
pe cum melle
compositus &
centaurea, &c.
Albertus.

nigri, &c. saith *Albertus*; And so 'tis ordinarie to see strange uncouth sights by Catopricks; who knows not that if in a dark roome, the light be admitted at one only little hole, and a paper or glass put upon it, the sun shining, wil represent on the opposite wal, all such objects as are illuminated by his rayes: with Concave and Cylinder glasses, we may reflect any shape of men, divels, anticks, (as magicians most part do, to gull a silly spectator in a dark roome) we will our selves, & that hanging in the aire, when 'tis nothing but such an horrible image as † *Agrippa* demonstrates, placed in another roome. *Roger Bacon* of old is said to have represented his own image walking in the aire by this art, though no such thing appear in his perspectives. But most part it is in the brain that deceives them, although I may not deny, but that oftentimes the devil deludes them, takes his opportunity to suggest, and represent vain objects to melancholy men, and such as are ill affected. To these you may adde the knavish Impostures of Juglers, Exorcists, Mafs-Priests, and Mountebanks, of whom *Roger Bacon* speaks, &c. *de miraculis naturæ & artis cap. 1.* * they can counterfeit the voices of all birds and bruit beasts almost, all tones and tunes of men, and speak within their throats, as if they spoke afar off, that they make their auditors beleeve they hear spirits, and are thence much astonished and affrighted with it. Besides, those artificiall devices to over-hear their confessions, like that whispering place of *Glocester* with us, or like the Dukes place at *Mantua* in *Italy*, where the sound is reverberated by a concave wall; a reason of which *Blancanus* in his *Ecchometria* gives, and mathematically demonstrates.

† *Lib. 1. occult. philos. Imperiti homines demonum & umbrarum imagines videre se putant. quum nihil sint aliud, quam simula: chra animæ expertia.*
* *Pythouisse vocum varietatem in ventre & guttore fingentes, formant voces humanas à longè vel propè, prout volunt, ac si spiritus cum homine loqueretur, & sonus brutorum fingunt, &c.*

So that the hearing is as frequently deluded as the sight, from the same causes almost, as he that hears bells, will make them sound what he list. *As the fool thinketh, so the bell clinketh.* *Theophilus* in *Galen*, thought he heard musick, from vapours which made his ears sound, &c. Some are deceived by *Eccho's*, some by roaring of waters, or concaves & reverberation of aire in the ground, hollow places and wals. * At *Cadurcum* in *Aquitany*, words & sentences are repeated by a strange *Eccho* to the full, or whatsoever you shall play upon a muscally instrument, more distinctly & louder, then they are spoken at first. Some *Eccho's* repeat a thing spoken seven times, as at *Olympus* in *Macedonia*, as *Pliny* relates, *lib. 36. cap. 15.* Some twelve times, as at *Charenton* a village neere *Paris* in *France*. At *Delphos* in *Greece* heretofore was a miraculous *Eccho*, and so in many other places. *Cardan subtil. l. 18.* hath wonderfull stories of such as have been deluded by these *Ecchos*. *Blancanus* the Jesuite in his *Ecchometria* hath variety of examples, & gives his reader full satisfaction of all such sounds by way of demonstration. † At *Barrey* an Isle in the Severn mouth they seem to hear a smiths forge: so at *Eypara*, & those sulphurious Isles, & many such like which *Olaus* speaks of in the continent of *Scandia*, & those Northern countries. *Cardan de rerū var. l. 15. c. 84.* mentioneth a woman, that stil supposed she heard the divel call her, & speaking to her, she was a painters wife in *Millan*: and many such illusions & voices, which proceed most part from a corrupt imagination.

* *I am clear & articulate audies repetitum, ut perfectior sit Eccho quam ipse dixeris.*

† *Blowing of bellows, and knocking of hammers, if they apply their ear to the cliffe. q. 1. memb. 1. Sub. 3. of this partition, cap. 16. in 9. Rbas. 1. Signa demonis nulla sunt nisi quod loquantur ea que ante nesciebant, ut Tonicum aut aliud idioma, &c.*

Whence it comes to pass, that they prophesie, speak severall languages, talke of Astronomy, & other unknown sciences to them: (of which they have been ever ignorant,) † I have in brief touched, only this I will here adde, that *Arculanus*, *Bodin. lib. 3. cap. 6. demon.* & some others, hold as a manifest

manifest

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* Cap. 12.
tract. de mel.
† Tract. 15. c. 4.
‡ Cap. 9.
§ Mira vis
concitatur humo-
res, ardorq;
vehemens men-
tem exagitat,
quum &c.
¶ Prefat. Iam-
blici mysterii.

manifest token that such persons are possessed with the diabol: so doth *Hercules de Saxonia*, and *Apponenfis*, and fit only to be cured by a Priest. But *Guianerius*, *Montaltus*, *Pomponatius of Padua*, and *Lemnius lib. 2. cap. 2.* refer it wholly to the ill disposition of the "humour, & that out of the authority of *Aristotle prob. 30. 1.* because such symptoms are cured by purging; and as by the striking of a flint fire is enforced, so by the vehement motions of spirits, they do *elicere voces inauditas*, compell strange speeches to be spoken: another argument he hath from *Plato's reminiscencia*, which all out as likely as that which *Marsilius Ficinus* speaks of his friend *Pier-leonus*; by a divine kind of infusion he understood the secrets of nature and tenents of *Gracian* and *Barbarian* philosophers, before ever he heard of, saw, or read their works: but in this I should rather hold with *Avicenna* and his associats, that such symptoms proceed from evil spirits, which take all opportunities of humors decayed, or otherwise to pervert the soul of man; and besides, the humour it self is *Balneum Diaboli*, the devils bath; and as *Agrippa* proves, doth intice him to seize upon them.

SECT. 4.

MEMB. I.

Prognosticks of Melancholy.



Prognosticks, or signs of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning, there is good hope of cure, *recens curationem non habet difficilem*, saith *Avicenna*, l. 3. *Fen. 1. Tract. 4. c. 18.* That which is with laughter, of all others is most secure, gentle, and remiss,

x Si melancolicis hæmorrhoides supervenerint varices, vel ut quibusdam placet, aqua inter cutem, solvitur malum.

Hercules de Saxonia. * If that evacuation of hæmorrhoids, or varices which they call the water between the skin, shall happen to a melancholy man, his misery is ended, *Hippocrates Aphor. 6. 11 Galen. l. 6. de morbis vulgar. com. 8.* confirms the same; and to this Aphorisme of *Hippocrates* all the *Arabians*, new and old Latines subscribe; *Montaltus. c. 25. Hercules de Saxonia, Mercurialis, Vitorius Faventinus, &c. Skenkius l. 1. observat. med. c. de Mania*, illustrates this Aphorisme, with an example of one *Daniel Federer* a Coppersmith that was long melancholy, and in the end mad about the 27 years of his age, these varices, or water began to arise in his thighs, and he was freed from his madness. *Marius the Roman* was so cured, some say, though with great pain. *Skenkius* hath some other instances of women that have been helped by flowing of their moneths, which before were stopped. That the opening of the hæmorrhoids will do as much for men, all physicians joyntly signifie, so they be voluntary, some say, and not by compulsion. All melancholy are better after a quartane; *Fobertus* saith, scarce any man hath that ague twice: But whether it free him from this malady, 'tis a question; for many physicians ascribe all long agues for especiall causes, and a quartane ague amongst the rest. *Rhasis cons. lib. 1. tract. 9.* When melancholy gets out at the superficies of the skin, or settles breaking out in scabs, leprosie, morphew, or is purged by stooles, or by the urine, or that the spleen is enlarged, and those varices appeare, the disease is dissolved. *Guianerius, cap. 5. tract 15.* addes dropisie, jandise, dysentery, leprosie, as good signes, to these scabs, morphewes, and breaking out, and proves it, out of the 6. of *Hippocrates Aphorismes*.

Evil

y Cap 10. de quartana.
z Cum sanguis exit per superficiem & residet melancholia per scabiem, morpheam nigram, vel expurgatur per inferiores partes, vel urinam &c. non eris, &c. spleen magnificatur & varices apparent.

Evil prognosticks on the other part. *In veterata melancholia incurabilis*, of it be inveterate, it is ^a incurable, a common axiome, and *difficilis curabilis* as they say that make the bad, hardly cured. This *Galen* witnesseth, l. 3. de loc. affect. cap. 6. ^b be it in whom it will, or from what cause soever, it is ever long, wayward, tedious, and hard to be cured, if once it be habituated. As *Lucian* said of the gods, she was ^c the queen of diseases, and *incurabile*, may we say of melancholy. Yet *Paracelsus* will have all diseases whatsoever curable, & laughs at them which think otherwise, as *T. Erastus* part. 3. objects to him, although in another place hereditary diseases he accounts incurable, & by no art to be removed. ^d *Hildesheim* spicel. 2. de mel. holds it less dangerous if only ^e imagination be hurt, and not reason, ^f the gentlest is from blood. Worse from choler adust, but the worst of all from melancholy putrefied. ^g *Bruecel* esteems hypochondriacall least dangerous, and the other two species opposite to *Galen* hardest to be cured. ^h The cure is hard in man, but much more difficult in women. And both men and women must take notice of this saying of *Memoratus* consil. 230. pro Abbate Italo, This malady doth commonly accompany them to their grave; Physicians may ease, and it may be hid for a time, but they cannot quite cure it, but it will return again more violent & sharp then at first, and then upon every small occasion or error: as in *Mercuries* weather-beaten statue, that was once all over gilt, the open parts were clean, yet there was ⁱ in flabris aurum, in the chinks a remnant of gold: there will be some reliques of melancholy left in the purest bodies (if once tainted) not so easily to be rooted out. ^j Oftentimes it degenerates into Epilepsy, Apoplexy, Convulsions, and blindness: by the authority of *Hippocrates* and *Galen*, ^k all averre, if once it possesse the ventricles of the brain, *Frambesarius*, & *Salust. Salviannus* adds, if it get into the optick nerves, blindness. *Mercurialis* consil. 20. had a woman to his patient, that from melancholy became Epileptick and blinde. ^l If it come from a cold cause or so continue cold, or increase, Epilepsie, Convulsions follow, and blindness, or else in the end they are moped, sortish, and in all their actions, speeches, gestures, ridiculous. ^m If it come from an hot cause, they are more furious, & boisterous, & in conclusion mad. *Calescentem melancholiam sepius sequitur mania*. ⁿ If it heat & increase, that is the common event, ^o per cinerem, aut semper insanit, he is mad by fits, or altogether. For as ^p *Semertus* contends out of *Erato*, there is *seminarius ignis* in this humour, the very seeds of fire. If it come from melancholy naturall adust, and in excess, they are often demoniacall, *Montanus*.

^q Seldome, this malady procures death, except (which is the greatest, most grievous calamity, and the misery of all miseries) they make away themselves, which is a frequent thing, & familiar amongst them. 'Tis ^r *Hippocrates* observation, *Galen*s sentence, *Ersi mortem timent, tamen plerumque sibi ipsi mortem consciscunt*, l. 3. de locis affect. cap. 7. The doom of all physicians. 'Tis ^s *Rabbi Moses* Aphorisme, the prognosticon of *Avicenna*, *Rhasis*, *Avicenna*, *Gordonius*, *Valesius*, *Alomarus*, *Salust. Salviannus*, *Capivaccius*, *Mercurius*, *Herodes de Saxonia*, *Piso*, *Bruecel*, *Fuchsius*, all, &c.

^t *Et sepe usq; adeo mortis formidine vitæ*
^u *Percepit infelix odium lucisq; vidende,*
^v *Et sibi consciscat marenti pectore lethum.*

^w *Heurnius* calls madnets *foetorem melancholiae*. ^x *Alexander* l. 1. c. 18. ^y *Lib. 1. part. 2. c. 11.* ^z *Montal. c. 15.* ^{aa} *Razo* more
^{ab} *aut nunquam, nisi sibi ipsi inferant.* ^{ac} *Lib. de Insan.* ^{ad} *Fabio Calico* Interprete. ^{ae} *Nomulli violentias manus sibi inferunt.* ^{af} *Lucret. l. 3.*

And

^a Quia jam
conversa in
naturam.
^b In quocunq;
sit à quacunq;
causa Hypochon-
driacum,
semper est lon-
ga, morosa, nec
facile curari
potest.
^c Regna mor-
borum & in-
exorabilia.
^d Omne deliri-
um quod oritur
à paucitate co-
rebrum incurabile;
^e *Hildesheim*,
Spicel. 2. de ma-
nia.
^f Si sola imagi-
natio ledatur,
& non ratio.
^g Mala à san-
guine feriente,
deterior à bile
assata, pessima
ab atra bile pu-
trifacata.
^h Difficilis cu-
ra ejus quæ sit
vitio corporis
totiusq; cerebri
ⁱ Difficilis cu-
rata in viris,
multo difficilior
in feminis.
^j Ad interitum
plerumq; homi-
nes comitatur,
licet medici le-
vent plerumq;
tamen non tol-
lunt unquam,
sed recidet a-
cerbius quam
antea minima
occasione, aut
errore.
^k Pericidam
est ne degeneret
in Epilepsi-
am, Apoplexi-
am, Convulsi-
onem, cecitatem.
^l *Montal. c. 25.*
^m *Laurentius*,
ⁿ *Nic. Piso*,
^o *Her. de Sax-*
^p *onia, Aristotle,*
^q *Capivaccius*,
^r *n Favent. Ho-*
^s *mor frigidus*
^t *sola deliricausa,*
^u *furores ve-*
^v *ro humor cali-*

And so far forth deaths terror doth affright,
He makes away himself, and hates the light;
To make an end of fear and grief of heart,
He voluntary dies to ease his smart.

u Lib. 2. de In-
telli. Sape mor-
tem sibi con-
sciscunt ob ti-
morem & tri-
stitionem. & ad
vita affectu ob
furorē & de-
spirationem.
Est enim infera
&c. Ergo sic
perpetuo af-
flicti vitam
oderunt, se
precipitant,
his malis cari-
turi aut inter-
ficiunt se, aut
tale quid com-
mittunt.
x Ps. 107. 10.
y Job 33.
z Job 6. 8.
* Vis doloris &
tristitia ad in-
saniam pene
reducit.
a Seneca.
b In salutis
sua desperatione
proponunt
sibi mortis de-
siderium. Oth.
Horat. l. 2. c. 5.
c Lib. de infan-
tia. Sic se ju-
vat ire per
umbra.
d Cap. 3. de
mentis alienat.
maibi degunt,
dum tandem
mortem quam
timeant, suspen-
dio aut sub-
merfione, aut
aliqua alia vi,
ut multa tri-
stia exempla
vidimus.
e Aretanus in
9. Rbas c. 16.
cavendum ne
ex alto se pre-
cipitent aut a-
lias ledant,
f O omnium o-
pinionibus in-
cogitabile ma-
lum. Lucian.
Mortisq. mille,
mille dum vi-
vi tunces gerit,
peritq. Hein-
us Aufriaco.

In such sort doth the torture and extremity of his misery torment him, that he can take no pleasure in his life, but is in a manner enforced to offer violence unto himself, to be freed from his present insufferable pains. So some (saith *Fracastorius*) in fury, but most in despair, sorrow, fear, and out of the anguish and vexation of their souls, offer violence unto themselves: for their life is unhappy and miserable. They can take no rest in the night nor sleep, or if they do slumber, fearfull dreames astonish them. In the day time they are affrighted still by some terrible object, and torn in pieces with suspicion, fear, sorrow, discontents, cares, shame, anguish, &c. as so many wild horses, that they cannot be quiet an hour, a minute of time, but even against their wils they are intent, and still thinking of it, they cannot forget it, it grindes their souls day and night, they are perpetually tormented, a burden to themselves, as *Job* was, they can neither eat, drink or sleep. *Psalm* 107. 18. Their soul abhorreth all meat, and they are brought to deaths door, being bound in misery and iron: they curse their stars with *Job*, and day of their birth, and wish for death: for as *Pineda* and most interpreters hold, *Iob* was even melancholy to despair, and almost madnesse it self, they murmur many times against the world, friends, allies, all mankind, even against God himself in the bitterness of their passion, vivere nolant, mori nesciant, live they will not, die they cannot. And in the midst of these squalid, ugly, and such irksome dayes, they seek at last, finding no comfort, no remedy in this wretched life, to be eased of all by death. *Omnia appetunt bonum*. All creatures seek the best, and for their good as they hope, *sub specie* in shew at least, *vel quia mori pulchrum putant* (saith *Hippocrates*) *vel quia putant inde se majoribus malis liberari*, to be freed as they wish. Though many times as *Aesops* fishes, they leap from the frying-pan into the fire it self, yet they hope to be eased by his meanes, and therefore (saith *Felix Platerus*) after many tedious dayes at last, either by drowning, hanging, or some such fearful end, they precipitate, or make away themselves: many lamentable examples are daily seen amongst us: *alius ante fores se laqueo suspendit*, (as *Seneca* notes) *alius se precipitavit a tecto, ne dominum stomachantem audiret*, *alius ne reduceretur a fuga ferrum redegit in viscera*, so many causes there are — His amor exitio est, furor his — love, grief, anger, madnesse, and shame, &c. 'Tis a common calamity, a fatal end to this disease, they are condemned to a violent death, by a jury of Physicians, furiously disposed, carried headlong by their tyrannizing wils, enforced by miseries, & there remains no more to such persons, if that heavenly Physician, by his assisting grace and mercy alone do not prevent, (for no humane perswasion, or art can help) but to be their own butchers, and execute themselves. *Socrates* his cicuta, *Lucretia's* dagger, *Timans* halter are yet to be had; *Caio's* knife, and *Nero's* sword are left behinde them, as so many fatall engines, bequeathed to posterity, and will be used to the worlds end, by such distressed souls: so intolerable, unsufferable, grievous and violent is their pain, so unspeakable, and continue. One day of grief is an hundred years, as *Cardan* observes: 'Tis

carminificina hoblinum; angon animi, as well saith *Arcturus*, a plague of the soul, the cramp and convulsion of the soul, an Epitome of hell, and if there be an hell upon earth, it is to be found in a melancholy mans heart.

For that deep torture may be call'd an hell, *For* *Arcturus* *to* *Arcturus*

When more is felt, then one hath power to tell, *When* *more* *is* *felt*, *then* *one* *hath* *power* *to* *tell*, *Arcturus* *to* *Arcturus*

Yea, that which scoffing *Lucian* said of the Gout in jest, I may truly affirm of melancholy in earnest:

O tristis nomen! o diis odibile

Melancholia lacrymosa, Coezy filia,

Tu Tartari specubus opacis edita

Eriunys, utero quam Megera suo tulit,

Et ab uberibus aluit, cuique parvula

Amarulentum in os lac Allecto dedit,

Omnes abominabiles co demones

Produxere in lucem, exitio mortalium.

Non Jupiter fecit, tale solum fulminis,

Non ulla sic procella sevit aquoris,

Non impetuosus tanta vis est turbine,

An asperos sustineo morsus Cerberus?

Num uirus Echidnae membra mea depascitur?

Aut tunica sanie tincta Nessi sanguinis?

Ilarrymabile & immedicabile malum hoc.

No torture of body like unto it, *Siculi non invenerunt tyranni Majus tormen-*

tum, no strappado's, hot irons, Phalaris bulls,

Nec ira deum tantum, nec tela, nec hostis,

Quantum sola nocet animis illapsa,

Forces wrath, nor devils can

Do so much harm to th' Soul of man.

All fears, griefs, suspicions, discontents, imbonities, insuavities are swallowed up, and drowned in this *Euripus*, this Irish sea, this Ocean of misery,

as so many smal brooks, 'tis *coagulum omnium arummarum*: which *Ammia-*

nus applied to his distressed *Palladius*, I say, of our Melancholy man, he is

the cream of humane adversity, the quintessence, and upshot; all other diseases whatsoever, are but flea-bittings to melancholy in extent: 'Tis the

pirn of them all, *Hospitium est calamitatis; quid verbi opus est?*

Quamcumq; malam rem queris, illic reperies?

What need more words? 'tis calamities Inn,

Where seek for any mischief, 'tis within;

and a melancholy man is that true *Prometheus*, which is bound to *Caucasus*;

the true *Titius*, whose bowels are still by a vulture devoured (as Poets

say) for so doth *Lilins Geraldus* interpret it, of anxieties, and those grip-

ing cares, and so ought it to be understood. In all other maladies, we seek

for help, if a leg or an arm ake; through any distemperature or wound, or

that we have an ordinary disease, above all things whatsoever, we desire

help & health, a present recovery, if by any means possible it may be pro-

cured: we will freely part with all our other fortunes, substance, endure a-

ny misery, drink bitter potions, swallow those distastful pills, suffer our

joynts to be seared, to be cut off; any thing for future health, so sweet, so

dear, so precious above all other things in this world is life: 'tis that we

chiefly desire, long and happy days, *multos da Jupiter annos*, increase of

years all men wish; but to a melancholy man, nothing so tedious, nothing

so odious; that which they so carefully make to preserve he abhors, he

alone; so intolerable are his pains; some make a question, *graviores morbi*

corporeis

* Regina mor-
borum cui fa-
mulantur. an-
nes & obedi-
unt. Cardan.

* Et pila
pila.

† Eben quia in-
tus corpio, &c.
Seneca Aet. 4.
Herc. Oet.
* Silvestris.

* Lib. 29.

† Hic omnis im-
bonitas & in-
suavitas consi-
sit, ut Tertul-
liani verbis
utur, orat. ad
martyr.
† Plantus.

k Vit. Herculis.

* Perflu.

Quid est mi-
serum in vita,
quam vellet mo-
ri? Seneca.

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corporis an animi, whether the diseases of the body or mind be more grievous, but there is no comparison, no doubt to be made of it, *multo enim sa-
vior longæq; est ærotia animi, quàm corporis cruciatus* (Lem. l. 1. c. 12.) the di-
seases of the mind are far more grievous. — *Totum hic pro vulnere corpus*,
body and soul is misaffected here, but the soul especially. So Cardan te-
stifies *de rerum var. lib. 8. 40.* *Maximus Tyrus* a Platonist, and *Plutarch*
have made just volumes to prove it. *Dies adimit ægritudinem hominibus* in
other diseases there is some hope likely, but these unhappy men are born
to misery, past all hope of recovery, incurably sick, the longer they
live the worse they are, and death alone must ease them.

Another doubt is made by some Philosophers, whether it be lawful for
a man in such extremity of pain and grief, to make away himself: and how
these men that so do, are to be censured. The Platonists approve of it, that
it is lawful in such cases, and upon a necessity, *Plotinus l. de beatitud. c. 7.* and
Socrates himself defends it, in *Plato's Phædon*, if any man labor of an incur-
rable disease, he may dispatch himself, if it be to his good. *Epicurus* and his
followers, The Cynicks and Stoicks in general affirm it, *Epicætes* and *Seneca*
amongst the rest, *quancunq; veram esse viam ad libertatem*, any way is al-
lowable, that leads to liberty, *let us give God thanks, that no man is com-
pelled to live against his will: † *quid ad hominem claustra, carcer, custodia? liberum
optium habet*, death is always ready and at hand. *Vides illum præcipitem li-
cum, illud flumen*, Dost thou see that steep place, that river, that pit, that
tree, there's liberty at hand, *effugia servitutis & doloris sunt*, as that *Laconia*
had cast himself headlong (*non serviam aiebat puer xō* be freed of his mise-
ry: Every vein in thy body, if these be *nimis operosi exitus*, will set thee free,
quid tua refert finem facias an accipias? there's no necessity for a man to live
in misery. *Malum est necessitati vivere, sed in necessitate vivere, necessitas nul-
la est.* *Ignavus qui sine causa moritur, & stultus qui cum dolore vivit.* *Idem epi-
58.* Wherefore hath our Mother the earth brought out poysons, saith
* *Pliny*, in so great a quantity, but that men in distress might make away
themselves: which Kings of old had ever in a readines, *ad incerta fortuna
venenum sub custode promptum*, *Livy* writes, and Executioners always at
hand. *Speusippus* being sick was met by *Diogenes*, and carried on his slaves
shoulders, he made his moan to the Philosopher, but I pity thee not
quoth *Diogenes*, *qui cum talis vivere sustines*, thou maist be freed when
thou wilt, meaning by death. * *Seneca* therefore commends *Cato*, *Dido*, and
Lucretia, for their generous courage in so doing, & others that voluntarily
die, to avoid a greater mischief, to free themselves from misery, to save
their honor, or vindicate their good name, as *Cleopatra* did, as *Sophonisba*,
Syphax wife did, *Hannibal* did, as *Junius Brutus*, as *Vibius Virius*, and those
Campanian Senators in *Livy* (Dec. 3. lib. 6.) to escape the Roman tyranny,
that poysoned themselves. *Themistocles* drank Bulls blood, rather then he
would fight against his Countrey, and *Demosthenes* chose rather to drink
poyson, *Publius Crassus filius*, *Censorius* and *Plancus*, those heroically *Romans*
to make away themselves, then to fall into their enemies hands. How
many myriads besides in all ages might I remember, *qui sibi lethum in-
fontes peperere manu*, &c. * *Abasis* in the *Machabees* is magnified for it,
Sampsons death approved. So did *Saul* and *Jonas* sin, and many worthy
men and women, *quorum memoria celebratur in Ecclesia*, saith * *Leminehus*,
for killing themselves to save their Chastity and honor, when *Rome* was
taken, as *Austin* instances, *l. 1. de Civit. Dei*, cap. 16. *Jerom* vindicates the
same

m Tom. 2.
Libello, an gra-
viores passio-
nes &c.
n Ter.

o Patet exitus
si pugnare non
vultis dicant fu-
geris quia vos
tenet invidiosus
De provid.
cap. 8.

* Agamus Deo
gratias, quod
nema invidiosus
in vita teneri
potest.

† Epist. 26.
Seneca & de
sacra. 2. cap. 15.
& Epist. 70. &
12.

* Lib. 2. cap. 83.
Terra mater
nostri miseria.

* Epist. 24 71.
82.

p Mac. 14. 42.

* Vindicatio
Apoc. lib.

same in *Ionam* & *Ambrose* l. 3. de *virginitate* commendeth *Pelagia* for so doing. *Ensebius*, lib. 8. cap. 15. admires a *Romane* *Matron* for the same fact to save her self from the lust of *Alexandrus* the Tyrant. *Adelhelmus*, Abbot of *Malmesbury* calls them *Beatae virgines quae sic*, &c. *Titus Pompeius Atticus*, that wise, discrete, renowned *Romane* Senator, *Tully's* dear friend when he had been long sick, as he supposed of an incurable disease, vitamque produceret ad augendos dolores, sine spe salutis, was resolved voluntarily by famine, to dispatch himself, to be rid of his pain; and when as *Acrippa*, and the rest of his weeping friends earnestly besought him, osculantes obsecrarent ne id quod natura cogeret, ipse acceleraret, not to offer violence to himself, with a settled resolution he desired again they would approve of his good intent, & not seek to deter him from it: And so constantly died, precesque eorum taciturnitas sua obstinatione depreffit. Even so did *C. Vellius Rufus* another grave Senator, by the relation of *Plinius Secundus*, epist. lib. 1. epist. 12. furnish himself to death, pedibus corripens cum incredibiles cruciatus & indignissima tormenta pateretur, a cibis omnino abstinuit, neither he nor *Hippia* his wife could divert him, but destinatus mori obstinatus magis, &c. die he would, and die he did. So did *Lycurgus*, *Aristotle*, *Zeno*, *Chrysippus*, *Empedocles*, with myriads, &c. In wars for a man to run rashly upon imminent danger, and present death, is accounted valor and magnanimity, * to be the cause of his own, and many a thousands ruin besides, to commit willfull murder in a manner, of himself and others, is a glorious thing, and he shall be crowned for it. The *Massagetae* in former times, † *Barbaccians*, and I know not what nations besides, did slay their old men, after 70. years, to free them from those grievances incident to that age. So did the inhabitants of the Island of *Choa*, because their air was pure and good, and the people generally long lived, anteveriebant fatum suum, priusquam manerent, aut imbecillitas accederet, papavere vel cicuta, with *Poppy* or *Hemlock* they prevented death. *S. Thomas Moore* in his *Utopia* commends voluntary death, if he be sibi aut aliis molestus, troublesome to himself or others, (especially if to live be a torment to him) let him free himself with his own hands from this tedious life, as from a prison, or suffer himself to be freed by others. ‡ And 'tis the same tenent which *Ennius* relates of *Zeno*, of old, Iussit sapiens sibi mortem consciscit, si in acerbis doloribus versetur, membrorum mutilatione aut morbis agre curandis, and which *Plato* 9. de legibus approves, if old age, poverty, ignominy, &c. oppress, and which *Fabius* expresseth in effect (Praefat. 7. Institus.) Nemo nisi sua culpa diu dolet. It is an ordinary thing in *China* saith *Mat. Riccius* the Jesuite: if they be in despair of better fortunes, or tyred and tortured with misery, to bereave themselves of life, and many times to spite their enemies the more, to hang at their door. *Tacitus* the Historian, *Plutarch* the Philosopher, much approve a voluntary departure, and *Aust. de civ. Dei* l. 1. c. 29. defends a violent death, so that it be undertaken in a good cause, nemo sic mortuus, qui non fuerat aliquando moriturus: quid autem interest, quomodo genere vita ista finiatur, quando ille cui finitur, iterum mori non cogitur? &c. no man so voluntarily dies, but volens nolens, he must die at last, and our life is subject to innumerable casualties, who knows when they may happen, vitium scilicet est animi perpeti moriendo, an omnes timere vivendo, rather suffer one, than fear all. Death is better than a bitter life, *Eccl.* 30. 17. † And a harder choice to live in fear, than by once dying, to be freed from all. *Theombrotus Ambraciotes* perswaded I know not

* As amongst Turks and others.

q Bobemus de moribus gent. † Elian. lib. 4. cap. 1. omnes 70. annum egressus interficiunt.

Lib. 2. Prae-

terim quum tormentum ei vita sit, bona spe fretus, acerba vita velut a carcere se eximat, vel ab aliis eximi sua voluntate patiat.

¶ Nam quis amphoran exsuccans facem exorberet (Senecca epist. 98.)

quis in penas et risum viveret? stulti est manere in vita cum se miser.

Expedie. ad Sinas l. 1. c. 9. Vel bonorum desperatione, vel malorum

perpessione fracti & sagitati, vel manus violentas sibi inferunt vel ut i-

pimicis suis auge faciant, &c. So did Anthony, Galba,

Vitellius, Otho, Aristotele himself, &c. Ajax in despair,

Cleopatra to save her honor.

† Martius delictum diu vivere quam in timore tot morborum semel moriendo nullum deinceps formidare.

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how many hundreds of his auditors, by a luculent oration he made of the miseries of this, and happiness of that other life, to precipitate themselves. And having read *Plato's* divine tract *de anima*, for examples sake led the way first: That neat Epigram of *Calimachus* will tell you as much, *Famque vale Soli cum diceret Ambrosiotes*,

y Curtius l. 16.

z Laqueus pre-

cisus, cont. 1.

l. 5. quidam

naufragio sa-

cto, amissis tri-

bus liberis,

uxore, suspen-

dit se; praecidit

illi quidam ex

praetereuntibus

laqueum; A li-

berato reus fit

maleficii. Seneca.

* See Lipsius

Manuduc. ad

Stoicam philo-

sophiam lib. 3.

dissert. 22.

D. Kings 14.

Lect. on Jonas.

D. Abbots 6.

Lect. on the

same Prophet.

a Plautus.

* Martial.

b As to be bu-

ried out of

Christian bu-

rial with a

stake; item

Plato 9. de le-

gibus, vult se-

paratum sepe-

ri, qui sibi ipsis

mortem con-

sciscunt, &c.

lose their

goods, &c.

c Navis desti-

tuta nauclero,

in terribilem a-

liquem scopu-

lum impingit.

d Observat.

e Seneca tract.

1. 18 c. 4. Lex.

Homicida in se

impulsus abi-

ciatur, contra-

dicetur; Eo

quod asserre sui

manus coactus

sit assidui ma-

lis; summam

infelicitatem

suam in hoc re-

movit; quod

existimabat li-

cere misero

mori.

† Buchanan. E-

leg. lib.

In Stygios fersur desiluisse lacus,

Morte nihil dignum passus: sed forte Platonis

Divini exitium de voce legit apud.

Calenns and his Indians, hated of old, to die a natural death: the Cir-

cumcellians and Donatists, loathing life, compelled others to make them

away, with many such: but these are false and Pagan positions, pro-

phane Stoical Paradoxes, wicked examples, it boots not what Heathen

Philosophers determine in this kind, they are impious, abominable, and

upon a wrong ground. No evil is to be done that good may come of it, re-

clamat Christus, reclamat Scriptura, God, and all good men are * against

it. He that stabs another can kill his body; but he that stabs himself,

kills his own Soul. Male meretur, qui dat mendico, quod edat; nam &

illud quod dat, perit; & illi producit vitam ad miseriam: he that gives a

begger an almes (as that Comical Poet said) doth ill, because he doth

but prolong his miseries. But Lactantius l. 6. c. 7. de vero cultu, calls it a

detestable opinion, and fully confutes it, lib. 3. de sap. cap. 18. and \$

Austin, ep. 52. ad Macedoninum; cap. 61. ad Dulcitium Tribunum: so doth Hier-

om to Marcella of Blezilla's death, Non recipio tales animas &c. he calls

such men martyres stulta Philosophia: so doth Cyprian de duplici martyrio,

Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos: his

meer madness so to do, * furor est ne moriari mori. To this effect writes

Arist. 3. Ethic. Lipsius Manuduc. ad Stoicam Philosophiam lib. 3. dissertat. 23.

but it needs no confutation. This only let me add, that in some cases,

those ^b hard censures of such as offer violence to their own persons, or in

some desperate fit to others, which sometimes they do, by stabbing,

flashing, &c. are to be mitigated, as in such as are mad, beside them-

selves for the time, or found to have been long melancholy, and that in

extremity, they know not what they do, deprived of reason, judgement,

all, ^c as a ship that is void of a Pilot, must needs impinge upon the nextrock or sands, and suffer shipwrack. ^d P. Forestus hath a story of two

melancholy brethren, that made away themselves, and for so foul a

fact, were accordingly censured, to be infamously buried, as in such cases

they use: to terrifie others, as it did the Milesian Virgins of old, but upon

further examination of their misery and madness, the censure was ^e revo-

ked, and they were solemnly interred, as Saul was by David 2 Sam. 2. 4.

and Seneca well adviseth, *transcere interfectori, sed miserece interfecti*, be just-

ly offended with him as he was a murderer, but pity him now as a dead

man: Thus of their goods and bodies, we can dispose, but what shall be-

come of their Souls, God alone can tell: his mercy may come *inter pontem*& *fons, inter gladium & jugulum*, betwixt the bridge and the brook, theknife and the throat. *Quod cuiquam contigit, cuius potest*: Who knows howhe may be tempted: It is his case, it may be thine; † *Qua sua sors hodie est,**cras fore vestra potest*. We ought not to be harsh and rigorous in our cen-

sures, as some are, charity will judge and hope the best; God be merciful

unto us all.

THE SYNOPSIS OF THE SECOND PARTITION.

	<p>Unlawful means forbidden.</p>	<p>Mem. 1. From the Devil, Magicians, Witches, &c. by charmes, spells, incantations, Images, &c. <i>Quest. 1.</i> Whether they can cure this, or other such like diseases? <i>Quest. 2.</i> Whether if they can so cure, it be lawfull to seek to them for help?</p>
<p>Cure of melancholy is either</p>	<p>Sec. 1. General to all, which contains</p>	<p>2. Immediately from God, <i>a Jove principiu</i>, by prayer, &c. <i>Quest. 1.</i> Whether Saints and their Reliques can help this infirmity? <i>Quest. 2.</i> Whether it be lawfull in this case to sue to them for aide?</p>
	<p>or Lawfull means, which are</p>	<p>Subsect. 1. <i>Physician</i>, in whom is required science, confidence, honesty, &c. 2. <i>Patient</i>, in whom is required obedience, constancy, willingness, patience, confidence, bounty, &c. not to practise on himself. 3. <i>Physicke</i>, which consists of <i>Dieteticall</i> ✓ <i>Pharmaceuticall</i> ✕ <i>Chirurgicall</i> II</p>
	<p>Particular to the three distinct species S N M</p>	
		<p>Such meats as are easie of digestion, well dressed, hot, sod, &c. young, moist, of good nourishment, &c. Bread of pure wheat, well baked. Water cleer from the fountain. Wine and drink not too strong, &c.</p>
	<p>Matter & quality.</p>	<p>Fleth { Mountain birds, partridge, pheasant, quails, &c. Hen, capon, mutton, veale, kid, rabbit, &c. That live in gravelly waters, as pike, perch, trout, Sea-fish, solid, white, &c.</p>
<p>Diet rectified</p>	<p>I. Subsect.</p>	<p>Fish { Borage, bugloss, bawm, succory, endive, violets, in broath, not raw, &c.</p>
<p>1. Mem.</p>	<p>or</p>	<p>Hearbs { Rayns of the Sun, apples corrected for wind, oranges, &c. parsnips, potatoes, &c.</p>
		<p>Fruits { At seasonable and usuall times of repast, in good order, not before the first be concocted, sparing, not overmuch of one dish.</p>
<p>2. Quant.</p>		<p>2. Rectification of Retention and Evacuation, as costiveness, Venery, bleeding at nose, months stopped, baths, &c.</p>
<p>3. Aire rectified</p>	<p>with a</p>	<p>3. Aire rectified Naturally in the choice, and site of our contrey, dwelling-place, to be hot and moist, light, wholesome, pleasant, &c.</p>
<p>4. Digestion of the Aire.</p>		<p>Artificially, by often change of aire, avoiding winds, fogs, tempests, opening windows, perfumes, &c.</p>
<p>5. Exercise.</p>		<p>Of body and minde, but moderate, as hawking, hunting, riding, shooting, bowling, fishing, fowling, walking in fair fields, galleries, tennis, bar.</p>
		<p>Of minde, as Chess, cards, tables &c. to see playes, masks, &c. serious studies, business, all honest recreations.</p>
		<p>6. Rectification of waking and terrible dreams, &c.</p>
		<p>6. Rectification of passions and perturbations of the minde.</p>

Synopsis of the second Partition.

Memb. 6 Passions and perturbations of the minde rectified	From himself	Subject. 1. By using all good means of help, confessing to a friend, &c. Avoiding all occasions of his infirmity. Not giving way to passions, but resisting to his utmost. 2. By fair and foul means, counsell, comfort, good perswasion, witty devices, fictions, and if it be possible to satisfie his mind. 3. Musick of all sorts aptly applied. 4. Mirth, and merry company.
	or	
	from his friends	Self. 3. A consolatory digression, containing remedies to all discontent and passions of the minde.
Sect. 4. Pharmaceutice, or Physick which cureth with medicines, with a digression of this kinde of Physick, is either	General to all	Memb. 1. Generall discontents and grievances satisfied. 2. Particular discontents, as deformity of body, sickness, balencels of birth, &c. 3. Poverty and want, such calamities and adversities. 4. Against servitude, loss of liberty, imprisonment, banishment, &c. 5. Against vain fears, borrowes for death of friends, or otherwise. 6. Against envy, sivor, hatred, malice, emulation, ambition, and self-love, &c. 7. Against repulses, abuses, injuries, contempts, disgraces, contumelies, slanders, and scoffes, &c. 8. Against all other grievous and ordinary symptoms of this disease of melancholy.
	Alterative	
	or	
Sect. 1. Subs. 1.	or	Simples altering melancholy, with a digression of Exotick Simples 2. Subs. or Compounds altering melancholy, with a digression of Compounds. 1. Subs.
	or	
	Purging	
Particular to the three distinct Species, & R. R.		
Sect. 1. Subs. 1.	General to all	Hearbs. 3. Subs. To the heart; borage, buglosse, Scorzonera, &c. To the head; balm, hops, nenuphar, &c. Liver; Eupatory, artimesia, &c. Stomack; wormwood, centory, peniroyall. Spleen; Ceterache, ashe, Tamerisk. To purifie the blood; endive, succory, &c. Against wind; origan, fennel, aniseed, &c. 4. Precious stones; as smaragdes, chelidonies, &c. Minerals, as gold, &c.
	Alterative	Liquid or Inwardly taken or solid, as those aromatical confections.
	or	fluid or confisting or solid, as those aromatical confections.
Sect. 1. Subs. 1.	or	Wines; as of Hellebor, Buglosse, Tameriske, &c. Syrupes of borage, buglosse, hops, Epithyme, endive, succory, &c. Conserves of violets, maidenhair, borage, buglosse, roses, &c. Confections; Treacle, Mithridate, Ecleemes or Linctures. Diambra, dianthos. Diamargaritum calidum. Diamoscum dulce. Electuarium de gemmis. Laticians Galeni & Rhasis. Diamargaritum frigidum. Diarrhodon Abbatis. (tables) Diacorrelli, diacodium, with their Condites of all sorts, &c. Oyls of Camomile, Violets, Roses, &c. Oyntments; alabastrum, popaleum, &c. Liniments; plaisters, cerotes, cataplasms, frontals, fomentations, Epithymes, sacks, bags, odoraments, posies, &c.
	or	
	or	
Medicines		

Synopsis of the second Partition:

Medi- cines purging melan- choly, or other <i>Mem. 2.</i>	Simples purging melan- choly. or <i>Mem. 2.</i>	1. <i>Subf.</i> Upward, as vomits	Asrabacca, Lawrell, white Hellebor, Scylla, or Sea- onyon, Antimony, Tobacco.	
		or Down- ward.	More gentle, as Sena, Epithime, Polipody, Miroba- lanes, Fumitory, &c.	
		2. <i>Subf.</i>	Stronger, Aloes, lapis Armenus, lapis lazuli, black hellebor.	
		Mouth	Swallowed or	Liquid, as Potions, Julips, Syrups, wine of Hellebor, buglosse, &c. Solid, as lapis Armenus, & lazuli, pills of Ind, pills of Fumitory, &c. Electuaries, Diarsena, confection of Hamech, Hicfologladum, &c.
II Chyrurgical phy- sick, which con- sists of <i>Mem. 3.</i>	or Superi- or parts.	or	Not swallowed, as gargarisms, mallica- tories, &c.	
	3. <i>Subf.</i> Com- pounds purging melan- choly.	or	Nostrils; sneezing powders, odorments, perfumes, &c.	
		Inferior parts, as Clysters strong and weak, and suppositories of Castilian Iope, hony boiled, &c.		
		Phlebotomy, to all parts almost, and all the distinct Species. With knife, horseleeches. Cupping-glasses. Cauteries, and searing with hot Irons, boaring. Dropax and Synapismus. Issues to severall parts, and upon severall occasions.		

1. *Subf.*

Moderate diet, meat of good juyce, moistning, easie of digestion.

Good Ayr.

Sleep more then ordinary.

Excrements daily to be avoided by Art or Nature.

Exercise of body and minde not too violent, or too remiss, passions of the minde, and perturbations to be avoided.

2. Blood-letting if there be need, or that the blood be corrupt, in the arm, forehead, &c. or with Cupping-glasses.

Preparatives; as Syrup of borage, buglosse, Epithime, hops, with their distilled waters, &c.

3. Prepa-
ratives
and pur-
gers.

Purgers; as Montanus, & Matthiolus Helleborismus, Quercetanus, Syrup of Hellebor, Extract of Hellebor, Pulvis Hali, Antimo-
ny prepared, *Rolandi aqua mirabilis*: which are used, if gent-
ler medicines will not take place, with Arnoldus, *vinum bug-
lossatum*, Sena, cassia, mirobalanes, *aurum potabile*, or before
Hamech, Pil. Inda, Hiera. Pil. de lap. Armeno, lazuli.

Cardans nettles, frictions, clysters, suppositories, sneezings, mallica-
tories, nasale, cupping-glasses.

5. *Self.*
Cure of
head-
melan-
choly.
Mem. 1.

4. Aver-
ters.

To open the Hamrods with horseleeches, to apply horseleeches to
the forehead without scarification, to the shoulders, thighs.
Issues, boaring, cauteries, hot irons in the suture of the crown;

A cup of wine or strong drink.

Bezars stone, amber, spice.

5. Cordi-
als, resol-
vers, hin-
derers.

Conserves of Borage, Buglosse, Roses, Fumitory.

Confection of Alshermes.

Electuarium satificum Galeni & Rhafis, &c.

Diamargaritum frig. Diabraginatum, &c.

6. Cor-

Synopsis of the second Partition.

		Odoraments of Roses, Violets.	
		Irrigations of the head, with the decoctions of nymphaea, lettuce, mallows, &c.	
		Epithemes, ointments, bags to the heart.	
		Fomentations of oyl for the Belly.	
		Baths of sweet water, in which were sod mallows, violets, roses, Water-lillies, Borage flowers, rams heads, &c.	
		Simple,	{ Poppy, Nymphaea, lettuce, roses, purslane, Henbane, mandrake, night-shade, opium &c.
		or	{ Liquid, as Syrups of Poppy, Verbasco, Violets, Roses.
6. Corre-	Inward-	Com-	{ Solid, as <i>requies Nicholai</i> , <i>Philonium Romanum</i> , <i>Laudanum Paracelsi</i> .
ctors of	ly taken,	pounds.	{ Olys of Nymphaea, Poppy, Violets, Roses, Man-
accidents,	or		drake, Nutmegs.
as,			Odoraments of Vinegar, rosewater, opium.
			Frontals of rose-cake, rose-vinegar, nutmeg.
			Ointments, alabastrum, unguentum populeum, simple or mixt with opium.
			Irrigations of the head, feet, sponges, Musick, mur-
			mure and noise of waters.
			Frictions of the head, and outward parts, sacculi of
			Henbane, wormwood at his pillow, &c.
			Against terrible dreams; not to sup late, or eat pease, cabbage, veu-
			son, meats heavy of digestion, use bawm, harts-tongue, &c.
			Against ruddiness and blushing, inward and outward remedies.
2. Mem.		Diet, preparatives, purges, averters, cordials, correctors, as before.	
Cure of		Phlebotomy in this kind more necessary, and more frequent.	
melan-		To correct and cleanse the blood with Fumitory, Sene, Succory, Dandelion,	
choly o-		Endive, &c,	
ver the		Subsect. 1.	
body.		Phlebotomy if need require.	
		Diet, preparatives, averters, cordials, purgers, as before, saving that they	
		must not be so vehement.	
		Use of penny-royal, wormwood, centaury sod, which alone hath cured many.	
		To provoke urine with aniseed, daucus, asarum, &c. and stools if need be by	
		clysters and suppositories.	
Cure		To respect the spleen, stomach, liver, hypocondries.	
of Hypo-		To use Treacle now and then in winter.	
condria-		To vomit after meals sometimes, if it be inveterate.	
call, for		Roots, Herbs, Spices, Seeds	{ Galanga, gentian, Enula, Angelica, calamus Aromaticus, zedoary, china, condite ginger, &c
windy		Simple,	{ Peniroyal, rue, calamint, bay leaves, & berries,
melan-		or	{ Scordium, Bettrany, Lavander, camomile,
choly,		Compounds	{ centaury, wormwood, cumin, broom, orange pills.
3. Mem.			{ Saffron, cynamome, mace, nutmeg, pepper,
			{ musk, zedoary with wine, &c.
			{ Aniseed, fennelseed, ammi, cary, cumin, net-
			{ tle, bayes, parslly, grana paradisi.
			{ Dianisū, Diagalanga, Diaciminū, diacalamintides,
			{ Electuariū de baccis Lauri, Benedista laxativa, &c.
			{ pulvis Carminativus, & pulvis descript. Antidota-
			{ rio Florentino, aromaticum, rosatum, Mithridat.
			{ Outwardly used as Cupping-glasses to the Hypocōdries without
			{ scarification, oyl of camomile, rue, aniseed, their decoctions, &c.



THE
SECOND PARTITION:
THE CURE OF
MELANCHOLIE.

SECTION.
THE FIRST MEMBER.
SUBSECTION.

Unlawfull Cures rejected.

INveterate Melancholy, howsoever it may seeme to be a continue, inexorable disease, hard to be cured, accompanying them to their graves most part, as ^a Montanus observes, yet many times it may be helped, even that which is most violent, or at least, according to the same ^b Author, *it may be mitigated and much eased.* Nil desperandum. It may be hard to cure, but not impossible for him that is most grievously affected, if he be but willing to be helped.

Upon this good hope I will proceed; using the same method in the Cure, which I have formerly used in the rehearsing of the causes; first *General*, then *Particular*; and those according to their severall species. Of these cures some be *Lawfull*, some again *Unlawfull*, which though frequent, familiar, and often used, yet justly censured, and to be controverted. As first, whether by these diabolical meanes, which are commonly practised by the devil and his Ministers, Sorcerers, Witches, Magicians, &c. by Spells, Cabalistical words, Charmes, Characters, Images, Amulets, Ligatures, Philters, Incantations, &c. this disease & the like may be cured? and if they may, whether it be lawful to make use of them, those magneticall cures, or for our good to seek after such meanes in any case? The first, whether they can do any such cures, is questioned amongst many writers, some affirming, some denying. *Valesius cont. med. lib. 5. cap. 6. Malleus Maleficor. Hearnius, l. 3. pract. med. cap. 28. Calim lib. 16. c. 16. Delrio*

^a *Consil. 235.*

pro Abbate

italo.

^b *Consil. 23.*

aut curabitur,

aut certe minus

afficietur, si

volet.

* Vide Renatum Morey Animad. in scholam Salernit. c. 38. si ad 40. annos possint producere vitam, cur non ad centum? si ad centum cur non ad mille?
 * Hist. Chymicum.
 c. Alii dubitant an demon possit morbos curare quos non fecit, alii negant, sed quotidianæ experientia confirmat, magos magno multorum stupore morbos curare, singulas corporis partes citra impedimentum permeare, & mediis nobis ignotis curare.
 d. Agentia cum patientibus conjungunt.
 * Cap. 11. de Servat.
 e. Hæc alii vident, sed veretur ne dum nolimus esse creduli, vitium non effugiamus incredulitatis.
 f. Refert Solomonem mentis morbos curasse, & demones abegisse ipsos carminibus, quod & coram Vespasiano fecit Eleazar.

Tom. 3. Wierus lib. 2. de prestig. dam. Libanius, Lavater de spect. part. 2. cap. 7. Holbrenner the Lutheran in Pistorium, Polydor Virg. l. 1. de prodig. Tanderus, Lemmas, Striptoris, and Eleazar amongst the rest deny that spirits or devils have any power over us, and referre all with Panopæus of Padua to natural causes and humours. Of the other opinion are Bodinus Demonamania lib. 1. cap. 3. Arnoldus, Marcellus Empiricus l. 1. Pistorius, Paracelsus Apodix. Magic. Agrippa lib. 2. de occult. Philos. cap. 36. 69. 71. 72. & l. 3. c. 23. & 10. Martinus Ficinus de vis. celest. compar. cap. 13. 15. 18. 21. & c. Galeotus de promiscua doct. cap. 24. Jovianus Pontanus Tom. 2. Plin. lib. 28. c. 2. Strabo, lib. 15. Geog. Leo Suavius: Goclenius de ung. armar. Oswoldus Crollius, Ernestus Burgravius. D' Flud, & c. Cardan de subtil. brings many proofs out of Ars Notoria, and Solomons decayed workes, old Hermes, Artesius, Costaben Luca, Picatrix, & c. that such cures may be done. They can make fire it shall not burn, fetch back theeves or stolen goods, shew their absent faces in a glasse, make serpents ly still, stanch bloud, salve gouts, epilepsies, biting of mad dogs, tooth-ach, melancholy, & omnia mundi mala, make men immortal, young again as the * Spanish Marques is said to have done by one of his slaves, and some, which juglers in * China maintain stil (as Tragaltius writes) that they can do by their extraordinary skil in physick, and some of our moderne Chymists by their strange limbeckes, by their spels, Philosophers stones and charms. * Many doubt, saith Nicholas Taurellus, whether the devil can cure such diseases he hath not made, and some flatly deny it, howsoever common experience confirmes to our astonishment, that Magicians can worke such feats, and that the devil without impediment can penetrate through all the parts of our bodies, and cure such maladies by meanes to us unknown. Daneus in his tract de Sortiariis subscribes to this of Taurellus; Erasmus de lamio, maintaineth as much, and so do most divines, that out of their excellent knowledge and long experience they can commit
 d. agentes cum patientibus, colligere semina rerum, eaq; materia applicare, as Austin infers de Civ. Dei & de Trinit. lib. 3. cap. 7. & 8. they can worke stupend and admirable conclusions; we see the effects only, but not the causes of them. Nothing so familiar as to hear of such cures. Sorcerers are too common; cunning men, wizards, and white-witches, as they call them, in every village, which if they be sought unto, will help almost all infirmities of body and minde, Servatores in latine, and they have commonly S' Catherine's wheel printed in the roof of their mouth, or in some other part about them, resistunt incantatorum prestigiis. (* Boissardus writes) morbos à sagis motos propulsant, & c. that to doubt of it any longer, * or not to believe, were to run into that other Sceptical extreme of incredulity, saith Taurellus. Leo Suavius in his Comment upon Paracelsus seemes to make it an art, which ought to be approved: Pistorius and others stily maintaine the use of charmes, words, characters, &c. Ars vera est, sed pauci artifices reperiuntur; The art is true, but there be but a few that have skill in it. Marcellus Donatus lib. 2. de hist. mir. cap. 1. proves out of Iosephus eight bookes of antiquities, that Solomon so cured all the diseases of the minde by spels, charmes, and drove away devils, and that Eleazar did as much before Vespasian. Langius in his med. epist. holds Iupiter Menecrates, that did so many stupend cures in his time, to have used this art, and that he was no other then a Magician. Many famous cures are daily done in this kinde, the

the devil is an expert Physician, as *Godelman* calls him, *lib. 1. cap. 18.* and God permits oftentimes these Witches and Magicians to produce such effects, as *Lavater cap. 3. lib. 8. part. 3. cap. 1. Polid. Virg. lib. 1. de prodigiis, Delrio* and others admit. Such cures may be done, and as *Paracels. Tom. 4. de morb. ament.* stily maintains, *they cannot otherwise be cured but by spels, scales, and spirituall physick.* *Arnoldus lib. de sigillis,* sets down the making of them, so doth *Rulandus* and many others.

Hoc posito, they can effect such cures, the maine question is whether it be lawfull in a desperate case, to crave their help, or aske a Witches advice. 'Tis a common practice of some men to go first to a Witch, and then to a Physician, if one cannot the other shall, *Flectere si nequeant superos Acheronta movebunt.* ⁱ It matters not, saith *Paracelsus,* whether it be God or the Devil, Angels or unclean spirits cure him, so that he be eased. If a man fall into a ditch, as he prosecutes it, what matter is it whether a friend or an enemy help him out? and if I be troubled with such a malady, what care I whether the devil himself, or any of his ministers by Gods permission redeem me? He calls a ^k Magician Gods Minister and his Vicar, applying that of *vos estis dii* prophanely to them, for which he is lashed by *Erastus part. 1. fol. 45.* And elsewhere he encourageth his patients to have a good faith, ^l a strong imagination, and they shall finde the effects; let Divines say to the contrary what they will. He proves and contends that many diseases cannot otherwise be cured; *Incantatione orti incantatione curari debent,* if they be caused by incantation, ^m they must be cured by incantation. *Constantinus lib. 4.* approves of such remedies: *Bartolus* the Lawyer, *Peter Arnoldus rerum Indic. lib. 3. tit. 7. Salicetus Godefridus,* with others of that sect, allow of them; *modo sint ad sanitatem, qua a magis fiunt, secus non,* so they be for the parties good, or not at all. But these men are confuted by *Remigius, Bodinus, dam. lib. 3. cap. 2. Godelmannus lib. 1. cap. 8. Wierus, Delrio lib. 6. quæst. 2. Tom. 3. mag. inquis. Erastus de Lamiis;* all our ⁿ Divines, Schoolmen, and such as write cases of conscience are against it, the Scripture it self absolutely forbids it as a mortall sinne, *Levit. cap. 18. 19. 20. Deut. 18. &c. Rom. 8. 19. Evil is not to be done, that good may come of it.* Much better it were for such patients that are so troubled, to endure a little misery in this life, then to hazard their souls health for ever, and as *Delrio* counselleth, *much better dye, then be so cured.* Some take upon them to expell Devils by naturall remedies, and magicall exorcismes, which they seem to approve out of the practice of the primitive Church, as that approved of *Iosephus, Eleazar, Irenæus, Tertullian, Austin. Eusebius* makes mention of such, and Magick it self hath been publicly professed in some Universities, as of old in *Salamanca* in *Spain,* and *Cracovia* in *Poland:* but condemned Anno 1318. by the Chancellor and University of *Paris.* Our Pontificall writers retain many of these adjurations, and forms of exorcismes still in the Church; besides those in Baptisme used, they exorcise meats, and such as are possessed, as they hold, in Christs name. Read *Hieron. Mengus cap. 3. Pet. Tyrens. part. 3. cap. 8.* what exorcismes they prescribe, besides those ordinary means of ^a fire, *suffumigations, lights, cutting the aire* with swords, *cap. 57.* hearbs, Odours: Of which *Tostatus* treats, *2. Reg. cap. 16. quæst. 43.* you shall finde many vain and frivolous superstitious formes of exorcismes among them, not to be tolerated, or endured.

^g Spirituales morbi spiritua-liter curari debent.

^h Sigillum ex auro peculiari ad Melancholiam, &c.

ⁱ Lib. 1. de occult. Philos. nihil refert an Deus an diabolus, angeli an immundi spiritus ægri opem ferant, modo morbus curetur.

^k Magnus minister & Vicarius Dei.

^l Virtus fortis imaginatione & experientia effectum, dicant in adversum quicquid volunt Theologi. ut Idem Plinius contendit quosdam esse morbos qui incantationibus solum curentur. Qui talibus credunt, aut ad eorum domos eunt, aut suis domibus introducunt, aut interrogant, sciunt se fidem Christianam & baptismum prevaricasse, & Apostatas esse. Austin. de superst. observ. hoc patet a Deo deficitur ad diabolum, P. Mart.

^o Mori præstat quam superstitione sanari. Disquis. mag. l. 2. c. 2. sect. 1. quæst. 1. Tom. 3. p. P. Lombard. q. Suffragium gladiorum ictus, &c.

Lawfull Cures, first from God.

r The Lord hath created medicines of the earth, and he that is wise will not abhor them, *Eccclus. 38. 4.*
 f My son, fall not in thy sickness, but pray unto the Lord, and he will make thee whole, *Eccclus. 38. 9.*
Huc omne principium, huc refer exitum.
Hor. 3. carm. Od. 6.



Being so clearly evinced, as it is, all unlawfull cures are to be refused, it remaines to treat of such as are to be admitted, and those are commonly such which God hath appointed, by vertue of stones, hearbs, plants, meats, &c. and the like, which are prepared and applied to our use, by art and industry of physicians, who are the dispensers of such treasures for our good, and to be honoured for necessities sake, Gods intermediate ministers, to whom in our infirmities we are to seek for help. Yet not so that we rely too much, or wholly upon them: A love principium, we must first begin with prayer, and then use physick; not one without the other, but both together. To pray alone, and reject ordinary means, is to do like him in *Asap*, that when his cart was stalled, lay flat on his back, and cried aloud, Help *Hercules*, but that was to little purpose, except as his friend advised him, *rotis tute ipsi annitatis*, he whipt his horses withall, and put his shoulder to the wheel. God workes by meanes, as *Christ* cured the blind man with clay and spittle:

Orandum est ut sit mens sana in corpore sano.

As we must pray for health of body & minde, so we must use our utmost endeavors to preserve & continue it. Some kind of devils are not cast out but by fasting & prayer, & both necessarily required, not one without the other. For all the physick we can use, art, excellent industry, is to no purpose without calling upon God, *Nil juvat immensos Cratere promittere montes*: It is in vain to seek for help, run, ride, except God blesse us.

non Siculi dapes

" Dulcem elaborabunt saporum,

Non animum cytherae cantus.

** Non domus & fundus, non arvis acervus & auri*

** Egroti possunt domino deducere febres.*

With house, with land, with money, and with gold,

The masters fever will not be control'd.

We must use prayer and Physick both together: and so no doubt but our prayers will be available, & our Physick take effect. 'Tis that *Hezekiah* practised, *2. King. 20.* *Luke* the Evangelist, and which we are enjoined, *Galoss. 4.* not the patient only, but the Physician himself. *Hippocrates* an heathen, required this in a good practitioner, and so did *Galen. lib. de Plat. & Hipp. dog. lib. 9. cap. 15.* and in that tract of his, *enimvero sequantur temp. cor. ca. 11.* 'tis which he doth inculcate, and many others. *Hyperius* in his first book *de sacr. script. lict.* speaking of that happiness and good success, which all Physicians desire & hope for in their cures, tells them that it is not to be expected, except with a true faith they call upon God, and teach their patients to do the like. The councill of *Lateran*, *Canone 22.* decreed they should do so; the Fathers of the Church have still advised as

u Musick and fine fare can do no good.
 x *Hor. l. 1. ep. 2.*
 y *Sint Cræsi & Crassilicæ, non hos Pædolos aureas undas agens eripiet unquam è miseris.*
 z *Scientia de Deo debet in medico infixæ esse, Mæ sue Arabis. Sanat omnes languores Deus.*
 For you shall pray to your Lord, that he would prosper that which is given for ease, and then use Physick for the prolonging of life.
Eccclus. 38. 4.
 atq; egros similiter ad ordinem vocationem exsistent.

much:

much: Whatsoever thou takest in hand (saith ^b Gregory) let God be of thy counsel, consult with him; That healeth those that are broken in heart Psal.

147. 3) and bindeth up their sores. Otherwise as the Prophet Jeremie, cap. 46. 11. denounced to Egypt, In vain shalt thou use many medicines, for thou shalt have no health: For the same counsel which ^c Commentar that politick historiographer gives to all christian princes, upon occasion of that unhappy overthrow of Charles Duke of Burgundy, by means of which he was extremely melancholy, and sick to death: in so much that neither Physick, nor perswasion could do him any good, perceiving his preposterous error belike, adviseth all great men in such cases, ^d to pray first to God with all submission and penitency, to confess their sins, and then to use physick. The very same fault it was, which the Prophet reprehends in Ase king of Judah, that he relied more on Physick then on God, and by all means would have him to amend it. And 'tis a fit caution to be observed of all other sorts of men. The prophet David was so observant of this precept, that in his greatest misery and vexation of mind, he put this rule first in practice. Psal. 77. 3. When I am in heaviness, I will think on God. Psal. 86. 4. Comfort the soul of thy servant, for unto thee I lift up my soul: and vers. 7. In the day of trouble will I call upon thee: for thou hearest me. Psal. 54. 1. Save me O God, by thy name, &c. Psal. 32. Psal. 20. And 'tis the common practice of all good men, Ps. 107. 13. when their heart was humbled with heaviness, they cried to the Lord in their trouble, and he delivered them from their distress. And they have found good success in so doing, as David confesseth Ps. 30. 12. Thou hast turned my mourning into joy, thou hast loosed my sackcloth, and girded me with gladness. Therefore he adviseth all others to do the like, Psal. 31. 24. All ye that trust in the Lord, be strong, and he shall establish your heart. It is reported by ^e Suidas, speaking of Herodotus, that there was a great book of old, of King Solomons writing, which contained medicines for all manner of diseases, and lay open still as they came into the Temple: but Hezekiah king of Jerusalem, caused it to be taken away, because it made the people secure, to neglect their duty in calling and relying upon God, out of a confidence on those remedies. ^f Minutius that worthy Consull of Rome in an oration he made to his souldiers, was much offended with them, and taxed their ignorance, that in their misery called more on him then upon God. A generall fault it is all over the world, and Minutius his speech concerns us all, we rely more on physick, and seek oftner to Physicians, then to God himself. As much faulty are they that prescribe, as they that ask, respecting wholly their gain, and trusting more to their ordinary receipts and medicines many times; then to him that made them. I would wish all patients in this behalf, in the midst of their melancholy, to remember that of Stracides, Ecc. 1. 12. and 12. The fear of the Lord is glory and gladness, and rejoycing. The fear of the Lord maketh a merry heart, and giveth gladness, and joy, and long life: And all such as prescribe Physick, to begin in nomine Dei, as ^g Mesue did, to imitate Lilius à Fonte Bugubinus, that in all his consultations, still concludes with a prayer for the good success of his business; and to remember that of Chrysostome one of their predecessors, fuge avaritiam, & sine oratione & invocatione Dei nihil facias, avoid covetousness, and do nothing without invocation upon God.

^b Lemnius d. Gregor. exhor. ad vitam opt. insti. cap. 48. ^c Quicquid meditaris aggredi aut perficere, Deum in consiliis adhibeto. ^d Comment. 2. lib. 7. ob inselatem pugnam contristatus, in egritudinem incidit ita ut a medicis curari non posset. ^e In his animi malis princeps imprimis ad Deum precetur, & peccatis veniam exoret, inde ad medicum, &c.

^e Greg. Tholoff. To. 2. l. 28. c. 9. ^f Syntax. In vestibulo templi Solomon. lib. 2. remedium morbi sui: quem revulsit Hezekias, quod populus neglecto Deo nec invocato, sanitatem inde peteret. ^g Livius l. 23. Strident aures clamoribus plorantium sociorum. sapientius nos quam deorum invocantium opem. ^h Rolandus adjungit optimam orationem ad finem Empyricorum. Mercurialis consil. 25. ita concludit. Montanus passim, &c. & plures alii, &c.

MEMB. 3.

Whether it be lawfull to seek to Saints for aide in this disease.



That we must pray to God, no man doubts; but whether we should pray to Saints in such cases, or whether they can do us any good, it may be lawfully controverted. Whether their images, shrines, Reliques, consecrated things, holy water, medals, benedictions, those divine amulets, holy exorcismes, and the signe of the crosse be available in this disease. The papists one the one side stily maintaine, how many melancholy, mad, dæmoniack persons are daily cured at S^t. *Antonies* Church in *Padua*, at S^t. *Vitus* in *Germany*, by our Lady of *Lauretta* in *Italy*, our Lady of *Sichem* in the Low Countries: ^h *Quæ & cæcis lumen, agris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, & in ipsos dæmones imperium exercet*; she cures halt, lame, blinde, all diseases of body and minde, and commands the devil himself, saith *Lipsius*. 25000 in a day come thither, ⁱ *quis nisi numen in illum locum sic induxit?* who brought them? *in auribus, in oculis omnium gesta, nova novitia*; New newes lately done, our eyes and ears are full of her cures; and who can relate them all? They have a proper Saint almost for every peculiar infirmity; for poyson, gouts, agues, *Petronella*: S^t. *Romanus* for such as are possessed: *Valentine* for the falling sickness, S^t. *Vitus* for mad men, &c. And as of old ^k *Pliny* reckons up Gods for all diseases, (*Febri fanum dicatum est*) *Lilius Giraldus* repeates many of her ceremonies: all affections of the mind were heretofore accounted gods, *Love*, & *Sorrow*, *Vertue*, *Honor*, *Liberty*, *Contumely*, *Impudency*, had their Temples, Tempests, Seasons, *Crepitus Ventris*, *dea Vucuna*, *dea Cloacina*, there was a goddess of idlenes; a goddess of the draught, or jakes, *Prema*, *Premunda*, *Priapus*; bawdy gods; and gods for all ^m offices. *Varro* reckons up 30000 gods; *Lucian* makes *Podagra* the gout a goddess, and assignes her priests and ministers: and melancholy comes not behind; for as *Austin* mentioneth *lib. 4. de Civit. Dei, cap. 9.* there was of old *Angerona dea*, and she had her Chappell and Feasts, to whom (saith ⁿ *Macrobius*) they did offer sacrifice yearly, that she might be pacified as well as the rest. 'Tis no new thing, you see this of Papists; and in my judgment, that old doting *Lipsius*, might have fitter dedicated his ^o pen after all his labours, to this our goddess of Melancholy, then to his *Virgo Halensis*, and been her Chaplain, it would have become him better: But he, poor man, thought no harme in that which he did, and will not be perswaded but that he doth well, he hath so many patrons, and honorable precedents in the like kinde, that justifie as much, as eagerly, and more then he there saith of his Lady and Mistresse: read but superstitious *Coster* and *Gresfers* *Tra& de Cruce. Laur. Ar&urus Fant&us de Invoc. Sanct. Bellarmine, Dalrio dis. mag. Tom. 3. l. 6. quæst. 2. sect. 3. Greg. Tolosanus Tom. 2. lib. 8. cap. 24. Syntax. Stro&ius Cicogna lib. 4. cap. 9. Tyrens, Hieronymus Mengus*, and you shall finde infinite examples of cures done in this kinde, by holy waters, reliques, crosses, exorcismes, amulets, images, consecrated beads, &c. *Barradius* the J. suite, boldly gives it out, that *Christe* countenance, and the virgin *Maries*, would cure melancholy, if one had looked steadfastly on them. *P. Morales* the Spaniard in his book *de pulch. Ies.*

^h *Lipsius.*

ⁱ *Cap. 26.*

^k *Lib. 3. cap. 7. de Deo Morbisq. in genera descriptus deos reperimus. l Selden prolog. cap. 3. de diis Syris. Rosinus. m See Lili Giraldi syn- tagma de diis, &c.*

ⁿ *12 Cal. Janu. vii serias celebrant, ut angores & animi solitudines propitiata depellant. o Hanc d. v. pennam consecravit, Lipsius.*

Jes. & Mar. confirms the same out of *Carthusianus*, and I know not whom, that it was a common proverb in those daies, for such as were troubled in minde to say, *Eamus ad videndum filium Marie*, let us see the son of Mary, as they do now post to S^t *Anthones* in Padua, or to S^t *Hillaries* at Poitiers in France. In a closet of that church, there is at this day S^t *Hillaries* bed to be seen, to which thy bring all the mad men in the country, and after some prayers and other ceremonies, they lay them down there to sleep, and so they recover. It is an ordinary thing in those parts, to send all their mad men to S^t *Hillaries* cradle. They say the like of S^t *Tubery* in another place. *Giraldus Cambrensis* Itin. Camb. c. 1. tells strange stories of S^t *Ciriacus* staffe, that would cure this; & all other diseases. Others say as much (as *Hospinian* observes) of the three kings of *Colen*; their names written in parchment, and hung about a patients neck, with the signe of the crosse, will produce like effects. Read *Lipomannus*, or that golden legend of *Iacobus de Voragine*, you shall have infinite stories, or those new relations of our ¹ *Jesuits* in *Iapona* and *China*, of *Mat. Riccius*, *Acosta*, *Loiola*, *Xaverius* life &c. *Iasper Belga* a Jesuit, cured a mad woman by hanging S. *Johns* Gospel about her necke, and many such. Holy-water did as much in *Iapona*, &c. Nothing so familiar in their works, as such examples.

But we on the other side, seeke to God alone. Wee say with *David*, Ps. 46. 1. *God is our hope and strength, and helpe in trouble, ready to be found*. For their catalogue of examples, wee make no other answer, but that they are false fictions, or diabolicall illusions, counterfeit miracles. We cannot deny but that it is an ordinary thing on S. *Anthones* day in Padua, to bring divers mad men and demonicall persons to be cured: yet we make a doubt whether such parties be so affected indeed, but prepared by their priests, by certain oyntments and drams, to cosen the commonalty, as *Heldeheim* well saith; the like is commonly practised in *Bohemia* as *Matthiolus* gives us to understand in his preface to his comment upon *Dioscorides*. But we need not run so far for examples in this kinde, we have a just volume published at home to this purpose. * *A declaration of Egregious popish impostures, to with-draw the hearts of religious men under pretence of casting out of devils, practised by Father Edmunds, alias Weston a Iesuite, and divers Romish priests his wicked associates, with the severall parties names, confessions, examinations, &c. which were pretended to be possessed*. But these are ordinary tricks only to get opinion and mony, meere impostures. *Esculapius* of old, that counterfeit God, did as many famous cures; his temple (as *Strabo* relates) was daily full of patients, and as many severall tables, inscriptions, pendants, donaries, &c. to be seen in his church, as at this day at our Lady of *Loretta's* in Italy. It was a custome long since,

suspendisse potenti

Vestimenta maris deo. (Hor. Od. 1. lib. 5. Od.)

To do the like, in former times they were seduced and deluded as they are now. 'Tis the same devil still, called heretofore *Apollo*, *Mars*, *Neptune*, *Venus*, *Esculapius*, &c. as *Lactantius* lib. 2. de orig. erroris, c. 17. observes. The same *Iupiter*, and those bad angels are now worshipped, and adored by the name of S. *Sebastian*, *Barbara*, &c. *Christopher* and *George* are come in their places. Our Lady succeeds *Venus* (as they use her in many offices)

the

p *Jodocus Sin-*
cerus Itin. Gal-
lie 1617. Huc
mente captos
deducunt, &
status orationi-
bus, sacrificiis,
peractis, in il-
lum lectum
dormitum po-
nunt, &c.
q In Gallia
Narbonensi.
* Lib. de orig.
Festorum. collo-
suspensa &
pergameno in-
scripta, cum
signo crucis,
&c.
r Em. *Acosta*
com. rerum in
Oriente gest. a
societat. Jesu.
Anno 1568.
Epist. Gonsal-
vi Fernandis,
Anno 1560.
e Japonia.
f Spicel. de mor-
bis demonia-
cis, sic a sacri-
ficulis parati
unguentis Ma-
gis corpori il-
litis, ut fulte
plebeula per-
suadeant tales
curari a San-
cto Antonio.
* Printed at
London 4^{to} by
I. Roberts.
1605.
c Greg. lib. 8.
cujus sanum
agrotantium
multitudine re-
fertur, undi-
quaque, & ta-
bellis pendentibus, in quibus
sanati languo-
res erant in-
scripti.
u Mali angeli
sumpserunt o-
lim nomen Jo-
vis, Junonis,
Apollinis, &c.
quos Gentiles
deos credebant,
nunc S. *Seba-*
stiani, *Barba-*
ra, &c. nomen
habent, & alio-
rum.

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x Part. 2. ca. 9.
de spec. Veneri
substituunt
Virginem Ma-
riam.

y Ad hec ludi-
bria Deus con-
nivet frequen-
ter, ubi relicto
verbo Dei, ad
Satanam cur-
ritur, quales hi
sunt, qui a-
quam lustra-
lem, crucem,
&c. lubrica fi-
dei hominibus
offerunt.

z Charior est
ipsis homo
quam sibi,
Paul.

a Bernard.
b Austin.

the rest are otherwise supplied; as ^a Lavater writes, and so they are delu-
ded. ^y And God often winks at these impostures, because they forsake his word,
and betake themselves to the devil, as they do that seek after Holy water, crosses,
&c. Wierus lib. 4. cap. 3. What can these men plead for themselves more
then those heathen gods, the same cures done by both, the same spirit
that seduceth: but reade more of the Pagan gods effects in Austin de Civi-
tate Dei l. 10. cap. 6. and of Esculapius especially in Cicogna l. 3. cap. 8. or put
case they could help, why should we rather seek to them, then to Christ
himself, since that he so kindly invites us unto him, Come unto me all ye that
are heavy laden, and I will ease you, Mat. 11. and we know that there is one
God, one Mediator betwixt God and man Iesus Christ, (1 Tim. 2. 5.) who gave
himself a ranfome for all men. We know that we have an ^a Advocate with the
Father, Iesus Christ (1. Joh. 2. 1.) that there is no other name under heaven,
by which we can be saved, but by his, who is alwaies ready to hear us, and
sits at the right hand of God, and from ^a whom we can have no repulse,
solus vult, solus potest, curat universos tanquam singulos, & ^b unumquemq;
nostrum ut solum, we are all as one to him, he cares for us all as one, and
why should we then seek to any other but to him?

MEMB. 4. SUBSECT. 1.

Physitian, Patient, Physick.



c Eccles 38.
In the sight of
great men he
shall be in ad-
miration.

d Tom. 4.
Tract. 3. de
morbis amentiu-
um, bonum
multum non nisi
a Magia cu-
randi & A-
strologia, quom-
am origo ejus a
causa petenda
est.
e Lib. de Peda-
gia.
f Sect. 5.

F those diverse gifts which our Apostle Paul saith, God hath
bestowed on man; this of Physick is not the least, but most
necessary, and especially conducing to the good of mankind.
Next therefore to God in all our extremities (for of the most
high cometh healing, Eccles 38. 2.) we must seek to, and rely
upon the Physician, ^c who is Manus Dei, saith Hierophilus, and to whom
he hath given knowledge, that he might be glorified in his wondrous
works. With such doth he heale men, and taketh away their paines, Eccles 38.
6, 7. when thou hast need of him, let him not go from thee. The houre may come
that their enterprises may have good successe, ver. 13. It is not therefore to be
doubted, that if we seek a Physician as we ought, we may be eased of our
infirmities, such a one I meane as is sufficient, and worthily so called;
for there be many Mountebanks, Quack-salvers, Empericks, in every street
almost, and in every village, that take upon them this name, make this
noble and profitable Art to be evil spoken of and contemned, by reason
of these base and illiterate Artificers: but such a Physician I speak of,
as is approved, learned, skilfull, honest, &c. of whose duty Wecker, Antid.
cap. 2. & Syntax, med. Crato. Iulius Alexandrinus medic. Heurnius prax. med.
lib. 3. cap. 1. &c. treat at large. For this particular disease, him that shall
take upon him to cure it, ^d Paracelsus will have to be a Magician, a Chi-
mist, a Philosopher, an Astrologer, Thurnefferus, Severinus the Dane, and
some other of his followers, require as much: many of them cannot be cured
but by Magick. ^e Paracelsus is so stiffe for those Chemicall medicines, that in
his cures he will admit almost of no other Physick, deriding in the mean
time Hippocrates, Galen, and all their followers: but Magick, and all such
remedies I have already censured, & shall speak of Chimiſtry ^f elsewhere.
Astrology is required by many famous Physicians, by Ficinus, Crato, Fer-
nelius,

and doubted of, and exploded by others: I will not take upon me to decide the controversy my self. *Johannes Hoffmannus*, *Thomas Boderius*, and *Magnus* in the preface to his Mathematicall physick, shall determine for me. Many Physicians explode Astrology in physick (saith he) there is no use of it, *unane artem ac quasi temerariam insectantur*, *ut gloriam sibi ab ejus imperitia aucupari*; but I will reprove Physicians by Physicians, that defend and profess it, *Hipocrates*, *Galen*, *Avicen*, &c. that count them burchers without it, *bomicidas medicos Astrologia ignaros*, &c. *Paracelsus* goes farther, and will have his Physician predestinated to this mans cure, this malady, and time of cure; the scheme of each geniture inspected, gathering of hearts, of administering, Astrologically observed; in which *Thurbofferus*, and some *Latromathematicall* professors, are too superstitious in my judgement. *Hellebor* will help, but *napathway*, not given by every Physician, &c. but these men are too peremptory and self-conceited as I think. But what do I do, interposing in that which is beyond my reach? A blind man cannot judge of colours, nor I peradventure of these things. Only thus much I would require, Honesty in every Physician, that he be not over-careless or covetous, *Harpy* like to make a prey of his patient; *Carnificis* namq; est (as * *Wecker* notes) *inter ipsos cruciatus ingens premium exposcere*, as an hungry Chirurgion often produce and wiew-draw his cure, so long as there is any hope of pay,

Non missura cutem, nisi plena cruoris hirudo.

Many of them to get a fee, will give Physick to every one that comes, when there is no cause, and they do so *irritare silentem morbum*, as *Heurnius* complains, stir up a silent disease, as it often falleth out, which by good counsel, good advice alone, might have been happily composed, or by rectification of those six non-naturall things otherwise cured. This is *Natura bellum inferre*, to oppugne nature, & to make a strong body weak. *Arnoldus* in his 8 & 11 Aphorismes gives cautions against, and expressly forbiddeth it. *A wise Physician will not give Physick, but upon necessity*, and first try medicinall diet, before he proceed to medicinal cure. In another place he laughs those men to scorn, that think *longus syrupis expugnare demones & animi phantasmaria*, they can purge phantastical imaginations, & the devil by physick. Another caution is, that they proceed upon good grounds, if so be there be need of Physick, and not mistake the disease, they are often deceived by the similitude of Symptomes, saith *Heurnius*, and I could give instance in many Consultations, wherein they have prescribed opposite Physick. Sometimes they go too perfunctorily to work, in not prescribing a just course of Physick. To stir up the humor, and not to purge it, doth often more harme then good. *Martianus* consult. 30. inveighs against such perturbations, *tho purge to the halfe, tire nature, and molest the body to no purpose*. It is a crabbed humor to purge, and as *Laurentius* calls it his disease, the reproach of Physicians, *Bessardus*, *flagellum medicorum*, their lash; and for that cause, more carefully to be respected. Though the patient be averse, saith *Laurentius*, desire help, and refuse it again, though he neglect his own health, it behoves a good Physician, not to leave him helpless. But most part they offend in that other extreme, they prescribe too much physick, and tire out their bodies with continuall potions, to no purpose. *etius* retrahib. 2. 2. ser. cap. 90. will have them

g Langius
1. *Cesar Claudius* consult.

h Prædestinatum ad hunc curandum.
1. *Helleborus curat, sed quod ab omni datis medico vanum est.*

** Antid. gen.*

lib. 3. cap. 2.

k Quod sape evenit. lib. 3.

cap. 1. cum non sit necessitas.

Frustra fatigant remedia agros, qui vilius ratione curari possunt.

Heurnius.

l Modestus & sapiens medicus nunquam properabit ad phormacum, nisi cogente necessitate.

41 A. phor. prudens & pius medicus cibis prius medicinal.

quam medicinis puris morbum expellere satagat.

m Brev. l. c. 18.

n Similitudo saepe bonis medicis imponit.

o Qui melancholicis præbent remedia non satis valida.

Longiores morbi imprimis solertiam medici postulant & fidelitatem, qui enim tumultuarius hos trahant, vires absq; ullo modo ledunt & frangunt.

et.

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P Natura remissionem dare oportet. q Plurimq; hoc morbo medicina nihil proficisse visum est, & sibi demissi invulnerum.

by all means therefore *to give some respite to nature*, to leave off now and then; & *Lalins à Fonte Eugubians* in his consultations, found it (as he there witnesseth) often verified by experience, *That after a death of Physick to no purpose, left to themselves, they have recovered.* 'Tis that which *Nic. Pissa, Damascenus Aliamarus*, still inculcate, *dare requiem Naturæ*, to give nature rest.

SUBJECT. 2.

Concerning the Patient.



When these precedent cautions are accurately kept, and that we have now got a skilfull, an honest Physician to our minde, if his patient will not be comfortable, and content to be ruled by him, all his endeavours will come to no good end. Many things are necessarily to be observed and continued on the patients behalf; First that he be not too niggardly miserably of his purse, or think it too much he bestows upon himself, and to save charges endanger his health. The *Abderites*, when they sent for *Hippocrates*, promised him what reward he would, *all the gold they had*; if all the city were gold he should have it. *Naaman the Syrian*, when he went into *Israel* to *Elisha* to be cured of his leprosy, took with him ten talents of silver, six thousand peeces of gold, and ten change of rayments, (2 Kings 5. 5.) Another thing is, that out of bashfulness he do not conceal his grief if ought trouble his minde, let him freely disclose it.

Abderitani ep. Hippoc.

Quicquid auri apud nos est, libenter persolveremus, etiam si tota urbs nostra aurum esset.

Stultorum incurata pudor malus ulcera celat. by that means he procures to himself much mischief, and runs into a greater inconvenience: He must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit.* (*Seneca*) 'Tis a part of his cure to wish his own health; and not to defer it too long.

Seneca.

Per. 3. Sat.

Qui blandiendo dulce nutrit vitium, Sero recusat ferre quod subit iugum. *Et 8. id. de moribus.* *Helleborum frustra cum jam cutis agra tumebit, Poscentes videas, venienti occurrere morbo.*

He that by cherishing a mischief doth provoke, Too late at last refuseth to cast off his yoke.

When the skin swells, to seek it to appease.

With Hellebor, is vain; meet your disease.

by this means many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extortion, wretchedness and peevishness; they undo themselves. The Citizens, I know not of what City now, when rumor was brought their enemies were coming, could not abide to hear it; and when the plague begins in many places and they certainly know it, they command silence and hush it up; but after they see their foes now marching to their gates, and ready to surprize them, they begin to fortifie & resist when 'tis too late; when the sickness breaks out and can be no longer concealed, then they lament their supine negligence: 'tis no otherwise with these men. And often out of a prejudice, a loathing, & distaste of Physick, they had rather dy, or do worse, then take any of it. *Barbarous immunity* (*Melanchthon* termes it) and fully to be deplored, so to condemn the precepts of health, good remedies, & voluntarily to pull death, and many maladies upon their own heads.

De anima. Barbara tamen immanitate, & deploranda inscitia contemnunt, & accepta sanitatis mortem & morbos ultro accipiunt.

heads. Though many again are in that other extreme too profuse, suspicious, and jealous of their health, too apt to take physick on every small occasion, to aggravate every slender passion, imperfection, impediment: if their finger do but ake, run, ride, send for a physician, as many Gentlewoman do; that are sick, without a cause, even when they will themselves, upon every toy or small discontent, and when he comes, they make it worse then it is, by amplifying that which is not. * *Hier. Cappivaccius* sees it down as a common fault of all melancholy persons, to say their symptoms are greater then they are, to help themselves. And which *Mercurialis* notes, *consil. 53. to be more.* ¹ troublesome to their Physicians, then other ordinary patients, that they may have change of physick.

A third thing to be required in a Patient, is confidence, to be of good chear, and have sure hope that his Physician can help him. * *Damasceen* the Arabian, requires likewise in the Physician himself, that he be confident he can cure him, otherwise his physick will not be effectually, and promise withall that he will certainly help him, make him beleieve so at least. * *Galeottus* gives this reason, because the forme of health is contained in the Physicians minde, and as *Galen* holds, ^b confidence and hope do more good then physick; he cures most in whom most are confident. *Axioc* sick almost to death, at the very sight of *Socrates* recovered his former health. *Paracelsus* assignes it for an only cause, why *Hippocrates* was so fortunate in his cures, not for any extraordinary skill he had; ^c but because the common people had a most strong conceipt of his worth. To this of confidence we may adde perseverance, obedience and constancie, not to change his Physician, or dislike him upon every toy; for he that so doth (saith ^d *Ianus Damasceen*) or consults with many, falls into many errors; or that useth many medicines. It was a chief caveat of *Seneca* to his friend *Lucilius*, that he should not alter his Physician, or prescribed physick: Nothing hinders health more; a wound can never be cured that hath severall plaisters. *Crato consil. 186.* taxeth all melancholy persons of this fault: *Tis proper to them, if things fall not out to their minde, and that they have not present ease, to seek another, and another; (as they do commonly that have sore eyes) twenty one after another, and they still promise all to cure them, try a thousand remedies; and by this means they increase their malady, make it most dangerous and difficil to be cured. They try many (saith ^e *Montanus*) and profit by none: and for this cause consil. 24. he enjoyns his patient before he take him in hand, ^f perseverance and sufferance, for in such a small time no great matter can be effected, and upon that condition he will administer physick, otherwise all his endeavour and counsell would be to small purpose. And in his 31. counsell for a notable Marron, he tels her if she will be cured, she must be of almost abiding patience, faithfull obedience, and singular perseverance; if she remit, or despair, she can expect or hope for no good success. *Consil. 230.* for an Italian Abbot, he makes it one of the greatest reasons, why this disease is so incurable, ^g because the parties are so restless, and impatient, and will therefore have him that intends to be eased, to take physick, not for a month, a year, but to apply himself to their prescriptions all the dayes of his life. Last*

in despectu, alterare medicum qui quidem est, et consilium in damno dano se confert, nullo profecto, h. imprimis hoc statueret oportet sequi persequentiam, et tolerantiam. Ex quo cum tempore punit ex, et c. i. Si tamen ante, opus est perstentia perseverantia, fidei obedientia, et patientia singulari, si talem aut desperet, nullum habebit effectum, k. Aegritudine amittunt patientia corpore inde magis incurabile. l. Non ad mensuram aut annuum sed oportet toto vita circulo curationi operam dare.

x *Consil. 173. e Scolio. Melanch. Agorup hoc sece proprium est, ut graviora dicant esse symptomata, quam revera sunt.*

y *Melancholici plerumq; medicus sunt molesti, ut alia aliis adjungant.*

z *Oportet infirmo imprimere salutem, utcumq; promittere, etsi ipse desperet. Nul- lum medicamentum effi- cax, nisi me- dicus etiam su- erit sortu ima- ginationis.*

a *De promiss. doct. cap. 15. Quoniam sa- pitatis formam animi medici continent.*

b *Spes et con- fidentia, plus valent quam medicina.*

c *Felicio in medicina ob si- dem Ethnico- rum.*

d *Aphorif. 89. Ager qui plu- rimos consulit medicos, ple- rumq; in erro- rem singulorum cadit.*

e *Nihil ita sa- nitatem impe- dit, ac remedio- rum crebra mutatio, nec venis vultus ad cicatricem in quo diversa medicamenta tentantur.*

f *Melancholico- rum proprium, quum ex eoru arbitrio non fit subita mutatio*

* Camerarius
emb. 55. cent. 3.
in Prefat. de
nar. med. in li-
bellis quæ vul-
go versantur
apud literatos,
insatiabiles
multa legunt, à
quibus decipi-
untur, eximia
illa, sed por-
tentosum hau-
runt venenum.
in Operari ex
libris, absq. cog-
nitione & so-
lerti ingenio,
periculosum
est. Unde mo-
nemur, quam
insipidum scri-
ptis authoribus
credere, quod
hic suo didicit
periculo.
o Consil. 23.
hec omnia si
quo ordine de-
cet egeris, vel
curabis, vel
certè minus af-
ficietur.

of all, it is required that the patient be not too bold to practise upon him-
self, without an approved physicians consent, or to try conclusions, if he
read a receipt in a book; for so, many grossly mistake, and do themselves
more harme then good. That which is conducing to one man, in one
case, the same time is opposit to another. * An Asse and a Mule went
laden over a brook, the one with salt, the other with wool: the Mules
packe was wet by chance, the salt melted, his burden the lighter, and he
thereby much eased: He told the Asse, who thinking to speed as well,
wet his packe likewise at the next water, but it was much the heavier, he
quicke tired. So one thing may be good and had to severall parties, upon
divers occasions. Many things (saith * Penusius) are written in our books,
which seem to the Reader to be excellent remedies, but they that make use of
them, are often deceived, and take for Physick poyson. I remember in Valleri-
ola's observations, a story of one John Baptist a Neapolitan, that finding by
chance a pamphlet in Italian, written in praise of Hellebor, would needs
adventure on himself, and tooke one dram for one scruple, and had not
he been sent for, the poor fellow had poysoned himself. From whence he
concludes out of Damascenus 2. & 3. Aphorif. "that without exquisite know-
ledge, to work out of bookes is most dangerous: how unsavorie a thing it is to
beleeve Writers, and take upon trust, as this patient perceived by his own perill.
I could recite such another example of mine own knowledge, of a friend
of mine, that finding a receipt in Brasivola, would needs take Hellebor in
substance, and try it on his own person, but had not some of his familiars
come to visit him by chance, he had by his indiscretion hazarded him-
self: many such I have observed. These are those ordinary cautions,
which I should thinke fit to be noted, and he that shall keep them, as
* Montanus saith, shall surely be much eased, if not thoroughly cured.

SUBJECT. 3. Concerning Physick.

Phyck it self in the last place is to be considered; for the Lord
bath created medicines of the earth, and he that is wise will not
abhorre them. Eccclus 38. 4. ver. 8. of such doth the Apothecary
make a confession, &c. Of these medicines there be divers &
infinite kindes, Plants, Metals, Animals, &c. and those of
severall natures, some good for one, hurtfull to another: some noxious
in themselves, corrected by art, very wholesome and good, simples, mixt,
&c. and therefore left to be managed by discret and skilfull Physici-
ans, and thence applied to mans use. To this purpose they have invented
method, and severall rules of art, to put these remedies in order, for their
particular ends: Physick (as Hippocrates defines it) is naught else but
dilation and subtraction; and as it is required in all other diseases, so in this
of melancholy it ought to be most accurate, it being (as * Mercurialis ac-
knowledgeth) so common an affection in these our times, & therefore fit
to be understood. Severall precripts and methods I find in severall men,
some take upon them to cure all maladies with one Medicine, severally
applied, as that Panacea, Aurum potabile, so much controverted in these
dayes, Herbasole, &c. Paracelsus reduceth all diseases to foure principall
heads, to whom Severinus, Rovelascus, Læmæus, and others adhere
and

p Falsus cap.
2. lib. 1. in
q de pract. med.
hec affectio no-
stris temporis
bus frequentif-
sima, erga ma-
ximè pertinet
ad nos huius
curationem
intelligere.

and imitate: those are *Leprosy, Gout, Dropsie, Falling-sickness*. To which they reduce the rest; as to *Leprosy, Ulcers, Itches, Pustules, Scabs, &c.* To *Gout, Stone, Cholick, Tooth-ach, Head-ach, &c.* To *Dropsie, Agues, Jaundies, Cacexia, &c.* To the *Falling-sickness*, belong *Palsy, Vertigo, Cramps, Convulsions, Incubus, Apoplexie, &c.* If any of these four principall be cured, saith *Ravelsaw* all the inferior are cured, and the same remedies commonly serve: but this is too generall, and by some contradicted: for this peculiar disease of *Melancholy*, of which I am now to speak, I find severall cures, severall methods and prescripts. They that intend the practick cure of *Melancholy*, saith *Durcena* in his notes to *Hollerius*, set down nine peculiar scopes or ends, *Savaniola* prescribes seven especiall Canons. *Elanus Montanus* cap. 26. *Favennius* in his *Empericks, Hercules de Saxonia, &c.* have their severall injunctions and rules, all tending to one end. The ordinary is threefold, which I mean to follow. *Διαίτησις, Pharmaceutica, and Chirurgica*, Diet or Living, Apothecary, Chirurgery, which *Wecker, Crato, Guianerius, &c.* and most prescribe; of which I will insist, and speak in their order.

Si aliqui horum morborum summus sanatur, sanantur omnes inferiores.

SECT. 2.

MEMBR. I. SUBSECT. I.

Diet rectified in substance.

DIET *Διαίτησις, Victus* or Living, according to *Fuchs* and others, comprehend those six non-naturall things, which I have before specified, are especiall causes, and being rectified, a sole or chief part of the cure. *Iohannes Arculanus* cap. 16. in p. *Rhasis*, accounts the rectifying of these six, a sufficient cure. *Guianerius* Tract. 15. cap. 9. calls them, *proprium & primam curam*, the principall cure: so doth *Montanus, Crato, Mercurialis, Aliamarus, &c.* first to be tried, *Lemnius* *insist.* cap. 22. names them the hinges of our health; no hope of recovery without them. *Reimerus Solenander* in his seventh consultation for a Spanish young Gentlewoman, that was so melancholy she abhorred all company, and would not sit at table with her familiar friends, prescribes this physick above the rest; no good to be done without it. *Arctus*, lib. 1. cap. 7. an old Physician, is of opinion, that this is enough of it self, if the party be not too far gone in sickness. *Crato* in a consultation of his for a noble patient, tells him plainly, that if his Highness will keep but a good diet, he will warrant him his former health. *Montanus* *Consil.* 27. for a Nobleman of France, admonisheth his Lordship to be most circumspect in his diet, or else all his other Physick will be to small purpose. The same injunction I finde verbatim in *I. Cesar Claudinus, Respon.* 34. *Scalzii* *consil.* 183. *Trallianus* cap. 16. lib. 1. *Lalins à fonte Engubinus* often brags, that he hath done more cures in this kinde by rectification of Diet, then all other physick besides. So that in a word I may say to most melancholy men, as the Fox said to the Wesell, that could not get out of the garner, *Macra carum repetes, quem macra subisti*, the six non-naturall things caused it, and they must cure it. Which howsoever I treat of, as proper to the Meridian

Insist. cap. 8. *sect.* 1. *Victus* nomine non tam cibis & potibus, sed act, exercitatio, somnus, vigilia, & reliqua res sex non-naturales continentur. Sufficit plerumque regimen rerum sex non-naturalium, ut Et in his possitima sanitas consistit. Nihil hic agendum sine exquisita vivendi ratione, &c. Si recens malum sit ad primum habitum recuperandum, alia medela non est opus. *Consil.* 99. lib. 2. scilicet. do tua, rectam vitam rationem, &c. a *Adamo* Domine, ut sis prudens ad plerumque, ita la-

dictum, sine quo cetera remedia frustra adhibentur. bonantes, victus potius quam medicamentis curasse.

b Omnia remedia irrita & vana sine his.

Novissus me plerumque, ita la-

of

of Melancholy, yet nevertheless, that which is here said with him in *Tully* though writ especially for the good of his freinds at *Tarentum* and *Sicily*, yet it will generally serve most other diseases, and help them likewise, if it be observed.

Of these six non-naturall things, the first is Diet, properly so called, which consists in meat and drink, in which we must consider Substance, Quantity, Quality, and that opposite to the precedent. In Substance, such meats are generally commended, which are moist, easie of digestion, and not apt to engender winde, nor fryed, nor roasted, but sod (saith *Valescius*, *Attomarus*, *Piso*, &c.) hot and moist, and of good nourishment; *Crato* *Consil.* 21. lib. 2. admits rost meat, if the burned and scorched superficies, the brown we call it, be pared off. *Salvianus* lib. 2. cap. 1. cries out on cold and dry meats; young flesh and tender is approved, as of Kid, Rabbits, Chickens, Veale, Mutton, Capons, Hens, Partridge, Pheasant, Quails, and all mountain birds, which are so familiar in some parts of *Africa*, and in *Italy*, and as

* *Dublinius* reports, the common food of Boores and Clownes in *Palestina*. *Galen* takes exception at Mutton, but without question he means that rammy mutton, which is in *Turkie*, and *Asia minor*, which have those great fleshie tailes, of 48. pound weight, as *Vertomannus* witnesseth, *navig.* lib. 2. cap. 5. The lean of fat meat is best, and all manner of brothes, and

portage, with borage, lettuce, and such wholesome hearbs are excellent good, specially of a Cock boyled; all spoon meat. *Arabians* commend brains, but *Laurentius* c. 8. excepts against them, and so do many others;

^b Egges are justified as a nutritive wholesome meat, Butter and Oyle may passe, but with some limitation; so * *Crato* confines it, and to some men sparingly at set times, or in sauce, and so sugar & hony are approved. All sharp and sowre sauces must be avoided, and spices, or at least seldome used: & so saffron sometimes in broth may be tolerated, but these things may be

more freely used, as the temperature of the party is hot or cold, or as he shall finde inconvenience by them. The thinnest, whitest, smallest wine is best, not thick, not strong; and so of bear, the midling is fittest. Bread of good wheat, pure, well purged from the bran is preferred; *Laurentius* cap. 8. would have it kneaded with rain water, if it may be gotten.

Pure, thin, light water by all means use, of good smell and taste, like to the ayr in sight, such as is soon hot, soon cold, and which *Hippocrates* so much approves, if at least it may be had. Rain water is purest, so that it fall not down in great drops, and be used forthwith, for it quickly putrefies. Next to it fountain water that riseth in the East, and runneth Eastward, from a quick running spring, from flinty, chalky, gravelly grounds; and the longer a river runneth, it is commonly the purest, though many springs do yeteld the best water at their fountains. The waters in hotter Countries, as in *Turkie*, *Persia*, *India*, within the *Tropicks*, are frequently purer then ours in the North, more subtile, thin, and lighter, as our Merchants observe by four ounces in a pound, pleasanter to drink, as good as our Bear, and some of them as *Choaspis* in *Persia*, preferred by the *Persian* kings, before wine it self.

* *Chlorio quicunq; sitim de fonte leuârit*

Vina fugis gaudetq; meris abstemius undis.

Many rivers I deny not are muddy still, white, thick, like those in *China*, *Nilus* in *Egypt*, *Tibris* at *Rome*, but after they be settled two or

three

* 1. de finibus
Tarentinis &
Siculis.

c. Modo non
multum elon-
gentur.

d. Lib. 1. de me-
lan. cap. 7.

e. Calidus & hu-
midus cibus
concoctui faci-

lis, status exor-
tes, elixi non
assineq; cibi
frixi sunt.

e. Si interna
tantum pulpa
decoveretur, non
superficies tor-
rida ab igne.

f. Bene nutri-
entes cibi, te-
nella etas mul-
tum valet, car-
nes non vivose,
nec pingues.

* Hædoper. pe-
rey. Hierosol.

g. Inimica flo-
macha.

h. Not fryed or
buttered, but
porched.

* Consil. 16.

Non improba-
tur butyrum &
oleum, si tamen
plus quam par-
sit, non pro-
fundatur.

i. Sacchari &
mellis usus, u-
tiliter ad cibo-
rum condimen-
ta comproba-
tur.

i. Med. cap. 1. alis
consil. 88. acer-
ba omnia evi-
tentur.

Water.

lib. 1. de me-
lan. cap. 7.

lib. 1. de me-
lan. cap. 7.

lib. 1. de me-
lan. cap. 7.

lib. 1. de me-
lan. cap. 7.

lib. 1. de me-
lan. cap. 7.

lib. 1. de me-
lan. cap. 7.

lib. 1. de me-
lan. cap. 7.

lib. 1. de me-
lan. cap. 7.

lib. 1. de me-
lan. cap. 7.

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lib. 1. de me-
lan. cap. 7.

three dayes, defecate and clear, very commodious, usefull and good. Many make use of deep wells, as of old in the holy Land, lakes, cisterns, when they cannot be better provided; To fetch it in Carts or Gundilo's as in Venice, or Camels backs, as at Cairo in Egypt; * *Raddisvilus* observed 3000 Camels daily there, employed about that business. Some keep it in Trunks, as in the East Indies, made four square with descending steps, and tis not amiss: For I would not have any one so nice as that *Gracian Calis*, sister to *Ninephorus* Emperour of Constantinople, and † married to *Dominicus Silvius* Duke of Venice, that out of incredible wantonness; *communi aqua uti volebat*, would use no Vulgar water; but she died *tanta* (saith mine author) *fatidissimi puris copia*, of so fullsome a disease, that no water could wash her clean. * *Plato* would not have a traveller lodge in a city, that is not governed by laws, or hath not a quick stream running by it; *illud enim animum, hoc corrumpit valetudinem*, one corrupts the body, the other the minde. But this is more then needs, too much curiosity is naught, in time of necessity any water is allowed. Howsoever pure water is best, and which (as *Pindarus* holds) is better then gold; an especiall ornament it is, and very commodious to a City (according to * *Vegetius*) when fresh springs are included within the walls, as at Corinth, in the midst of the town almost, there was *lax altissima fontibus*, a goodly Mount full of fresh-water springs: if nature afford them not, they must be had by art. It is a wonder to read of those stupend Aqueducts, and infinite cost hath been bestowed in Rome of old, Constantinople, Carthage, Alexandria, and such populous cities, to convey good and wholesome waters: read ^m *Frontinus*, *Lipsius de admir.* ^a *Plinius lib. 3. cap. 11.* *Strabo* in his Geogr. That Aqueduct of *Claudius* was most eminent, fetched upon arches 25. miles, every Arch 109 foot high: they had 14. such other Aqueducts, besides lakes and cisterns, 700. as I take it; ° every house had private pipes and chanelles to serve them for their use. *Peter Gillius* in his accurate description of Constantinople, speaks of an old cistern which he went down to see, 336. foot long, 180. foot broad, built of marble, covered over with Arch-work, and sustained by 336. pillars, twelve foot asunder, and in 11. rowes, to contain sweet water. Infinite cost in chanelles and cisterns, from *Nilus* to *Alexandria*, hath been formerly bestowed; to the admiration of these times; ° their cisterns so curiously cemented and composed, that a beholder would take them to be all of one stone: when the foundation is laid, and cistern made, their house is half built. That *Segonian* Aqueduct in Spain, is much wondred at in these dayes, ° upon three rows of pillars, one above another, conveying sweet water to every house: but each City almost is full of such Aqueducts. Amongst the rest he is eternally to be commended, that brought that new stream to the North side of London at his own charge: and *M^r Osby Nicholson*, founder of our water-works and elegant Conduits in Oxford. So much have all times attributed to this Element, to be conveniently provided of it: Although *Galen* hath taken exceptions at such waters, which run through leaden pipes, *ob cerussam que in eis generatur*, for that infectious ceruse, which causeth dysenteries and fluxes; * yet as *Alfarius Crucius* of Geneva well answers, it is opposite to common experience. If that were true, most of our Italian cities, *Montpelier* in France, with infinite others, would finde this inconvenient, but there is no such matter. For private

* Pereg. Hier.

† The Dukes of Venice were then permitted to marry.

* De Legibus.

* Lib. 4. ca. 10.

Magna in his

utilitas cum

perennes fontes

muris inclu-

duntur, quod si

natura non

prestat, effodi-

endi, &c.

Opera vigan-

tum dicit ali-

quis.

m De aqua-

duct.

a Curtius. Fons

a quadam est

mo lapide in

urbem opere

archuato per-

ductus, Plin.

lib. 36. 15.

o Quae, do-

mus Roma si-

stulas habebat

& canales, &c.

p Lib. 2. ca. 26.

Jod. a Meggen.

cap. 15. peregr.

Hier. Bellonius.

q cypri. Echo-

vini delit.

Hispan. Aqua

profluens inde

in omnes fere

domos ducitur,

in puteis quot,

aeterna tempore

frigidissima

conservatur.

r Sir Hugh

Middleton

Baronet.

* De qua sub

med. vnt. fol.

354.

private families, in what sort they should furnish themselves let them consult with P. *Crescentius de Agric. l. 1. c. 2. Rumphius Hircanus*, and the rest.

Amongst fishes, those are most allowed of, that live in gravelly or sandy waters, Pikes, Pearch, Trout, Gudgeon, Smelts, Flounders, &c. *Hypollitus Salvianns* takes exception at Carpi, but I dare boldly say with *Dubravins*, it is an excellent meat, if it come not from muddy pooles, that it retain not an unfavoury taste. *Eriphacius Marinus* is much commended by *Oribanus*, *Etius*, and most of our late writers, also *Crato* lib. 2. c. 16.

Crato confil. 21. lib. 2. censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes, after meales, as second course, they keep down vapors, and have their use. Sweet fruits are best, as sweet Cherries, Plums, sweet Apples, Pear-maines, and Pippins, which *Laurentius* extols, as having a peculiar property against this disease, and *Placch* magnifies, *omnibus modis appropriata conveniunt*, but they must be corrected for their windiness; ripe Grapes are good, and Rayfins of the sun, Musk-millions well corrected, and sparingly used. Figs are allowed, and Almonds blanched. *Trallianus* discommends Figs, *Salvianns* Olives and Capers, which others especially like of, and so of pistick nuts. *Monceus* and *Mercurialis* out of *Avenzoar*, admit Peaches, Peares, and Apples baked after meales, only corrected with sugar, and Ani-seed, or Fennell seed, and so they may be profitably taken, because they strengthen the stomach, and keep down vapors. The like may be said of preserved Cherries, Plums, marmalin of plums, quinces, &c. but not to drink after them, *Pomegranates*, *Lemons*, *Oranges* are tolerated, if they be not too sharp.

Crato will admit of no herbs, but Borage, Bugloss, Endive, Fennell, Aniseed, Bawme, *Callenius* and *Arnoldus* tolerate Lettuce, Spinage, Beets, &c. The same *Crato* will allow no roots at all to be eaten. Some approve of Potatoes, Parsnips, but all corrected for winde. No raw fallers, but as *Laurentius* prescribes, in broths, and so *Crato* commends many of them: or to use Borage, Hop, Bawme, steeped in their ordinary drink. *Avenzoar* magnifies the juyce of a Pomegranate, if it be sweet, and especially Rose-water, which he would have to be used in every dish, which they put in practice in those hot Countries, about *Damascus*, where (if we may beleeve the relations of *Vertamianus*) many hogsheds of Rose-water are to be sold in the market at once, it is in so great request with them.

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SUBJECT. 2.

Diet rectified in quantity.

MAN alone, saith *Cardan*, eates and drinks without appetite, and useth all his pleasure without necessity, *anima vitio*, and thence come many inconveniences unto him. For there is no meat whatsoever, though otherwise wholesome, and good, but if unseasonably taken, or immoderately used, more then the stomach can well beare, it will ingender cruditie, and do much harme. Therefore *Crato* adviseth his patient to eat but twice a day, and that at his set meales, by no meanes to eat without an appetite, or upon a full stomach, and to put seven houres difference

[De piscibus lib. habent omnes in laetitia, modo non sint e causa loco.

[De pisc. c. 2. l. 7. Plurimum praestat ad utilitatem et jucunditatem.

Idem Trallianus lib. 1. c. 16.

pisces petrosi, & molles carne.

u. Ego omnes putredini sunt obnoxii, ubi secula mensis, incepto jam priore, deventur, commo-

di succi pro-

sum, qui dul-

cedine sunt

praditi.

De dulcia ce-

rasa, poma, &c.

x. Lib. 2. cap. 1.

y. Montanus

confil. 24.

z. Pyra quae gra-

to sunt sapore,

colta mala, po-

ma ista, &

saccharo, vel

anisi semine

confecta, uti-

liet statim a

prandio vel a

cana sumi pos-

sunt, eo quod

ventriculum

reborant &

vapores caput petentes reprimant. Mont.

a. Punica mala aurantia commodè permittuntur modo non sint austera & acida.

b. Olera omnia praeter boraginem, buglossum, inebrium, feniculum, anisum, milissum vitari debent. c. Mercurialis praest. Med.

e. Li. 2. de com.

Solus homo e-

dit bibitis, &c.

f. Confil. 21. l. 8.

si plus ingera-

tur quam par

est, & ventri-

culi tolerare

posset, nocet, &

cruditates ge-

nerat, &c.

ference betwixt dinner and supper. Which rule if we did observe in our Colledges, it would be much better for our healths. But custome that tyrant so prevails, that contrary to all good order and rules of Physick, we scarce admit of five. If after seven houres carrying he shall have no stomach, let him defer his meal, or eat very little at his ordinary time of repast. This very counsell was given by *Prosper Calaneo* to *Cardinal Casius*, labouring of this disease; and *Platerus* prescribes it to a patient of his, to be most severely kept. *Guainerius* admits of three meals a day, but *Monsieur consil. 23. pro Ab. Italia*, ties him precisely to two. And as he must not eat overmuch, so he may not absolutely fast, for as *Celsus* contends *lib. 1. lacochinus 15. in 9. Rhafis*,^b repletion and inanition may both do harm in two contrary extremes. Moreover, that which he doth eat, must be well chewed, and not hastily gobbled, for that causeth crudity and winde; and by all means to eat no more than he can well digest. Some think (saith *Trincavelius lib. 11. cap. 29. de curand. part. hum.*) *Ab* more they eat the more they nourish themselves: eat and live, as the proverb is, not knowing that only repaires man which is well concocted, not that which is devoured. Melancholy men most part have good appetites, but ill digestion, and for that cause they must be sure to rise with an appetite: and that which *Socrates* and *Disarius* the Physicians in *Macrobius* so much require, *S. Hieron* injoines *Rusticus*, to eat and drink no more than will satisfy hunger and thirst. *Lessius* the Jesuite holds 12. 13. or 14. ounces, or in our Northern countries 16. at most, (for all students, weaklings, and such as lead an idle sedentary life) of meat, bread, &c. a fit proportion for a whole day, and as much or little more of drink. Nothing pesters the body and minde sooner than to be still fed, to eat and ingurgitate beyond all measure, as many doe. By overmuch eating and continuall feasts they sifle nature, and choke up themselves; which, had they lived coarsely, or like galley-slaves been tyed to labour, might have happily prolonged many fair years.

A great inconvenience comes by variety of dishes, which causeth the precedent distemperature, than which (saith *Avicenna*) nothing is worse, to feed on diversity of meats, or overmuch; *Sertorius* like in *lucem cenare*, and as commonly they do in *Muscovie* and *Island*, to prolong their meals all day long, or all night. Our Northern countries offend especially in this, and we in this Island (*amplius viventes in prandis & cenis*, as *Polydore* notes) are most liberall feeders, but to our own hurt. *Perficus* old poet *apparatus*: Excess of meat breedeth sickness, and gluttony causeth cholerick diseases: by surfeiting many perish; but he that dieteth himself prolongeth his life, *Eclui. 137. 29. 30.* We account it a great glory for a man to have his table daily furnished with variety of meats: but hear the Physician, he tells thee by the ear as thou fittest, and telleth thee, that nothing can be more noxious to thy health, than such variety & plenty. Temperance is a bridle of gold, and he that can use it aright, *ego non summis viris comparo, sed simillimum Deo iudico*, is like a God than a man: For as it will transform a beast to a man again, so will it make a man a God. To preserve thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudities,

extinguuntur, qui stridentibus vincti fuissent, aut gregario pane pasti, sunt & incolumes in longam vitam usque pervenunt. p. Nihil deterius quam diversa alimentia simul adungere, & convitiis tempus prorogare. q. Lib. 1. hist. 1. Item ad lib. 5. ode ult. 1. Cibus univariatus & copia in eadem mensa nihil nocentius homini ad salutem, Fr. Valerius, observat. cap. 6. Tul. orat. pro M. Marcel.

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Nullus cibum
sumere debet,
isi stomachus
sit vacuus.
Gordon. lib.
med. 1. c. 11.
E multis edu-
lis unum elige,
relictisq; ceteris,
ex eo com-
ede.
u. Lide atra-
bile. Simplex
sit cibus. &
non varius:
quod licet dig-
nitati tue ob-
conveniat, diffi-
cile videatur,
&c.
x. Celsitudo tua
prandeat sola,
absq; apparatu
autico: conten-
tus sit illustris-
simus princeps
duobus tantum
ferculis, vinisq;
Rhenano solum
in mensa uta-
tur.
y. Semper intra
satietaem a
mensa recedat,
uno ferculo
contentus.
† Lib. de Hel.
& Jejunio.
Multo melius
in terram vina
fudisses.
z. Crato. Mul-
tum refert non
ignovare qui
cibi priores,
&c. liquida
præcedant car-
nium jura,
piscos, fructus,
&c. Cæna bre-
vior sit prandio.
a. Crato. 6. con-
tradict. 1. lib. 1.
b. Super omnia
quotidianam
leporem habuit,
& pomus in-
dulsi.
* Annal. 6. Ri-
dere solebat
eos, qui post
30. ætatis an-
num, ad cog-
noscentia cor-
pori suo noxia
vel utilia, ali-
cuius consilii
indigerent.

ties, and diseases that come by a full diet, the best way is to feed sparingly of one or two dishes at most; to have *ventrem bene moratum*, as Seneca calls it, to choose one of many, and to feed one that alone, as Crato adviseth his Patient. The same counsell *Prosper Calenus* gives to *Cardinal Casus*, to use a moderate and simple diet: and though his table be jovially furnished by reason of his state & guests, yet for his own part to single out some one savoury dish and feed on it. The same is inculcated by *Crato consil. 9. 1. 2.* to a noble personage affected with this grievance, he would have his highness to dine or sup alone, without all his honorable attendance & courtly company, with a private friend or so, a dish or two, a cup of Rhenish wine &c. *Montanus consil. 24.* for a noble Matron enjoyns her one dish, & by no means to drink betwixt meals. The like *consil. 229.* or not to eat till he be an hungry, which rule *Berengarius* did most strictly observe, as *Hilbertus Cenomacensis Episc.* writes in his life. — *cui non fuit unquam*

Ante sitim potus, nec cibus ante famem; and which all temperate men do constantly keep. It is a frequent solemnity still used with us, when friends meet to go to the alehouse or tavern, they are not sociable otherwise: and if they visit one anothers houses, they must both eat and drink. I reprehend it not moderately used, but to some men nothing can be more offensive; they had better, I speak it with Saint *Ambrose*, pour so much water in their shoes.

It much avails likewise to keep good order in our diet, to eat liquid things first, broaths, fish, and such meats as are sooper corrupted in the stomach; harder meats of digestion must come last. Crato would have the supper less than dinner, which *Cardan* contradicts. lib. 1. Tract. 5. contradicts. 18. disallows, and that by the authority of *Galen. 7. art. curat. cap. 6.* and for four reasons he will have the supper biggest: I have read many treatises to this purpose, I know not how it may concern some few sick men, but for my part generally for all, I should subscribe to that custome of the Romans, to make a sparing dinner, and a liberall supper; all their preparation and invitation was still at supper, no mention of dinner. Many reasons I could give, but when all is said pro and con, *Cardans* rule is best, to keep that we are accustomed unto, though it be naught, and to follow our disposition and appetite in some things is not amiss, to eat sometimes of a dish which is hurtfull, if we have an extraordinary liking to it. *Alexander Severus* loved Hares and Apples above all other meats, as *Lampridius* relates in his life: one Pope Pork, another Peacock, &c. what harm came of it? I conclude, our own experience is the best Physitian; that diet which is most propitious to one, is often pernicious to another, such is the variety of palats, humours, and temperatures, let every man observe, and be a law unto himself. *Tiberius* in *Tacitus* did laugh at all such, that after 30. years of age would ask counsell of others concerning matters of diet, I say the same.

These few rules of diet, he that keeps, shall surely finde great ease and speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and fathers of the Church; he that shall but read their lives, written by *Hierom*, *Athanasius*, &c. how abstemious Heathens have bin in this kind, those *Curii* and *Fabritii*, those old Philosophers, as *Pliny* records lib. 11. *Xenophon* lib. 1. de vit. *Socras*. Emperours and

and Kings, as *Nicephorus* relates, *Eccles. hist. lib. 18. cap. 8. of Mauritius, Lodovicus Pius, &c.* and that admirable † example of *Lodovicus Cornarus*, a Patrician of *Venice*, cannot but admire them. This have they done voluntarily, and in health; what shall these private men do that are visited with sickness, and necessarily enjoined to recover, and continue their health? It is a hard thing to observe a strict diet, & *qui medicè vivit, miserè vivit*, as the saying is, *quale hoc ipsum erit vivere, his si privatus fuerit*? as good be buried, as so much debarred of his appetite, *excessit medicina malum*, the physick is more troublesome then the disease, so he complained in the Poet, so thou thinkest: yet he that loves himself, will easily endure this little misery, to avoid a greater inconvenience, & *malis minimum*, better do this then do worse. And as † *Tully* holds, *better be a temperate old man, then a lascivious youth*. 'Tis the only sweet thing, (which he adviseth) so to moderate our selves, that we may have *senectutem in juventute, & in juventute senectutem*. Be youthfull in our old age, staid in our youth, discreet and temperate in both.

† *A Lessio edit. 1614.*
c *Ægyptii olim omnes morbos curabant vomitu & jejuniis. Bobemus lib. 1. cap. 5.*

† *Cas. Major: Melior conditio senis viventis ex præscripto artis medica, quam adolescentis luxuriosus.*

M E M B. 2.

Retention and Evacuation rectified.



Have declared in the causes, what harm costiveness hath done in procuring this disease, if it be so noxious, the opposite must needs be good, or mean at least, as indeed it is, and to this cure necessarily required, *maximè conducit*, saith *Montanus cap. 27.* it very much avails. *Altomarus cap. 7. commends walking in a morning, into some fair green pleasant fields, but by all means first, by art or nature he will have these ordinary excrements evacuated. Piso calls it Beneficium ventris*, the benefit, help or pleasure of the belly, for it doth much ease it. *Laurentius cap. 8. Crato consil. 21. l. 2.* prescribes it once a day at least: where nature is defective, art must supply, by those lenitive electuaries, suppositories, condite prunes, turpentine, clisters, as shall be shewed. *Prosper Calenus lib. de atra bile*, commends Clisters, in *Hypocondriacall melancholy*, still to be used as occasion serves, *Peter Cnemander in a consultation of his pro hypocondriaco*, will have his patient continually loose, and to that end sets down there many forms of Potions and Clisters. *Mercurialis, consil. 88.* If this benefit come not of its own accord, prescribes † Clisters in the first place: so doth *Montanus consil. 24. consil. 31. & 229.* he commends turpentine to that purpose: the same he ingeminates, *consil. 230.* for an Italian Abbot. 'Tis very good to wash his hands and face often, to shift his clothes, to have fair linnen about him, to be decently & comely attired, for *sordes vitiant*, nastiness defiles, & dejects any man that is so voluntarily, or compelled by want, it dulseth the spirits.

d *Debet per amana exerceri, & loca viridia, excretis prius arte vel natura alvi excrementis.*

e *Hildebrandi spicel. 2. de mel. Primum omnium operam dabis ut singulis diebus habeas beneficium ventris, semper cavendo ne alvus sit diutius astricta. Si non sponte, clisteribus purgetur.*

Bathes are either artificiall or naturall, both have their special uses in this malady, and as *Alexander* supposeth *lib. 1. cap. 16.* yeeld as speedy a remedy, as any other Physick whatsoever. *Ætius* would have them daily used, *assidua balnea, Tetra. 2. sect. 2. c. 9.* *Galen* crakes how many severall cures he hath performed in this kinde by use of bathes alone, and *Rufus* pills, moistning them which are otherwise dry. *Rhasis* makes it a principall cure, *Tota cura fit in humectando*, to bathe and afterwards anoint with

g *Balneorum usus dulcium, siquid aliud ipsi opitulatur. Credo hæc dici cum aliqua fantastia, inquit Montanus consil. 26.*

In quibus je-
junius diu sede-
at eo tempore,
ne sudorem ex-
citent aut ma-
nifestum tepo-
rem, sed qua-
dam refrigerati-
one hume-
scent.

℞ Aqua non sit
calida, sed to-
pida, ne sudor
sequatur.

℞ Lotiones ca-
pitis ex lixi-
vio, in quo
herbas capita-
les coxerint.

m Cap. 8. de
mel.

n Aut axungia
pulli, Pijo.

o Thermae.

Nymphaeae.

p Sandes lib. 1.

saith, that wo-

men go twice

a week to the

baths at least.

q Epist. 3.

r Nec alium

excerunt, quin

aquam secum

portent quā

partes obse-
nas lavent.

Busbequius ep.

3. Leg. Turciae.

℞ Hildeheim

speciel. 2. de

mel. Hypocon.

si non adesset

gecoris calidi-
tas, Thermae

laudant, et si

maximū hu-
moris exicca-
tio esset metu-
enda.

℞ Fol. 141.

oyle. *Fason Pratenfis, Laurentius cap. 8.* and *Montanus* set down their pe-
culiar Formes of artificiall bathes. *Crato consil. 17. lib. 2.* commends Mal-
lowes, Camomile, Violets, Borage to be boyled in it, and sometimes faire
water alone, and in his following counsell, *Balneum aque dulcis solum sapif-
finē profuisse compertum habemus.* So doth *Fuchsius lib. 1. cap. 33. Frisime-
lica 2. consil. 42. in Trincavelius.* Some beside hearbs, prescribe a rammes
head and other things to be boyled. *Fernelius consil. 44.* will have them
used 10. or 12. dayes together, to which he must enter fasting, and to con-
tinue in a temperate heat, and after that frictions all over the body. *Lelius*
Agubinus consil. 142. and *Christoph. Arerius* in a consultation of his, hold
once or twice a week sufficient to bathe, the water to be warme, not hot,
for fear of sweating. *Felix Plater, observ. lib. 1.* for a Melancholy Lawyer,
will have lesions of the head still joynd to these bathes, with a lee wherein capi-
tall hearbs have been boyled. *Laurentius* speaks of bathes of milke, which
I finde approved by many others. And still after bath, the body to be
anoointed with oyl of bitter Almonds, of violets, new or fresh butter,
Capons grease, especially the back bone, and then lotions of the head,
embrocations, &c. These kinde of bathes have been in former times
much frequented, and diversly varied, and are still in generall use in those
Eastern countries. The *Romanes* had their publick baths very sumptuous
and stupend, as those of *Antoninus* and *Dioclesian.* *Plin. 36.* saith there
were an infinite number of them in *Rome* and mightily frequented, some
bathed severentimes a day, as *Commodus* the Emperour is reported to have
done: usually twice a day, and they were after anoointed with most costly
oynments: rich women bathed themselves in milke, some in the milke
of 500. she asses at once: we have many ruines of such bathes found in
this Island, amongst those parietines and rubbish of old *Romane* townes.
*Lipsius de mag. Urb. Rom. l. 3. c. 8. Rosinus, Scot of Antwerp, & other Antiqua-
ries,* tell strange stories of their Baths. *Gillius l. 4. cap. ult. Topogr. Constanti.*
reckons up 155. publicke Baths in *Constantinople*, of faire building, they
are still frequented in that Citie by the *Turkes* of all sorts, men and wo-
men, and all over *Greece* and those hot countries, to absterge belike that
falsomeness of sweate, to which they are there subject. *Busbequius* in his
epistles, is very copious in describing the manner of them, how their wo-
men go covered, a maid following with a box of oyntment to rub them.
The richer sort have private baths in their houses; the poorer goe to the
common, and are generally so curious in this behalf, that they will not
eat nor drink untill they have bathed, before and after meals some, and
will not make water (but they will wash their hands) or go to stool. *Leo Afer. l. 3.*
makes mention of 100. severall baths at *Fez* in *Africke*, most sumptuous,
and such as have great revenues belonging to them. *Buxtorf. cap. 14.*
Synagog. Jud. speaks of many ceremonies amongst the *Jews* in this kind;
they are very superstitious in their bathes, especially women.

Naturall Bathes are praised by some, discommended by others; but it
is in a divers respect. *Marcus de Oddis in Hipp. affect.* consulted about
Baths, condemns them for the heat of the liver, because they dry too fast;
and yet by and by in another counsell for the same disease, he approves
them because they cleanse by reason of the sulphur, and would have their
water to be drunk. *Arctæus, c. 7.* commends Allome Baths above the rest;
and

and ^u *Mercurialis consil.* 88. those of *Luca* in that Hypochondriacall passion. He would have his patient tarry there 15. dayes together, and drink the water of them, and to be bucketed, or have the water poured on his head. *John Baptista Silvaticus* *consil.* 64. commends all the Baths in Italy, and drinking of their water, whether they be Iron, Allome, Sulphur, so doth ^x *Heracles de Saxonia*. But in that they cause sweat, and dry so much, he confines himself to Hypochondriacall melancholy alone, excepting that of the head, and the other. *Trinavelinus consil.* 14. lib. 1. prefers those ^y *Parrethian* baths before the rest, because of the mixture of brasse, iron, allome, and *consil.* 35. l. 3. for a melancholy Lawyer, and *consil.* 36. in that hypochondriacall passion, the ^z Baths of *Aquaria*, and 36. *consil.* the drinking of them. *Prismetica* consulted among the rest in *Trinavelinus consil.* 42. lib. 2. prefers the waters of ^a *Apona* before all artificiall baths whatsoever in this disease, and would have one nine years affected with Hypochondriacall passions, flie to them, as to an ^b holy anchor. Of the same minde is *Trinavelinus* himself there, and yet both put a hot liver in the same party for a cause, and send him to the water of *S. Helse*, which are much hotter. *Montanus consil.* 230. magnifies the *Chalderinæ* Baths, and *consil.* 237. & 239. he exhorteth to the same, but with this caution, ^c that the liver be outwardly anointed with some oylers that it be not overheated. But these baths must be warily frequented by melancholy persons, or if used, to such as are very cold of themselves, for as *Gabelius* concludes of all Dutch Baths, and especially of those of *Baden*, they are good for all cold diseases, & naught for cholerick, hot and dry, and all infirmities proceeding of choler, inflammations of the spleen and liver. Our English Baths as they are hot must needs incur the same censure: But *D. Turner* of old, and *D. Jones* have written at large of them. Of cold Baths I finde little or no mention in any Physician, some speak against them: ^d *Cardan* alone our of *Agathinus* commends bathing in fresh rivers, and cold waters, and advi-
seth all such as mean to live long to use it, for it agrees with all ages and complexions, and is most profitable for hot temperatures. As for sweating, urine, blood-letting by leeches, or otherwise, I shall elsewhere more opportunely speak of them.

In moderate *Venus* in excess, as it is a cause, or in defect; so moderately used to some parties an only help, a present remedy. *Peter Forestus* calls it, ^e aptissimum remedium, a most apposite remedy, remitting anger, and exasperation, that was otherwise bound. *Avicenna* *ten.* 3. 20. *Oribasius* *med. collect.* lib. 6. cap. 37. contend out of *Ruffus* and others, ^f that many mad-men, melancholy, and labouring of the falling sickness, have been cured by this alone. *Montanus* cap. 37. de melan. will have it drive away sorrow, and all illusions of the brain, to purge the heart and brain from ill smoakes and vapours that offend them, ^g and if it be omitted, as *Valescus* supposeth, it makes the minde sad, the body dull and heavy. Many other inconveniences are reckoned up by *Mercatus*, and by *Rodericus à Castro*, in their tracts de melancholiâ virginum & monialium; ob seminis retentionem & virginitatem sepe moniales & virginem, but as *Platerus* addes, si virginitatem sanantur, they rave single, and pine away, much discontent, but marriage mends all. *Marcellus Do-*

u Thermas Lucenses adeat, bibat, aquas ejus per 15. dies potet, & calidam aquam siliicidiam tunc caput, tum ventriculum de more subjiciat.
x In paucis.
y Aqua Porrethana.
z Aqua Aquaria.

a Ad aquas Apontenses vel ad sacram auctoritatem confugiat.

b Lib. Tabernus li. 3. ca. 14. his admixtis, Fontes Bollenenses in duces Wittemberg luedas aquas Bollenenses ad melancholicos morbos, vaporem, fascinationem, aliq. animi perturbationem.

c Balnea Chalderina.

d Hepar extor. ne ungatur ne calefiat.

e Nocent calidus & siccus, cholericus, & omnibus morbis ex cholesta hepatis, plenissimis affectionibus.

f Lib. de aqua. Qui brevis voc vite curriculum cupione sani transigere, frigidis aquis sepe lavare debent, nulli etati cum sit incongrua, calidis imprimis utilis.

g Solvit Venus rationis vim impeditam, ingentes iras remittit, &c.

g Multi comitater, melancholici, infanti, hujus usu solo sanati. h Si omittatur coitus, contristat & plurimum gravat corpus & animum.

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I Nisi certo
confect nimum
semen aut san-
guinem causam
esse, aut amor
precesserit,
aut, &c.
k Abletis,
Arthritis,
podagricus no-
cet, nec oppor-
tuna prodest,
nisi fortibus &
qui multo san-
guine abund-
ant. Idem
Scaliger exerc.
269. Turcis
ideo luctatori-
bus prohibi-
tam.
l De sanis tu-
end. lib. 3.
m Lib. 1. ca. 7.
exhaurit enim
spiritus ani-
mum, debili-
tat.
n Frigidis &
siccis corpori-
bus inimicis-
sima.
o Vesci intra
satietaem, im-
pietum esse ad
laborem, vitale
semen conser-
uare.
p Nequitia est
qua te non si-
nit esse senem.
* Vide Monta-
num, Pet.
Godefridum,
Amorum lib. 2.
cap. 6. curiosum
de his, nam &
numerus de finit
Talmudistis, unicuique sciatis assignari suum tempus, &c. q Theophrastus genuit. r Vide Lampridium vit.
ejus 4. s Et lassata viris, &c. t Vid. Mizald. cent. 8. 11. Lemnium lib. 2. cap. 36. Catullum ad Ippophilam, &c. Ovid. Eleg. lib.
3. & 6. &c. quot itinera una nocte confecissent, tot coronas ludicro deo puta Triphallo, Masie, Hercle Priapo donarent, Cin-
gulus tibi mentulam coronis, &c. * Pernobiscodid. Gasp. Barthii.

natus lib. 2. med. hist. cap. 1. tells a storie to confirm this out of *Alexander Benedictus*, of a maid that was mad, ob menses inhibitos, cum in offici-
nam meritoriam incidisset, à quindecim viris eadem nocte compressa, mensum
largo profluvio, quod pluribus annis ante constiterat, non sine magno pudore
manementi restituta discessit. But this must be warily understood, for as
Arnoldus objects, lib. 1. breviar. 18. cap. Quid coitus ad melancholicum suc-
cum? What affinity have these two? except it be manifest that super abun-
dance of seed, or fulness of blood be a cause, or that love, or an extraordinary
desire of *Venus* have gone before, or that as *Lod. Mercatus* excepts, they be
very flatuous, and have been otherwise accustomed unto it. *Montanus* cap.
27. will not allow of moderate *Venus* to such as have the Gout, Palsie,
Epilepsie, Melancholy, except they be very lusty, and full of blood.
k *Lodovicus Antonius* lib. med. miscel. in his chapter of *Venus*, forbids it
utterly to all Wrestlers, Ditchers, labouring men, &c. l *Pisius* and
m *Marsilius Cognatus* put *Venus* one of the five mortal enemies of a student:
It consumes the spirits, and weaketh the brain. *Haljabas* the Arabian. 5.
Theor. cap. 36. and *Iason Pratensis* make it the fountain of most diseases,
n but most pernicious to them who are cold and dry: a melancholy man must
not meddle with it, but in some cases. *Plutarch* in his book de san. suendi.
accounts of it as one of the three principall signs and preservers of
health, temperance in this kinde, ° To rise with an appetite, to be ready to
work, and abstain from venery, tria saluberrima, are three most healthfull
things. We see their opposites how pernicious they are to mankind, as
to all other creatures they bring death, and many ferall diseases: Immo-
dicis brevis est aetas & rara senectus. *Aristotle* gives instance in Sparrows,
which are parum vivaces ob salacitatem, p short lived because of their sala-
city, which is very frequent, as *Scoppius* in *Priapiis* will better inform
you. The extremes being both bad, q the medium is to be kept, which
cannot easily be determined. Some are better able to sustain, such as are
hot and moist, phlegmatick, as *Hippocrates* insinuateth, some strong and
lustie, well fed like r *Hercules*, s *Proculus* the Emperour, lusty *Laurence*,
t *prostitulum famina Messalina* the Empress, that by Philkers, and such
kinde of lascivious meats, use all means to u inable themselves: and brag
of it in the end, confodi multas enim, occidi vero paucas per ventrem vidisti,
as that Spanish * *Celestina* merrily said: others impotent, of a cold and
dry constitution cannot sustain those gymnicks without great hurt done
to their own bodies, of which number (though they be very prone to
it) are melancholy men for the most part.

MEMB. 3.

Ayr rectified. With a digression of the Ayr.



S a long-winged Hawk when he is first whistled off the fist,
mounts aloft, and for his pleasure fetcheth many a circuit in
the Ayr, still soaring higher and higher, till he be come to
his full pitch, and in the end when the game is sprung, comes
down amain, and stoopes upon a sudden: so will I, having
now

now come at last into these ample fields of Ayre, wherein I may freely expatiate and exercise my self for my recreation, a while rove, wander round about the world, mount aloft to those æthereall orbs and celestially spheres, and so descend to my former elements again. In which progress, I will first see whether that relation of the Frier of ^{u Nich. de Lyn-} Oxford be true, concerning those Northern parts under the Pole (if I meet ^{na, cited by} *obit* with the wandering Jew, *Elias Artifex*, or *Lucians Icaromenippus*, they shall be my guides) whether there be such a *Euripes*, and a great rock of Loadstones, which may cause the needle in the Compass still to bend that way, and what should be the true cause of the variation of the compass, ^{Mercurator in his Map.} is it a magneticall rock, or the Pole-star, as *Cardan* will, or some other star in the bear, as *Marilius Ficinus*, or a magneticall meridian, as *Maurolicus*; ^{x Mons Soto.} *Vel situs in venâ terra*, as *Agricola*, or the nearness of the next Continent, as *Cabeus* will, or some other cause, as *Scaliger*, *Cortesi*, *Conimbricenses*, *Peregrinus*, contend, why at the *Azores* it looks directly North, ^{Some call it the highest hill in the world, next Teneriffe in the Canaries Lat. 81.} otherwise not. In the Mediterranean or Levant (as some observe) it varies 7. grad. by and by 12. and then 22. In the *Baltick Seas*, near *Rasceburg* in *Finland*, the needle runs round, if any ships come that way, though ^{a Cap. 26. in his Treatise of magnetick bodies.} *Martin Ridley* write otherwise, that the needle near the Pole will hardly be forced from his direction. 'Tis fit to be enquired whether certain rules may be made of it, as 11. grad. *Lond. variat. alibi 36. &c.* and that which is more prodigious, the variation varies in the same place, now taken accurately, 'tis so much after a few years quite altered from that it was: till we have better intelligence, let our *D. Gilbert*, and *Nicholas* ^{b Lege lib. 1. cap. 23. & 24. de magnetica philosophia, & lib. 3. cap. 4.} *Cabeus* the Jesuite, that have both written great volumes of this subject, satisfy these Inquisitors. Whether the sea be open and navigable by the Pole arctick, and which is the likeliest way, that of *Bartison* the *Hollander*, under the Pole it self, which for some reasons I hold best, or by *fictum Davis*, or *Nova Zembla*. Whether ^{c 1612.} *Hudsons* discovery be true of a new found Ocean, any likelihood of *Buttons bay* in 50. degrees, *Hubberds hope* in 60. that of *ut ultra* near *Sir Thomas Roes* welcome in North-west Fox, being that the sea ebbs and flows constantly there 15. foot in 12. hours, as our ^{d M. Briggs, his Map, and Northwest Fox.} new Cards inform us that *California* is not a Cape, but an Island, and the West-windes make the Nepe tides equall to the Spring, or that there be any probability to pass by the straights of *Anian* to *China*, by the Promontory of *Tabin*. If there be, I shall soon perceive whether ^{e Lib. 2. ca. 64. de nob. circumat. Quinsay, & cap. 10. de Cambalu.} *Marcus Polus* the *Venetians* narration be true or false, of that great City of *Quinsay* and *Cambalu*, whether there be any such places, or that as ^{f Lib. 4. exped. ad Sinas, ca. 3. & lib. 5. ca. 18.} *Matth. Riccius* the Jesuite hath written, *China* and *Cataia* be all one, the great *Cham* of *Tartary* and the King of *China* be the same: *Xumtain* and *Quinsay*, and the City of *Cambalu* be that new *Paquin*, or such a wall 400. leagues long to part *China* from *Tartary*: whether ^{g M. Polus in Asia Presb. Job. meminit lib. 2. cap. 30.} *Presbyter John* be in *Asia* or *Africk*, *M. Polus Venetus* puts him in *Asia*, ^{h Albuarcus & alii i Lat. 10. Gr. 108.} the most received opinion is, that he is Emperour of the *Abissines*, which of old was *Ethiopia*, now *Nubia*, under the *Aequator* in *Africk*. Whether ^{k Ferdinando de Quir. Anno 1612.} *Guinea* be an Island or part of the Continent, or that hungry *Spaniards* discovery of *Terra Australis Incognita*, or *Magellanica*, be as true as that of *Mercurius Britannus*, or his of *Vroopia*, or his of *Lucima*. And yet in likelihood it may be so, for without all question it being extended from the Tropick of *Capricorn* to the circle *Antartick*, and lying as it doth in the temperate

Zone,

1 Alarum pen-
ne continent in
longitudine 12.
passus, elephan-
tem in sublime
tollere potest.
Polum 1. 3. 6. 49.
m. Lib. 2.
Descript. terre
Sensite.
o Natur. quest.
lib. 4. cap. 2.
p. Lib. de reg.
Congo.
q Exercit. 47.

r See M. Car-
penters Geo-
graphy lib. 2.
cap. 6. & Bern.
Telestus lib. de
mari.
f Exercit. 52. de
maris motu
cause investi-
ganda: prima
reciprocationis
secunda varie-
tatis, tertia ce-
lestialis quar-
ta cessationis,
quinta irrita-
tionis, sexta
contrarietatis.
Patricius saith
52. miles in
height.
c. Lib. de expli-
catione loco-
rum Mathematico-
Aristot.
u. Lect. lib. 17.
cap. 18. descrip-
t. occid. Ind.
x. Lect. lib. 1.
v. vocant.
* Geom. memo-
r. 2. 4. 6. 8. 10.
ta celebrata
erumpunt &
absorbentur, ut
expedito quini-
aditum inter-
cludant.

Zona, cannot chuse but yeeld in time some flourishing kingdoms to suc-
ceeding ages, as *America* did unto the *Spaniards*. *Shouster* and *Le Maer*
have done well in the discovery of the Straights of *Magellan*, in finding a
more convenient passage to *Mare pacificum*: me thinks some of our mo-
dern *Argonautes* should prosecute the rest. As I go by *Madagascar*, I
would see that great Bird *Racke*, that can carry a man and horse or an
Elephant, with that *Arabian Phoenix* described by *Adricomius*; see the
Pellicanes of *Egypt*, those *Scythian Gryphes* in *Asia*: And afterwards in
Africk examine the fountains of *Nilus*, whether *Herodotus*, *Seneca*, *Rhin.*
lib. 5. cap. 9. *Strabo* lib. 5. give a true cause of his annuall flowing, *Pa-*
graphetta discourse rightly of it, or of *Niger* and *Senega*; examine *Gardan*,
*Scaliger*s reasons, and the rest. Is it from those *Etesian* winds, or melting
of snow in the Mountains under the *Equator* (for *Jordan* yearly over-
flows when the snow melts in Mount *Libanus*) or from those great drop-
ping perpetuall showres, which are so frequent to the inhabitants within
the Tropicks, when the Sun is vericall, and cause such vast inundations
in *Senega*, *Maragnan*, *Orenoque*, and the rest of those great rivers in *Zona*
Torrida, which have all commonly the same passions at set times: and by
good husbandry and policy, hereafter no doubt may come to be as po-
pulous, as well tilled, as fruitfull as *Egypt* it self, or *Caucasinahina*? I would
observe all those motions of the sea, and from what cause they proceed,
from the Moon (as the Vulgar hold) or earths motion, which *Galileus* in
the fourth dialogic of his *Systeme* of the world, so eagerly proves, and
finally demonstrates, or winds, as some will. Why in that quiet Ocean
of *Zur*, in *mari pacifico*, it is scarce perceived, in our *British* Seas most vio-
lent, in the *Mediterranean* and *Red Sea* so vehement, irregular, and diverse?
Why the current in that *Atlantick Ocean* should still be in some places
from, in some again towards the North, and why they come sooner
than good, and so from *Moabar* to *Madagascar* in that *Indian Ocean*, the
Merchants come in three weeks, as *Scaliger* discusseth, they return scarce
in three moneths, with the same or like windes: The continuall current
is from East to West. Whether Mount *Athos*, *Pelion*, *Olympus*, *Ossa*, *Cau-*
casmus, *Atlas*, be so high as *Pliny*, *Solinus*, *Mela* relate, above Clouds,
Meteors, *Pbi nec aura nec venti spirant*, (inasmuch that they that ascend
dy suddenly very often, the aire is so subtile) 1250. paces high, accor-
ding to that measure of *Dicaearchus*, or 78. miles perpendicularly high, as
Jacobus Musonius, *fac. 3. & 4.* expounding that place of *Aristotle* about
Mount *Caucasus*; and as *Blasarius* the Jesuite contends out of *Clavius*
& *Nonsius* demonstrations de *Crepusculis*: or rather 32. stadiums, as the most
received opinion is; or 4. miles, which the height of no mountain doth
perpendicularly exceed, & is equal to the greatest depths of the Sea, wth
is, as *Scaliger* holds 1580. paces *Exer. 38.* others 100. paces. I would see
those inner parts of *America*, whether there be any such great City of *Ma-*
noa, or *El Dorado* in that golden Empire, where the high ways are as much
beaten (one reports) as between *Madrid* & *Valedolir* in *Spain*, or any such *A-*
maron as he relates, or giganticall *Patagones* in *Chica*, with that miracu-
lous mountain *Thouyapab* in the Northren *Brasile*, *cujus jugum sternitur in*
universissimam planitiem, &c. or that of *Pariacacca* so high elevated in *Peru*.
* The pike of *Teneriff* how high it is? 70. miles, or 50. as *Patricius* holds, or
9. as *Stellius* demonstrates in his *Erotasthenes*: see that strang^e *Cirknick* *werksey*
lake

lake in *Carniola*, whose waters gush so fast out of the ground, that they will overtake a swift horseman, and by and by with as incredible celerity are supped up: which *Lazius* and *Warnerus* make an argument of the *Argonauts* sayling under ground. And that vast den or hole called *Esmeilen* in *Muscovia*, *qua visitur horrendo hiatu*, &c. which if any thing casuall fall in, makes such a roaring noise, that no thunder, or ordnance, or warlike engine can make the like; such another is *Gilbers Cave* in *Lapland*, with many the like. I would examine the *Caspian Sea*, and see where and how it exonerates it self, after it hath taken in *Volga*, *Iaxares*, *Oxus*, and those great rivers; at the mouth of *Oby*, or where? What vent the *Mexican lake* hath, the *Titicacan* in *Peru*, or that circular pool in the vale of *Terapeia*, of which *Acosta* l. 3. c. 16. hot in a cold country, the Spring of which boils up in the middle twenty foot square, and hath no vent but exhalation: and that of *Mare mortuum* in *Palestina*, of *Thrasumene*, at *Pernizium* in *Italy*: the *Mediterranean* it self. For from the *Ocean*, at the Straights of *Gibraltar*, there is a perpetuall current into the *Levant*, and so likewise by the *Thracian Bosphorus* out of the *Euxine* or black Sea, besides all those great rivers of *Nilus*, *Padus*, *Rhodanus*, &c. how is this water consumed, by the *Sun*, or otherwise? I would find out with *Trajan* the fountaines of *Danubius*, of *Ganges*, *Oxus*, see those *Egyptian Pyramids*, *Trajan's bridge*, *Grotta de Sybilla*, *Lucullus Fish-ponds*, the Temple of *Nidrose*, &c. And, if I could, observe what becomes of *Swallowes*, *Storkes*, *Cranes*, *Cuckowes*, *Nightingales*, *Redstarts*, and many other kinde of singing birds, water-fowls, *Hawks*, &c. some of them are onely seen in Summer, some in Winter; some are observed in the snow, and at no other times, each have their seasons. In winter not a bird is in *Muscovie* to be found, but at the spring in an instant the woods and hedges are full of them, saith *Herbastein*: how comes it to pass? Do they sleep in winter, like *Gesners Alpine mice*; or do they lye hid (as *Olaus* affirms) in the bottome of lakes and rivers, spiritum continentes: often so found by *Fishermen* in *Poland* and *Scandia*, two together, mouth to mouth, wing to wing; and when the spring comes they revive again, if they be brought into a stove, or to the fire side. Or do they follow the *Sun*, as *Peter Martyr* legat. *Babylonica* l. 2. manifestly convicts, out of his own knowledge: for when he was Embassadour in *Egypt*, he saw *Swallowes*, *Spanish Kites*, and many such other *European birds*, in *December* and *January* very familiarly flying, and in great abundance, about *Alexandria*, ubi floride tunc arbores ac viridaria. Or lye they hid in caves, rocks, and hollow trees, as most think, in deep *Tin-mines* or *Sea-cliffes*, as *M^r Ca-*ren gives out? I conclude of them all, for my part, as *Munster* doth of *Cranes* and *Storks*: whence they come, whither they goe, incompertum adhuc, as yet we know not. We see them here, some in summer, some in winter: Their comming and going is sure in the night: in the plaines of *Asia* (saith he) the storkes meet on such a set day, he that comes last is torn in peeces, and so they get them gon. Many strange places, *Isthmi*, *Euripi*, *Chersonesi*, creekes, havens, promontories, straights, lakes, bathes, rocks, mountaines, places, and fields, where Cities have bin ruined or swallowed, battels fought, creatures, *Sea-monsters*, *Remora*, &c. minerals, vegetables. *Zoophites* were fit to be considered in such an expedition, and amongst the rest, that of *Harbastein* his *Tartar lambe*, *Hector Boethius*

were 48. carcasses of men, with other merchandise. That such things are ordinarily found in tops of hills, *Aristotle* insinuates in his meteors, † *Pomponius Mela* in his first book, c. de *Numidia*, and familiarly in the *Alpes* saith * *Blancanus* the Jesuite, the like is to be seen: Came this from Earth-quakes, or from Noahs floud, as Christians suppose, or is there a vicissitude of Sea & land, as *Anaximenes* held of old, the mountaines of *Thessaly* would become Seas, and Seas again Mountaines: The whole world belike should be new moulded, when it seemed good to those all-commanding Powers, & turned inside out, as we do hay-cocks in Harvest, top to bottom, or bottom to top: or as we turn apples to the fire, move the world upon his Center, that which is under the *Poles* now, should be translated to the *Equinoctiall*, & that which is under the torrid Zone to the Circle *Artique* & *Antartique* another while, and so be reciprocally warmed by the Sun: or if the worlds be infinite, and every fixed star a Sun, with his compassing Planets (as *Brunus* and *Campanella* conclude) cast three or four Worlds into one; or else of one old world make three or four new, as it shall seem to them best. To proceed, if the earth be 21500. miles in compass, its Diameter is 7000. from us to our *Antipodes*, and what shall be comprehended in all that space? What is the Center of the earth? is it pure element onely, as *Aristotle* decrees, inhabited (as † *Paracelsus* thinks) with creatures, whose Chaos is the earth: or with Fairies, as the woods and waters (according to him) are with *Nymphes*, or as the Aire with Spirits? *Dionysiodorus*, a Mathematician in † *Pliny*, that sent a letter *ad superos* after he was dead, from the Center of the earth, to signifie what distance the same center was from the superficies of the same, viz. 42000. *stadiums*, might have done well to have satisfied all these doubts. Or is it the place of hell, as *Virgil* in his *Aeneides*, *Plato*, *Lucian*, *Dantes*, and others poetically describe it, and as many of our Divines think? In good earnest, *Anthony Rusca*, one of the society of that *Ambrosian* Colledge in *Millan*, in his great volume de *Inferno* lib. 1. cap. 47. is stiffe in this tenent, 'tis a corporeall fire tow, cap. 5. l. 2. as he there disputes. Whatsoever Philosophers write (saith * *Surius*) there be certain moutbes of hell, and places appointed for the punishment of mens souls, as at *Hecla* in Island, where the ghosts of dead men are familiarly seen, and sometimes talk with the living: God would have such visible places, that mortal men might be certainly informed, that there be such punishments after death, and learn hence to fear God. *Kranzius* dan. hist. lib. 2. cap. 24. subscribes to this opinion of *Surius*, so doth *Colerus* cap. 12. lib. de immortal. anima (out of the authority belike of St. *Gregory*, *Durand*, and the rest of the Schoolmen, who derive as much from *Etna* in Sicily, *Lypara*, *Hyera*, and those sulphureous *Fulcanian* Ilands) making *Terra del Fuego*, and those frequent *Vulcanes* in *America*, of which *Acosta* lib. 3. cap. 24. that fearfull mount *Hecklebirg* in *Norway*, an especiall argument to prove it, where lamentable screeches and howlings are continually heard, which strike a terrour to the Auditors; fiery chariots are commonly seen to bring in the souls of men in the likenesse of crows, and diavels ordinarily goe in and out. Such another proofoe is that place neer the *Pyramides* in *Egypt*, by *Cairo*, as well to confirme this as the resurrection, mentioned by * *Kornmannus mirac. mort. lib. 1. cap. 38.* *Camerarius* oper. suc. cap. 37. *Bredenbachius* peregr. ter. sanct. and some others, where once a yeere dead bodies arise about

† *Pisces & conche in montibus reperuntur.*

* *Lib. de locis Mathemat. Aristot.*

/ Or plain, as *Patricius* holds, which *Austin*, *Laërtius*, and some others, held of old as round as a trencher. † *Li. de Zilphia & Pigneis*, they penetrate the earth as we do the aire. u. *Lib. 2. c. 112.* x *Commentar. ad annum*

1537. *Quicquid dicunt Philosophi, quedam sunt Tartari ostia, & loca puniendi animis destituta, ut Hecla mons, &c. ubi mortuorum spiritus visuntur, &c. voluit Deus extare talia loca, ut discant mortales.*

y *Ubi miserabiles ejulantium voces audiuntur, qui auditorum horrorem incutunt haud vulgarem, &c.*

z *Ex sepulchris apparent mense Martio, & rursus sub terram se abscondunt, &c.*

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March, and walk, and after a while hide themselves again: thousands of people come yearly to see them. But these and such like testimonies others reject, as fables, illusions of spirits, and they will have no such locall known place, more than *Styx* or *Phlegeton*, *Pluto's Court*, or that poetical *Infernus*, where *Homer's* soul was seen hanging on a tree, &c. to which they ferried over in *Charon's* boat, or went down at *Hermione* in *Greece*, compendiarie and *inferos* via, which is the shortest cut, quia nullum à mortuis naulum eo loci exposcunt, (saith ^a *Gerbelius*) and besides there were no fees to be paid. Well then, is it Hell, or Purgatory, as *Bellarmino*; or *Limbus patrum*, as *Gallucius* will, & as *Rusca* will (for they have made maps of it) ^b or *Ignatius* parled: *Virgil*, sometimes Bishop of *Salzburg* (as *Aventinus Anno*. 745. relates) by *Bonifacius* Bishop of *Meitz* was therefore called in question, because he held *Antipodes* (which they made a doubt whether Christ died for) and so by that means took away the fear of Hell, or so contracted it, that it could bear no proportion to Heaven, and contradicted that opinion of *Austin*, *Basil*, *Lactantius*, that held the earth round as a trencher (whom *Acofta* & common experience more largely confute) but not as a ball; and *Ierusalem* where Christ died the middle of it; or *Delos*, as the fabulous Greeks fained: because when *Iupiter* let two Eagles loose, to flye from the worlds ends East & West, they met at *Delos*. But that scruple of *Bonifacius* is now quite taken away by our latter Divines: *Franciscus Ribera* in cap. 14. *Apocalyps.* will have Hell a materiall & locall fire in the center of the earth, 200. Italian miles in diameter, as he defines it out of those words, *Exiit sanguis de terrâ — per stadia mille sexcenta*, &c. But *Lefsius lib.* 13. de moribus divinis cap. 24. will have this locall hell far less, one Dutch mile in Diameter, all filled with fire and brimstone: because, as he there demonstrates, that space Cubically multiplied, will make a Sphere able to hold eight hundred thousand millions of damned bodies (allowing each body six foot square) which will abundantly suffice; *Cum certum sit, inquit, factâ subductione, non futuros centies mille millones damnandorum*. But if it be no materiall fire (as *Seco Thomas*, *Bonaventure*, *Socinus*, *Vofcius*, and others argue) it may be there or elsewhere, as *Keckerman* disputes *System. Theol.* for sure somewhere it is, *certum est alicubi, etsi definitus circulus non assignetur*. I will end the controversie in ^c *Austins* words, Better doubt of things concealed, than to contend about uncertainties, where *Abrahams* bosome is, and hell fire: ^d *Vix à mansuetis, à contentiosis nunquam invenitur*; scarce the meek, the contentious shall never finde. If it be solid earth, 'tis the fountain of metals, waters, which by his innate temper turns Aire into water, which springs up in severall chinks, to moisten the earths superficies, and that in a tenfold proportion (as *Aristotle* holds) or else these fountains come directly from the sea, by ^e secret passages, and so made fresh again, by running through the bowels of the earth; and are either thick, thin, hot, cold, as the matter or minerals are by which they pass; or as *Peter Martyr Ocean. Decad. lib.* 9. and some others hold, from abundance of rain that falls, or from that ambient heat and cold, which alters that inward heat, and so per consequens the generation of waters. Or else it may be full of winde, or a sulphureous innate fire, as our Meteorologists enform us, which sometimes breaking out, causeth those horrible Earth-quakes, which are so frequent in these dayes in *Japan*, *China*, and

^a Descript.
Grec. lib. 6. de
Pelop.

^b Conclave Ig-
natii.

^c Melius dubi-
tare de occul-
tis, quam liti-
gare de incer-
tis, ubi flam-
ma inferni, &c.
^d See Dr. Ray-
nolds prelect.
55. in Apoc.
^e As they
come from
the Sea, so
they return to
the Sea again
by secret pas-
sages, as in all
likelihood
the *Caspian*
Sea vents it
self into the
Euxine or *O-*
cean.
^f Seneca quest.
lib. cap. 3. 4. 5.
6. 7. 8. 9. 10.
11. 12. de
causis aqua-
rum perpetuis.

and oftentimes swallow up whole Cities. Let *Lucians Menippus* consult with or aske of *Tiresias*, if you will not beleeeve Philosophers, he shall cleare all your doubts when he makes a second voiage.

In the mean time let us consider of that which is *sub dio*, and finde out a true cause, if it be possible, of such accidents, Meteors, alterations, as happen above ground. Whence proceed that variety of manners, and a distinct charecter (as it were) to severall nations? Some are wise, subtil, witty; others dull, sad and heavy; some big, some little, as *Tully de Fato*, *Plato in Timæo*, *Vegetius* and *Bodine* proves at large, *method. cap. 5.* some soft, and some hardy, barbarous, civill, black, dun, white, is it from the aire, from the soyle, influence of stars, or some other secret cause? Why doth *Africa* breed so many venomous beasts, *Ireland* none? *Athens* Owles, *Creet* none? * Why hath *Daulis* and *Thebes* no Swallowés (so *Pausanias* informeth us) as well as the rest of *Greece*, † *Ithaca* no Hares, *Pontus* Asses, *Scythia* Swine? whence come this variety of complections, colours, plants, birds, beasts, * metals, peculiar almost to every place? Why so many thousand strange birds and beasts proper to *America* alone, as *Acosta* demands *lib. 4. cap. 36.* were they created in the six dayes, or ever in *Noahs* Arke? if there, why are they not disperfed and found in other countries? It is a thing (saith he) hath long held me in suspence; no *Greek*, *Latine*, *Hebrew* ever heard of them before, and yet as differing from our *European* animals, as an egg and a chesnut: and which is more, kine, horses, sheep, &c. till the *Spaniards* brought them were never heard of in those parts? How comes it to pass, that in the same site, in one Latitude, to such as are *Periacci*, there should be such difference of soyle, complexion, colour, metall, aire, &c. The *Spaniards* are white, and so are *Italians*, when as the Inhabitants about *Caput bonæ spei* are Blackemores, and yet both alike distant from the *Equator*: nay, they that dwell in the same parallel line with these *Negro's*, as about the Straights of *Magellan*, are white coloured, and yet some in *Presbyter Johns* country in *Ethiopia* are dun; they in *Zeilan* and *Malabar* parallel with them again black: *Manamotapa* in *Africk*, and *St. Thomas* Isle are extreme hot, both under the line, cole black their Inhabitants, whereas in *Peru* they are quite opposite in colour, very temperate, or rather cold, and yet both alike elevated. *Mosco* in 53. degrees of latitude extreme cold, as those Northern countries usually are, having one perpetuall hard frost all winter long: and in 52. deg. lat. sometimes hard frost and snow all summer, as in *Buttons Bay*, &c. or by fits; and yet *England* neere the same Latitude, and *Ireland*, very moist, warme, and more temperate in Winter than *Spain*, *Italy*, or *France*. Is it the sea that causeth this difference, and the Aire that comes from it: Why then is *Ister* so cold neere the *Euxine*, *Pontus*, *Bithinia*, and all *Thrace*, *frigidas regiones* *Maginus* calls them, and yet their latitude is but 42. which should be hot: *Quevira*, or *Nova Albion* in *America*, bordering on the sea, was so cold in *July*, that our *Englishmen* could hardly endure it. At *Noremburga* in 45. lat. all the sea is frozen Ice, and yet in a more Southern latitude than ours. *New England*, and the Island of *Cambriall Colchos*, which that noble Gentleman *M^r Vaughan*, or *Orpheus Iunior*, describes in his *Golden Fleece*, is in the same latitude with little *Britaine* in *France*, and yet their winter begins not till January, their Spring till May; which search he accounts

* In id nec pullos bivundines excludunt, neq; &c.

† Th. Ravennas lib. de vit. bom.

prerog. ca. ult. x At Quito in Peru. Plus auri quam terra foditur in aurifodinis.

y Ad Caput bonæ spei incolæ sunt nigerrimi: Si sol causa, cur non Hispani & Itali æq; nigri, in eadem latitudine, æq; distantes ab Equatore, bi ad Austrum, illi ad Boream?

qui sub Presbytero Johanne habitant subsunt, in Zeilan & Malabar nigri, æq; distantes ab Equatore, eodemq; cæli parallelo: sed hoc magis mirari quis possit, in tota America nusquam nigros inveniri, præter paucos in loco Quareno illis dicto: quæ huius coloris causa efficiens, cælive anterræ qualitas, an soli proprietates, aut ipsorum hominum imata variatio, aut omnia? Ortelius in Africa Theat.

z Regio quocunq; anni tempore temperatissima. Ortel.

Multas Gallie & Italie Regiones, molli tempore, & benigna quadam temperie præfusa antecellit. Jovi.

a Lat. 45. Danubii.

b Quevira lat. 40.

c In Sir Fraz Drake's voiage.

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* *Lanſius orat.*
contra Hunga-
res.

d *Lisbon. lat.*
38.
e *Dantzick lat.*
54.

* *De nat. novi*
orbis lib. 1. cap.
9. *Suaviſſimus*
omnium locus,
&c.

f The ſame
variety of
weather Lod.
Guicciardine
obſerves be-
twixt Liege
and Ajax not
far diſtant,
deſcript. Belg.
g *Magin.*
Quadus.

* *Hiſt. lib. 5.*

worthy of an Aſtrologer : is this from the Eaſterly winds, or melting of ice and ſnow diſſolved within the circle Artick ; or that the aire being thick, is longer before it be warm by the Sun beams, and once heated like an oven will keep it ſelf from cold ? Our Climes breed lice, * *Hungary* and *Ireland* male audiunt in this kinde ; come to the *Azores*, by a ſecret vertue of that aire they are inſtantly conſumed, and all our European vermine almoſt, ſaith *Ortelius*. *Egypt* is watred with *Nilus* not far from the ſea, and yet there it ſeldome or never rains : *Rhodes*, an Iland of the ſame nature, yeelds not a cloud, and yet our Ilands ever dropping and inclining to rain. The *Atlantick* Ocean is ſtill ſubject to ſtorms, but in *Del Zur*, or *Mari pacifico*, ſeldome or never any. Is it from Topick ſtars, *apertio portarum*, in the *Dodecotemories* or conſtellations, the Moons manſions, ſuch aſpects of Planets, ſuch winds, or diſſolving ayre, or thick ayre, which cauſeth this and the like differences of heat and cold ? *Bodin* relates of a *Portugal* Embaſſadour, that coming from ^d *Lisbon* to ^e *Dantzick* in *Spruce*, found greater heat there than at any time at home. *Don Garcia de Sylva*, Legat to *Philip 3.* King of *Spain*, reſiding at *Spahan* in *Persia* 1619. in his letter to the Marqueſs of *Bedmar*, makes mention of greater cold in *Spahan*, whoſe lat. is 31. gr. than ever he felt in *Spain*, or any part of *Europe*. The torrid Zone was by our predeceſſors held to be inhabitable, but by our modern travelers found to be moſt temperate, bedewed with frequent rains, and moiſtning ſhowers, the Briſe and cooling blaſts in ſome parts, as * *Acoſta* deſcribes, moſt pleaſant and fertile. *Arica* in *Chili* is by report one of the ſweeteſt places that ever the Sun ſhined on, *Olympus terra*, an heaven on earth : how incomparably do ſome extoll *Mexico* in *Nova Hispania*, *Peru*, *Brasile* ? &c. in ſome again hard, dry, ſandy, barren, a very Deſert, and ſtill in the ſame latitude. Many times we finde great diverſity of aire in the ſame ^f country, by reaſon of the ſite to ſeas, hills, or dales, want of water, nature of ſoil, and the like : as in *Spain Aragon* is *aſpera & ſicca*, harſh and evill inhabited ; *Eſtramedura* is dry, ſandy, barren moſt part, extreme hot by reaſon of his plains, *Andaluſia* another Paradife, *Valence* a moſt pleaſant aire, and continually green ; ſo is it about ^g *Granado*, on the one ſide fertile plains, on the other, continually ſnow to be ſeen all Summer long on the hill tops. That their houſes in the *Alpes* are three quarters of the yeer covered with ſnow, who knows not ? That *Tenariſſa* is ſo cold at the top, extreme hot at the bottom : *Mons Atlas* in *Africk*, *Libanus* in *Paleſtina*, with many ſuch, *tantos inter ardores fidos nivibus*, * *Tacitus* calls them, and *Radziſvilus* *epiſt. 2. fol. 27.* yeelds it to be far hotter there than in any part of *Italy* : 'tis true ; but they are highly elevated, near the middle Region, and therefore cold, *ob paucam ſolarium radiorum reſractionem*, as *Serrarius* answers, *com. in 3. cap. Ieſua queſt. 5. Abulenſis queſt. 37.* In the heat of ſummer, in the Kings Palace in *Eſcuriall* the aire is moſt temperate, by reaſon of a cold blaſt which comes from the ſnowie mountains of *Sierra de Cadarama* hard by, when as in *Toledo* it is very hot : ſo in all other countries. The cauſes of theſe alterations are commonly by reaſon of their neerneſs (I ſay) to the middle Region : but this diverſity of aire, in places equally ſite, elevated and diſtant from the Pole, can hardly be ſatisfied with that diverſity of Plants, Birds, Beaſts, which is ſo familiar with us : with *Indians*, every where,

where, the Sun is equally distant, the same verticall stars, the same irradiations of Planets, Aspects alike, the same nearness of seas, the same superficies, the same soyl, or not much different. Under the Equator it self, amongst the *Sierra's*, *Andes*, *Lanes*, as *Herrera*, *Laet*, and * *Acosta* contend, * *Lib. 11. ca. 7.* there is *tam mirabilis & inopinata varietas*, such variety of weather, *ut meritis exerceat ingenia*, that no Philosophy can yet finde out the true cause of it. When I consider how temperate it is in one place, saith † *Acosta*, † *Lib. 2. cap. 9.* within the Tropick of *Capricorn*, as about *La-plate*, and yet hard by at *Potosa*, in that same altitude, mountainous alike, extreme cold; extreme hot in *Brasile*, &c. *Hic ego*, saith *Acosta*, *philosophiam Aristotelis metereologicam vehementer irrisi, cum, &c.* when the Sun comes neereſt to them, they have great tempests, storms, thunder and lightning, great store of rain, ſnow: and the fouleſt weather when the Sun is verticall, their rivers over-flow, the morning fair and hot, noon day cold and moiſt: all which is oppoſite to us. How comes it to paſſe? *Scaliger poetices l. 3. c. 16.* diſcourſeth thus of this ſubject. How comes, or wherefore is this temeraria ſyderum diſpoſitio, this raſh placing of Stars, or as *Epicurus* will, fortuita, or accidentall? Why are ſome big, ſome little, why are they ſo confuſedly, unequally ſite in the heavens, and ſet ſo much out of order? In all other things Nature is equall, proportionable, and conſtant; there be juſta diſenſiones, & prudens partium diſpoſitio, as in the frabrick of man; his eys, ears, noſe, face, members are correſpondent, *cur non idem celo opere omnium pulcherrimo?* Why are the heavens ſo irregular, *neque paribus molibus, neq; paribus intervallis*, whence is this difference? *Diverſos* (he concludes) *efficere locorum Genios*, to make diverſity of countries, ſoils, maners, cuſtoms, characters and conſtitutions among us, *ut quantum vicinia ad charitatem addat, ſydera diſtrahant ad perniciem*, and ſo by this means *fluvio vel monte diſtincti ſunt diſſimiles*, the ſame places almoſt ſhall be diſtinguiſhed in maners. But this reaſon is weak and moſt unſufficient. The fixed ſtars are removed ſince *Ptolomies* time 26. gr. from the firſt of *Aries*, and if the earth be immovable, as their ſite varies, ſo ſhould countries vary, and divers alterations would follow. But this we perceive not; as in *Tullies* time with us in *Britain*, *cælum viſu ſædum, & in quo facile generantur nubes, &c.* 'tis ſo ſtill. Wherefore *Bodine Theat. nat. lib. 2.* and ſome other will have all theſe alterations and effects immediately to proceed from thoſe *Genii*, Spirits, Angels, which rule and domineer in ſeverall places; they cauſe ſtorms, thunder, lightning, earthquakes, ruins, tempeſts, great winds, floods, &c. the Philoſophers of *Conimbra*, will refer this diverſity to the influence of that *Empyrean* Heaven: for ſome ſay the Exentricity of the Sun is come neerer to the earth than in *Ptolomies* time, the vertue therefore of all the vegetals is decayed, ^h men grow leſſe, &c. There are that obſerve new motions of the Heavens, new Stars, *palantia ſydera*, Comets, Clouds, call them what you will, like thoſe *Medecean*, *Burbonian*, *Auſtrian* planets lately detected, which do not decay, but come and go, riſe higher and lower, hide and ſhew themſelves amongst the fixed ſtars, amongst the Planets, above & beneath the Moon, at ſet times, now neerer, now farther off, together, aſunder; as he that plaies upon a Sagbut by pulling it up and down alters his tones and tunes, do they their ſtations and places, though to us undiſcerned; and from thoſe motions proceed (as they conceive) divers alterations. *Clavius* conjectures otherwiſe, but they be

^h Terra malos homines nunc educat atq; puſillos.

i Nav. l. 1. c. 5.

k Strabo.

l As under the
Equator in
many parts,
showres here
at such a time,
windes at such
a time,
the Brise they
call it.

m Ferd. Cortesius lib. Novus orbis inscript. n Lapidatum est. Livie.

* Cosmog. di. 4. ca. 22. Hæ tempestatibus decidunt è nubibus sæculentis, depascunturq; more locustorum omnia vi-ventia.

† Hort. Genial. An à terra sursum rapiuntur à solo iterumq; cum pluvius precipitantur? &c.

* Tam ominosus proventus in naturales causas referri vix potest. * Cosmog. c. 6.

o Cardan saith vapours rise 288. miles from the earth, Eratosthenes 48. miles p De subtil. l. 2. q In progymnas. r Prefat. ad Euclid. Catop.

be but conjectures. About *Damascus* in *Cæli-Syria* is a ⁱ Paradise, by reason of the plenty of waters, *in promptu causa est*, & the Desarts of *Arabia* barren, because of rockes, rolling seas of sands, and dry mountaines, *quod in aquosa* (saith *Adricomius*) *montes habens asperos, saxosos, præcipites, horrois & mortis speciem præ se ferentes*, uninhabitable therefore of men, birds, beasts, void of all greene trees, plants & fruits, a vast rocky horrid wilderness, which by no art can be manured, 'tis evident. *Bohemia* is cold, for that it lyes all along to the North. But why should it be so hot in *Egypt*, or there never rain? Why should those ^k *Etesian* & North-Eastern winds blow continually and constantly so long together, in some places, at set times, one way still, in the dog-dayes only: here perpetual drought, there dropping showres; here foggy mists, there a pleasant Aire; here ^l terrible thunder and lightning at such set seasons, here frozen seas all the yeare, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes, (as in ^m *Peru*) on the one side of the mountaines it is hot, on the other cold, here snow, there winde, with infinite such. *Fromundus* in his *Meteors* will excuse or salve all this by the Suns motion, but when there is such diversity to such as *Perlaeci*, or very neare site, how can that position hold?

Who can give a reason of this diversity of Meteors, that it should rain ⁿ Stones, Frogs, Mice, &c. Rats, which they call *Lemma* in *Norway*, and are manifestly observed (as ^{*} *Munster* writes) by the Inhabitants, to descend and fall with some sæculent showres, and like so many Locusts, consume all that is green. *Leo Afer* speaks as much of Locusts, about *Fez* in *Barbary* there be infinite swarmes in their fields upon a sudden: so at *Arles* in *France* 1553. the like happened by the same mischief, all their grasse & fruits were devoured, *magna incolarum admiratione & consternatione* (as *Valeriolæ obser. med. lib. 1. obser. 1.* relates) *cælum subito obumbrabant, &c.* he concludes, † it could not be from naturall causes, they cannot imagine whence they come, but from heaven. Are these and such creatures, corn, wood, stones, worms, wooll, blood, &c. lifted up into the the middle Region by the Sun beams, as ^{*} *Baracellus* the Physitian disputes, and thence let fall with showres, or there ingendred? ^{*} *Cornelius Gemma* is of that opinion, they are there conceived by celestially influences: others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are Princes of the ayre; to whom *Bodin lib. 2. Theat. Nat.* subscribes. In fine, of Meteors in generall, *Aristotles* reasons are exploded by *Bernardinus Telesius*, by *Paracelsus* his Principles confuted, and other causes assigned, *Sal, Sulphur, Mercury*, in which his Disciples are so expert, that they can alter Elements, and separate at their pleasure, make perpetuall motions, not as *Cardan, Tasneir, Peregrinus*, by some magneticall vertue, but by mixture of elements, imitate thunder, like *Salmonens*, snow, hail, the seas ebbing and flowing, give life to creatures (as they say) without generation, and what not? *P. Nonius Saluciensis*, and *Kepler* take upon them to demonstrate, that no Meteors, Clouds, Fogges, ^o Vapors, arise higher than 50. or 80. miles, and all the rest to be purer aire or Element of fire: which ^p *Cardan*, ^q *Tycho*, and ^r *Iohn Pena* manifestly confute by refractions, and many other arguments, there is no such element of fire at all. If, as *Tycho* proves, the Moon be distant from us 50. and 60. Semidiameters of the earth: and as *Peter Nonius* will have it, the aire be so angust, what proportion

portion is there betwixt the other three Elements and it? to what use serves it? is it full of spirits which inhabit it; as the *Paracelsians* and *Platonists* hold, the higher the more noble, 'full of birds, or a meer vacuum to no purpose? It is much controverted betwixt *Tycho Brahe* and *Christopher Rotman* the *Lantgrave* of *Hassia's* Mathematician, in their *Astronomicall Epistles*, whether it be the same *Diaphanum*, cleerness, matter of aire and heavens, or two distinct Essences: *Christopher Rotman*, *John Pena*, *Jordanus Brunus*, with many other late Mathematicians, contend it is the same, and one matter throughout, saving that the higher still the purer it is, and more subtil; as they finde by experience in the top of some hills in *America*; if a man ascend, he faints instantly for want of thicker ayre to refrigerate the heart. *Acofta* l. 3. c. 9. calls this mountain *Periacaca* in *Peru*, it makes men cast and vomit, he saith, that climb it, as some other of those *Andes* do in the desarts of *Chila* for 500. miles together, and for extremity of cold to lose their fingers and toes. *Tycho* will have two distinct matters of Heaven and Ayre; but to say truth, with some small qualification, they have one & the self same opinion about the Essence and matter of Heavens; that it is not hard and impenetrable, as *Peripateticks* hold, transparent, of a quinta essentia, 'but that it is penetrable and soft as the ayre it self is, and that the Planets move in it, as Birds in the ayre, Fishes in the sea. This they prove by motion of Comets, and otherwise (though *Claremontius* in his *Antitycho* stiffly oppose) which are not generated, as *Aristotle* teacheth, in the aeriall Region, of an hot and dry exhalation, and so consumed: but as *Anaxagoras* and *Democritus* held of old, of a celestiall matter: and as *Tycho*, *Elisæus*, *Ræslin*, *Thaddeus*, *Haggesius*, *Pena*, *Rotman*, *Fracastorius*, demonstrate by their progress, parallaxes, refractions, motions of the Planets, which enterfeire and cut one anothers orbs, now higher, and then lower, as amongst the rest, which sometimes, as *Kepler* confirms by his own, and *Tycho's* accurate observations, comes nearer the earth than the ☉, and is again effoons aloft in *Jupiters* orbe; And y other sufficient reasons, far above the Moon: exploding in the mean time that element of fire, those fictitious first warry movers, those Heavens I mean above the Firmament, which *Del-rio*, *Lodovicus Imola*, *Patricius*, and many of the Fathers affirm; those monstrous Orbes of *Eccentricks*, and *Eccentre Epicycles deferentes*. Which howsoever *Ptolomy*, *Alhasen*, *Vitellio*, *Purbachius*, *Maginus*, *Clavius*, and many of their associates stiffly maintain to be reall orbes, excentrick, concentrick, circles æquant, &c. are absurd and ridiculous. For who is so mad to think, that there should be so many circles, like subordinate wheels in a clock, all impenetrable and hard, as they say, adde & subtract at their pleasure. *Maginus* makes eleven Heavens, subdivided into their orbes and circles, and all too litle to serve those particular appearances: *Fracastorius* 72. Homocentricks; *Tycho Brahe*, *Nicholas Ramerus*, *Helisæus*, *Ræslin*, have peculiar hypotheses of their own inventions; and they be but inventions, as most of them acknowledge, as we admit of *Equators*, *Tropicks*, *Colures*, *Circles*, *Artique* and *Antartique*, for doctrines sake (though *Ramus* think them all unnecessary) they will have them supposed onely for method and order. *Tycho* hath fained I know not how many subdivisions of Epicycles in Epicycles, &c. to calculate and expresse the Moons motion: But when all is done, as a supposition, and no otherwise; not (as he holds) hard, impenetrable, subtil, transparent,

[*Manucodiate*, Birds that live continually in the Ayre, and are never seen on ground but dead: See *Ulysses Aldrovand. Ornithol. Scal. exerc. cap. 229.*
* *Laet. descript. Amer.*

t *Epist. lib. 1. p. 83.* Ex quibus constat nec diversa aeris & ætheris diaphana esse, nec refractiones aliunde quam à crasso aëre causari—Non dura aut impenetrabilia, sed liquida, subtilis, motuq; planetarum facile cedens.

u In *Progymn. lib. 2. exempla quinq.*

x In *Theoria novâ Met. celestium* 1578.

* *Epit. Astron. lib. 4.*

y Multa sanè hinc consequuntur absurda, & si nihil aliud, tot Comete in æthere animadverti, qui nullius orbis durationem comitantur, id ipsum sufficienter refellunt. *Tycho astr. epist. pag. 107.*

z In *Theoricis planetarum*, three above the Firmament, which all wise men reject:

parent, &c. or making musick, as *Pythagoras* maintained of old, and *Robert Constantine* of late, but still quiet, liquid, open, &c.

If the Heavens then be penetrable, as these men deliver, and no lets, it were not amiss in this aereall progress, to make wings, and fly up, which that *Turk* in *Busbequius*, made his fellow-Citizens in *Constantinople* beleeve he would perform: & some new-fangled wits, me thinks, should some time or other finde out: or if that may not be, yet with a *Galilies* glass, or *Icaromenippus* wings in *Lucian*, command the Spheres and Heavens, and see what is done amongst them. Whether there be generation and corruption, as some think, by reason of æthereall Comets, that in *Cassiopea* 1572. that in *Cygnus* 1600. that in *Sagittarius* 1604. and many like, which by no means *Iul. Cesar la Galla*, that *Italian* Philosopher, in his physicall disputation with *Galileus de phenomenis in orbe Luna*, cap. 9. will admit: or that they were created *ab initio*, and shew themselves at set times: and as *Helisæus Ræsin* contends, have Poles, Axeltrees, Circles of their own, and regular motions. For *non percunt, sed minuuntur & disparent*, ^b *Blancanus* holds, they come & go by fits, casting their railes still from the Sun: some of them, as a burning glass projects the Sun beams from it; though not alwaies neither: for sometimes a Comet casts his taile from *Venus*, as *Ticho* observes. And as *Helisæus Ræsin* of some others, from the Moon, with little Stars about them, *ad stuporem Astronomorum; cum multis aliis in cælo miraculis*, all which argue, with those *Medicean, Austrian, & Burbonian* Stars, that the Heaven of the Planets is indistinct, pure, & open, in which the Planets move *certis legibus ac metis*. Examine likewise, *An cælum sit coloratum?* Whether the Stars be of that bigness, distance, as Astronomers relate, so many in ^d number, 1026. or 1725. as *I. Bayerus*; or as some *Rabbins* 29000. *Myriades*; or as *Galilie* discovers by his glasses, infinite, & that *via lactea*, a confused light of small Stars, like so many nailes in a door: or all in a row, like those 12000. Isles of the *Maldives*, in the *Indie* Ocean? whether the least visible Star in the eighth Sphere be 18. times bigger than the earth; and as *Ticho* calculates, 14000. semidiameters distant from it: Whether they be thicker parts of the Orbes, as *Aristotle* delivers: or so many habitable Worlds, as *Democritus*? whether they have light of their own, or from the Sun, or give light round, as *Patritius* discourseth: *An aquæ distent à centro mundi?* Whether light be of their essence; & that light be a substance or an accident; whether they be hot by themselves, or by accident cause heat: whether there be such a precession of the *Æquinoxes*, as *Copernicus* holds, or that the eighth Sphere move: *An benè philosophentur, R. Bacon, & I. Dee, Aphorism. de multiplicatione specierum?* Whether there be any such Images ascending with each degree of the Zodiack in the East, as *Aliacensis* feignes: *An aqua super cælum?* as *Patritius* & the Schoolmen will, a Crystalline^e warry heaven, which is ^f certainly to be understood of that in the middle Region? for otherwise, if at *Noahs* flood the water came from thence, it must be above an hundred yeeres falling down to us, as ^g some calculate. Besides, *An terra sit animata?* which some so confidently beleeve, with *Orpheus, Hermes, Averroes*, from which all other souls of men, beasts, divels, plants, fishes, &c. are derived, and into which again, after some revolutions, as *Plato* in his *Timæus*, *Plotinus* in his *Enneades* more largely discusse, they return. (See *Chalcidius* and *Bennius*, *Plato's Commentators*) as all philosophicall matter in *materiam primam*. *Keplerus, Patritius,*
and

a Theor. nova
caelest. Meteor.

b Lib. de fabri-
câ mundi.

c Lib. de Come-
tis.

d An sit crux
& nubecula in
cæli ad Polum
Antarcticum,
quod ex Cor(a)-
lis refert Pa-
tritus.

e Gilbertus O-
riganus.

f See this dis-
cussed in Sir
walter Ra-
leighs history,
in Zanch. ad
Cassian.

g Vid. Fro-
mundum de
Meteoris lib. 5.
artic. 5. &
Thuesbergium.

and some other Neotericks have in part revived this opinion. And that every Star in heaven hath a soul, angel, or intelligence to animate or move it, &c. Or to omit all smaller controversies, as matters of less moment, and examine that main paradox, of the Earths motion, now so much in question: *Aristarchus Samius*, *Pythagorus* maintained it of old, *Democritus*, and many of their Schollers, *Didacus Astunica*, *Anthony Fascarinus*, a Carmelite, and some other Commentators will have lob to insinuate as much, cap. 9. ver. 4. *Qui commovet terram de loco suo, &c.* and that this one place of Scripture makes more for the Earths motion, than all the other prove against it; whom *Pineda* confutes, most contradict. Howsoever, it is revived since by *Copernicus*, not as a truth, but a supposition, as he confesseth himself in the Preface to *Pope Nicholas*, but now maintained in good earnest by * *Calcagninus*, *Telesius*, *Kepler*, *Rotman*, *Gilbert*, *Digges*, *Galileus*, *Campanella*, and especially by * *Lansbergius*, *natura, rationi, & veritati consentaneum*, by *Origanus*, and some † others of his followers. For if the Earth be the Center of the World, stand still, and the Heavens move, as the most received opinion is, which they call *inordinatam celi dispositionem*, though listly maintained by *Tycho*, *Ptolomeus*, and their adherents; *quis ille furor?* &c. what fury is that, saith ^b D^r *Gilbert*, *satis animosè*, as *Cabeus* notes, that shall drive the Heavens, about with such incomprehensible celerity in 24. houres, when as every point of the Firmament, and in the *Aequator*, must needs move (so ⁱ *Clavius* calculates) 176660. in one 24th part of an houre: and an arrow out of a bow must goe seven times about the earth, whilest a man can say an *Ave Maria*, if it keep the same space, or compass the earth 1884. times in an houre, which is *supra humanam cogitationem*, beyond human conceit: *Ocyor & jaculo, & ventos, aquantè sagitta*. A man could not ride so much ground, going 40. miles a day, in 2904. yeeres, as the Firmament goes in 24. houres; or so much in 203. yeeres, as the said Firmament in one minute; *quod incredibile videtur*: And the ^k Pole star, which to our thinking scarce moveth out of his place, goeth a bigger circuit than the Sun, whose Diameter is much larger than the Diameter of the Heaven of the Sun, and 20000. Semidiameters of the earth from us, with the rest of the fixed stars, as *Tycho* proves. To avoid therefore these impossibilities, they ascribe a triple motion to the earth, the Sun immoveable in the Center of the whole world, the earth Center of the Moon, alone, above ♀ and ♂, beneath ♄, ♃, ♂, (or as * *Origanus* and others wil, one single motion to the earth, still placed in the Center of the world, which is more probable) a single motion to the Firmament, which moves in 30. or 26. thousand yeeres; and so the Planets, *Saturne* in 30. yeeres absolves his tole and proper motion, *Jupiter* in 12. *Mars* in 3. &c. and so solve all apparances better than any way whatsoever: Calculate all motions, be they in *longum* or *latum*, direct, stationary, retrograde, ascent or descent, without Epicycles, intricate Eccentricks, &c. *rectius commodiusque per unicum motum terra*, saith *Lansbergius*, much more certain than by those *Alphonsine*, or any such tables, which are grounded from those other suppositions. And 'tis true they say, according to optick principles, the visible apparances of the Planets do so indeed answer to their magnitudes & orbes, & come neerest to Mathematicall observations, & precedent calculations, there is no repugnancy to physicall axiomes, because no penetration of orbes: but then between the sphere of *Saturne* and the Firmament, there is such an incredible

* *Peculiari libello.** *Comment. in motum terre Middlebergi 1630. 4.*† *Peculiari libello.** See M. *Corpeners Geogr. cap. 4. lib. 1.** *Campanella & Origanus pref. Ephemer.*where Scripture places are answered. h De *Magnete. i Comment. in 2. cap. spher. Jo. de Sacri. Bost.*k *Dist. 3. gy. 1. a Polo.** *Pref. Ephem.*

Which may be full of Planets, perhaps, to us unseen, as those about Jupiter, &c. in Luna circumterrestribus Planeta quum sit, consentaneum est esse in Luna viventes creaturas, & singulis Planetarum globis sui ferriunt circulatores, ex qua consideratione, de eorum incolis summam probabilitate concludimus, quod & Tycho Braheo, è sola consideratione vastitatis eorum visum fuit. Kepl. dissert. cum nnn. Syd. 129. n Temperare non possunt quin ex invicem suis hoc moveant, veri non abimile, non tam in Luna, sed etiam in Jove, & reliquis Planetis incipias esse. Kepl. fo. 26. Si non sint accole in Jovis globo, qui notent admirandam hanc varietatem oculis, cui bono quatuor illi Planeta Jovem circumcursant?

* Some of those above Jupiter I have seen myself by the help of a glass 8 foot long.

† Rerum Angl. l. 1. c. 27. de videribus pueris.

• Infiniti alii mundi, vel ut Brunus, terræ huic nostræ similes.

* Libro Cont. philos. cap. 29.

dible and vast 'space or distance (7000000. semidiameters of the earth, as Tycho calculates) void of stars: And besides, they do so inhanche the bigness of the stars, enlarge their circuit, to salve those ordinary objections of Parallaxes & Retrogradations of the fixed stars, that alteration of the Poles, elevation in severall places or latitude of Cities here on earth (for, say they, if a mans eye were in the Firmament, he should not at all discern that great annuall motion of the earth, but it would still appear *punctum indivisibile*, & seem to be fixed in one place, of the same bigness) that it is quite opposite to reason, to naturall philosophy, & all out as absurd as disproportionall (so some will) as prodigious, as that of the Suns swift motion of Heavens. But *hoc posito*, to grant this their tenent of the earths motion: If the earth move, it is a Planet, & shines to them in the Moon, & to the other Planetary inhabitants, as the Moon and they do to us upon the earth: but shine she doth, as Galilie, Kepler, & others prove, & then *per consequens*, the rest of the Planets are inhabited, as well as the Moon, which he grants in his dissertation with Galilies *Nuncius Siderens*, * that there be Ioviall and Saturn inhabitants, &c. & those severall Planets have their severall Moons about them, as the earth hath hers, as Galileus hath already evinced by his glasses: * four about Jupiter, two about Saturne (though *Sitius* the Florentine, *Fortunius Licetus*, and *Jul. Caesar le Galla* cavill at it) yet Kepler, the Emperours Mathematician, confirms out of his experience, that he saw as much by the same help, & more about Mars, Venus, & the rest they hope to find out, peradventure even amongst the fixed stars, which Brunus and Brutius have already averred. Then (I say) the earth and they be Planets alike, inhabited alike, moved about the Sun, the common Center of the World alike, and it may be those two green children which † *Nubrigensis* speaks of in his time, that fell from Heaven, came from thence; and that famous stone that fell from heaven in *Aristotles* time, olymp. 84. anno tertio, ad *Capua Fluenta*, recorded by *Laertius* and others, or *Ancile* or buckler in *Numa's* time recorded by *Festus*. We may likewise insert with *Campanella* and *Brunus*, that which *Pythagoras*, *Aristarchus Samius*, *Heraclitus*, *Epicurus*, *Melissus*, *Democritus*, *Leucippus* maintained in their ages, there be infinite Worlds, and infinite earths or systemes, in infinito æthere, which * *Eusebius* collects out of their tenents, because infinite stars and planets like unto this of ours, which some stick not still to maintain and publicly defend, *sperabundus expecto innumerabilium mundorum in æternitate perambulationem*, &c. (*Nic. Hill. Londinensis philos. Epicur.*) For if the Firmament be of such an incomparable bigness, as these Copernicall Giants will have it, *infinitum, aut infinito proximum*, so vast and full of innumerable stars, as being infinite in extent, one above another, some higher, some lower, some neerer, some farther off, and so far asunder, and those so huge and great: inso-much, that if the whole sphere of Saturn, and all that is included in it, totum aggregatum (as *Fromundus* of *Lowain* in his tract de immobilitate terræ argues) evehatur inter stellas, videri à nobis non poterat, tam immanis est distantia inter tellurem & fixas, sed instar puncti, &c. If our world be small in respect, why may we not suppose a plurality of worlds, those infinite stars visible in the Firmament to be so many Suns, with particular fixt Centers; to have likewise their subordinate planets, as the Sun hath his dancing still round him? which *Cardinall Cusa-*

nus,

mus, Walkarinus, Bruhus, and some others have held; and some still maintain, *Anima Aristotelismo innata, & minus speculationibus assuefacta, secus feran, &c.* Though they seem close to us, they are infinitely distant, and so *per consequens*, there are infinite habitable worlds: what hinders? Why should not an infinite cause (as God is) produce infinite effects? as *Nic. Hill Democr.* *philos.* disputes: *Kepler* (I confess) will by no means admit of *Bruhus* infinite worlds, or that the fixed stars should be so many Suns, with their compassing planets, yet the said *Kepler* betwixt jest and earnest in his perspectives, Lunar Geography, & *sonio suo, dissertat. cum num. sider.* seems in part to agree with this, and partly to contradict; For the Planets, he yeelds them to be inhabited, he doubts of the Stars: and so doeth *Tycho* in his Astronomical Epistles, out of a consideration of their vastity and greatness, break out into some such like speeches, that he will never believe those great and huge bodies were made to no other use than this that we perceive, to illuminate the earth, a point insensible, in respect of the whole. But who shall dwell in these vast bodies, Earths, Worlds, *if they be inhabited? rationall creatures? as Kepler demands, or have they souls to be saved? or do they inhabit a better part of the world than we do? Are we or they Lords of the world? And how are all things made for man? Difficile est nodum hunc expedire, eo quod nondum omnia quæ huc pertinent explorata habemus:* 'tis hard to determine; this only he proves, that we are in *precipuo mundi sinu*, in the best place, best world, nearest the heart of the Sun. *Thomas Campanella*, a *Calabrian Monk*, in his second book *de sensu rerum*, cap. 4. subscribes to this of *Keplerus*; that they are inhabited he certainly supposeth, but with what kind of creatures he cannot say, he labours to prove it by all means: and that there are infinite worlds, having made an Apologie for *Galileus*, and dedicates this tenet of his to *Cardinall Cajetanus*. Others freely speak, muter, and would perswade the world (as *Marinus Mercennus* complains) that our modern Divines are to severe and rigid against Mathematicians; ignorant and peevish, in not admitting their true demonstrations and certain observations, that they tyrannize over art, science, and all philosophy, in suppressing their labours (saith *Pomponatus*) forbidding them to write, to speak a truth, all to maintain their superstition, and for their profits sake. As for those places of Scripture which oppugne it, they will have spoken *ad captum vulgi*, and if rightly understood, and favorably interpreted, not at all against it: and as *Otho Casman Astron.* cap. 1. part. 1. notes, many great Divines, besides *Porphyrius*, *Proclus*, *Simplicius*, and those Heathen Philosophers, doctors, and *etate veneranda*, *Mosis* *Genesis* *mundaanam popularis nescio cuius rati- tatis, quæ longa absit a verâ Philosophorum eruditione, insimulant.* For *Moses* makes mention but of two Planets, ☉ and ☾ no 4. elements &c. Reade more in him, in *Grosius* and *Tarus*. But to proceed, these and such like insistent and bold attempts, prodigious Paradoxes, inferences must needs follow: if it once be granted, which *Kotman*, *Kepler*, *Gilbert*, *Dregeus*, *Origanus*, *Galileus*, and others maintain of the earths motion, that it is a Planet, and shines as the Moon doth, which contains in it both land and sea as the Moon doth: for to they find by their glasses that

p Kepler fol 2. dissert. Quid impedit quin credamus ex his initus plures alios mundos de- tegendos, vel (ut Democrito placuit) infinitos?

** Lege somni- um Kepleri edit 1635.*

q Quid igitur inquires, si fiat in celo plures globi, similes no- stra telluris, an cum illa certamini, quia me- liorem mundi plagam teneat? Si nobiliores illorum globi, nos ad sumus creaturarum rationalium nobilissimi: quo- modo igitur omnia proper hominem? quo- modo nos domi- ni operum Dei?

Kepler fol. 29. r Francofort. quarto 1620. ibid. 40. 1622.

** Prefat. in Comment. in Genesim. Modo suadent Theolo- gos, summâ ig- noratione ver- sari, veras sci- entias admitte- re nolle, & ty- rannidem exer- cere, ut eos fal- sis dogmatibus, superstitioni- bus, & religio- ne Catholica detineant.*

Theat. biblico, His argumen- tis plane satis- fecisti, do mntu- las in Lunâ esse maria, do luci- das partes esse terram. Kepler. fol 16.

256 *Macula in facie Luna, the brighter parts are Earth, the duskie Sea, which Thales, Plutarch, and Pythagoras formerly taught: and manifestly discern Hills and Dales, and such like concavities, if we may subscribe to and beleeve Galilies observations. But to avoid these Paradoxes of the earths motion (which the Church of Rome hath lately condemned as hereticall, as appears by Blancanus and Fromundus writings) our latter Mathematicians have rolled all the stones that may be stirred: and to solve all appearances and objections, have invented new hypotheses, and fabricated new systems of the World, out of their own Dedalean heads. Fracastorius will have the earth stand still, as before; and to avoid that supposition of Eccentrics and Epicycles, he hath coined 72. Homocentrics, to solve all appearances. Nicholas Ramerus will have the earth the Center of the World, but moveable, and the eighth sphere immoveable, the five upper Planets to move above the Sun, the Sun and Moon about the earth. Of which Orbes, Tycho Brahe puts the earth the Center immoveable, the stars immoveable, the rest with Ramerus, the Planets without Orbes to wander in the Aire, keep time and distance, true motion, according to that vertue which God hath given them. ^u Heliseus Ræsin censurcth both, with Copernicus (whose Hypothesis de terra motu, Philippus Lansbergius hath lately vindicated, and demonstrated with solid arguments in a just volume, Fansonius Cæsius hath illustrated in a sphere.) The said Iohannes Lansbergius, 1633. hath since defended his assertion against all the cavills and calumnies of Fromundus his Anti-Aristarchus, Baptista Morinus, and Petrus Bartholinus: Fromundus, 1634. hath written against him again, F. Rossius of Aberdine, &c. (sound Drummcs and Trumpets) whilest Ræsin (I say) censures all, and Ptolomeus himself as unsufficient: one offends against naturall Philosophy, another against Optick principles, a third against Mathematicall, as not answering to Astronomicall observations: one puts a great space betwixt Saturnus Orbe and the eighth sphere, another too narrow. In his own hypothesis he makes the earth as before, the universall Center, the Sun to the five upper Planets, to the eighth sphere he ascribes diurnall motion, Eccentrics, and Epicycles to the seven Planets, which hath been formerly exploded; and so*

Dum vitant stulti vitia in contraria currunt,

as a Tinker stops one hole and makes two, he corrects them, and doth worfe himself: reformes some, and marres all. In the mean time, the World is tossed in a blanket amongst them, they hoysc the earth up and down like a ball, make it stand and goe at their pleasures: One saith the Sun stands, another he moves; a third comes in, taking them all at rebound, and lest there should any paradox be wanting, he ^{*} findes certain spots and clouds in the Sun, by the help of glasses, which multiply (saith Keplerus) a thing seen a thousand times bigger in plano, and makes it come 32. times ncerer to the eye of the beholder: but see the demonstration of this glafs in ^{*} Tarde, by means of which, the Sun must turn round upon his own Center, or they about the Sun, Fabritius puts onely three, and

^x Jo. Fabritius
de maculis in
sole Wisch.
1611.

^{*} In Barbontis
syderibus.

and those in the Sun: *Apelles* 15. and those without the Sun, floating like the *Cyanean Isles* in the *Euxine Sea*. ¹ *Tarde* the Frenchman hath observed 33. and those neither spots nor clouds, as *Galileus Epist. ad Velscrum* supposeth, but Planets Concentrick with the Sun, and not far from him with regular motions. * *Christopher Shemer* a German Suiffer Jesuit, *Prisca Rosa* divides them in *maculas & faculas*, and will have them to be fixed in *Solis superficie*: and to absolve their periodicall and regular motion in 27. or 28. dayes; holding withall the rotation of the Sun upon his Center; and are all so confident, that they have made skemes and tables of their motions. The ² *Hollander* in his *dissertatiuncula cum Apelle* censures all; and thus they disagree amongst themselves, old and new, irreconcilable in their opinions; thus *Aristarchus*, thus *Hipparchus*, thus *Ptolomeus*, thus *Albateginus*, thus *Alfraganus*, thus *Ticho*, thus *Ramcrus*, thus *Ræstinus*, thus *Fracastorius*, thus *Copernicus* and his adherents, thus *Clavius* and *Maginus*, &c. with their followers, vary and determine of these celestiaall orbs and bodies; and so whilest these men contend about the Sun and Moon, like the Philosophers in *Lucian*, it is to be feared, the Sun and Moon will hide themselves, and be as much offended as * shee was with those, and send another message to *Jupiter*, by some new fangled *Icaromenippus*, to make an end of all those curious Controversies, and scatter them abroad.

But why should the Sun and Moon be angry, or take exceptions at Mathematicians and Philosophers? when as the like measure is offered unto God himself, by a company of Theologasters: they are not contented to see the Sun and Moon, measure their site and biggest distance in a glass, calculate their motions, or visit the Moon in a Poeticall fiction, or a dream, as he saith, ¹ *Audax facinus & memorabile nunc incipiam; neque hoc seculo usurpatum prius, quid in Luna regno hac nocte gestum sit exponam, & quo nemo unquam nisi somniando pervenit*, but he and *Menippus*: or as ² *Peter Cuneus*, *Bonâ fide agam, nihil eorum quæ scripturus sum, verum esse scitote, &c. quæ nec facta, nec futura sunt, dicam, stili tantum & ingenii causa*, not in jest, but in good earnest these gyganticall Cyclopes will transcend spheres, heaven, stars, into that *Empyrean* heaven; soare higher yet, and see what God himself doth. The Jewish *Thalmudists* take upon them to determine how God spends his whole time, sometimes playing with *Leviathan*, sometime over-seeing the world, &c. like *Lucians Jupiter*, that spent much of the year in painting butter-flies wings, and seeing who offered sacrifice; telling the houres when it should rain, how much snow should fall in such a place, which way the winde should stand in *Greece*, which way in *Africk*. In the *Turks Alcoran*, *Mahomet* is taken up to heaven, upon a *Pegasus* sent a purpose from him, as he lay in bed with his wife, and after some conference with God is set on ground again. The Pagans paint him and mangle him after a thousand fashions; our Hereticks, Schismatics, and some Schoolmen, come not far behind: some paint him in the habit of an old man, and make Maps of heaven, number the Angels, tell their severall names, offices: some deny God and his providence, some take his office out of his hand, will * binde and loose in heaven, release, pardon, forgive, and be quarter-

¹ Lib. de Burbo-
nus Syd. Stella
sunt erraticæ,
quæ propriis
arbitris ferun-
tur, non longè a
Sole distat, sed
juxta dolem.

* Braccini fol.
1630. lib. 4.
cap. 52. 55. 59.
&c.

² Lugdun. Bat.
An. 1612.

* Ne se subdu-
cant, & reliqua
statione deces-
sum payent, ut
curiositas si-
nem faciant.

¹ Hercules.
tuam fidem Sa-
tyra Menip.
edit. 1608.

² Sa di venales
Satyr. Menip.
An. 1612.

³ Puteani Co-
mms sic incipit,
or as *Lipsius*
Satyre in a
dream.

^u *Tritemius* l.
de 7 secundis.

^x They have
etched *Traja-
nus* soul out
of hell, and ca-
nonize for
Saints whom
they list.

† In Minutius,
sine delectu
tempelates
tangunt loca
sacra & profa-
na, bonorum &
malorum fata
juxta nullu or-
dine res sunt,
soluta legibus
fortuna domi-
natur.
* Vel malus vel
imptens, qui
peccatum per-
mittit, &c.
unde hac super-
stio?

† Quid sect
Deus ante mun-
dum creatum?
ubi vixit otio-
sus a suo sub-
jecto, &c.

* Lib. 3. rocoq.
Pet. cap. 3. Pe-
ter answers by
the simile of
an egge-shell,
which is cun-
ningly made,
yet of neces-
sity to be bro-
ken; so is the
world, &c. that
the excellent
state of heaven
might be
made mani-
fest.
y Vt me pluma
levat, sic grave
mergit onus.

* Exercit. 184.

* Laet. de scrip.
occid. Indis.

† Daniel prin-
cipio historie.

master with him; some call his Godhead in question, his power, and at-tributes, his mercy, justice, providence; they will know with *Cecilius*, why good and bad are punished together, war, fires, plagues infect all alike, why wicked men flourish, good are poor, in prison, sick, and ill at ease. Why doth he suffer so much mischief and evil to be done, if he be able to help? why doth he not assist good, or resist bad, reform our wills, if he be not the author of sin, and let such enormities be committed, unworthy of his knowledge, wisdom, government, mercy, and providence, why lets he all things be done by fortune and chance? Others as prodigiously enquire after his omnipotency, *an possit plures similes creare deos? an ex scarabeo deum? &c. & quo denum ruerit sacrificuli?* Some, by visions and revelations, take upon them to be familiar with God, and to be of privie counsell with him; they will tell how many, and who shall be saved, when the world shall cometo an end, what year, what moneth, and whatsoever else God hath reserved unto himself, and to his Angels. Some again curious phantasticks, will know more than this, and enquire with *Epicurus*, what God did before the World was made: was he idle? Where did he bide? What did he make the world of? why did he then make it, and not before? If he made it new, or to have an end, how is he unchangeable, infinite? &c. Some will dispute, cavill, and object, as *Iulian* did of old, whom *Cyril* confutes, as *Simon Magnus* is fained to do, in that dialogue betwixt him and *Peter*: and *Ammenius* the Philosopher, in that dialogicall disputation with *Zecharias* the Christian. If God be infinitely and only good, why should he alter or destroy the world? if he confound that which is good, how shall himself continue good? If he pull it down because evil, how shall he be free from the evil that made it evil? &c. with many such absurd and brainfick questions, intricacies, froth of humane wit, and excrements of curiosity, &c. which, as our Saviour told his inquisitive Disciples, are not fit for them to know. But hoo? I am now gone quite out of sight, I am almost giddy with roving about: I could have ranged farther yet; but I am an infant, and not able to dive into these profundities, or sound these depths; not able to understand, much less to discuss. I leave the contemplation of these things to stronger wits, that have better ability, and happier leisure to wade into such Philosophicall mysteries: for per case I were as able as willing, yet what can one man do? I will conclude with *Scaliger*, *Nequaquam nos homines sumus, sed partes hominis, ex omnibus aliquid fieri potest, idque non magnum; ex singulis fere nihil.* Besides as *Nazianzen* hath it) *Deus latere nos multa voluit*: and with *Seneca*, cap. 35. *de Cometis, Quid miramur tam rara mundi spectacula non seperi ceteris legibus, non dum intelligi? multe sunt gentes qua tantum de facie sciunt celum, veniet tempus fortasse, quo ista qua nunc latent in lucem dies extrahat longioris avi diligentia, una etas non sufficit, posteris, &c.* when God sees his time, he will reveal these mysteries to mortall men, and shew that to some few at last, which he hath concealed so long. For I am of his mind, that *Columbus* did not find out *America* by chance, but God directed him at that time to discover it: it was contingent to him, but necessary to God; he reveals and conceals to whom, and when he will. And which I one

faid

said of History and Records of former times, God in his providence to check our presumptuous inquisition, wraps up all things in uncertainty, bars us from long antiquity, and bounds our search within the compass of some few ages: Many good things are lost, which our predecessors made use of, as *Pancirolo* will better inform you; many new things are daily invented, to the publick good; so kingdomes, men, and knowledge ebbe and flow, are hid and revealed, and when you have all done, as the Preacher concluded, *Nihil est sub sole novum*. But my melancholy Spaniels quest, my game is sprung, and I must suddenly come down and follow.

Jason Pratensis, in his book *de morbis capitis*, and chapter of Melancholy, hath these words out of *Galen*, * Let them come to me to know what meat and drink they shall use, and besides that, I will teach them what temper of ambient Aire they shall make choice of, what mind, what countries they shall chuse, and what avoid. Out of which lines of his, thus much we may gather, that to this cure of melancholy, amongst other things, the rectification of Aire is necessarily required. This is performed, either in reforming Naturall or Artificiall Aire. Naturall, is that which is in our election to chuse or avoid: and 'tis either generall, to Countries, Provinces, particular, to Cities, Towns, Villages, or private houses. What harm those extremities of heat or cold do in this malady, I have formerly shewed: the *medium* must needs be good, where the Aire is temperate, serene, quiet, free from fogs, fens, mists, all maner of putrefaction, contagious and filthy noisome smells. The *Egyptians* by all Geographers are commended to be *hilaris*, a conceited and merry Nation: which I can ascribe to no other cause than the serenity of their Aire. They that live in the *Orchades* are registred by *Hector Boethius* and *Cardan*, to be fair of complexion, long-lived, most healthfull, free from all manner of infirmities of body and mind, by reason of a sharp purifying Aire, which comes from the Sea. The *Bæotians* in Greece were dull and heavy, *crassi Bæoti*, by reason of a foggy Aire in which they lived,

a Veniant ad me audiat, quo esculento, quo item poculento uti debeant, et præter alimentum ipsum, potumque, ventos ipsos docebo, item aeris ambientis temperiem, insuper regiones quas eligere, quas vitare ex usu sit.

b Leo Afer, Maginus, &c.
c Lib. 1. Scot. bist.
d Lib. 1. de rer. var.

(* *Bæotum in crasso jure aere natum*)

* Morat.

Attica most acute, pleasant, and refined. The Clime changeth not so much customes, manners, wits (as *Aristotle Polit.* lib. 6. cap. 4. *Vegetius*, *Plato*, *Boetius method. bist.* cap. 5. hath proved at large) as constitutions of their bodies, and temperature it self. In all particular Provinces we see it confirmed by experience, as the Aire is, so are the inhabitants, dull, heavy, witty, subtle, neat, cleanly, clownish, sick, and sound. In † *Perigord* in France the Aire is subtle, healthfull, seldome any plague or contagious disease, but hilly and barren: the men sound, nimble, and lusty; but in some parts of *Quienne* full of moores and marshes, the people dull, heavy, and subject to many infirmities. Who sees not a great difference betwixt *Surrey*, *Suffax*, and *Bumby Marsh*, the Wolds in *Lincolnshire*, and the Fens. He theretore that loves his health, if his ability will give him leave, must often shift places, and make choice of such as are wholesome, pleasant, and convenient: there is nothing better than change of Aire in this Malady, and generally for health, to wander up and down,

as

† *Maginu.*

c Hætonus de
Tartarus.

* Cyropæd. li. 3
perpetuum
inde ver.

f The Aire so
clear, it ne-
ver breeds the
plague.

g Leander Al-
bertus in Cam-
pania, & Plutar-

cho vitâ Lu-
culli. Cum Cn.

Pompeius,
Marcus Cicero,

multique nobi-
les viri L. Lu-

cullum æstivo
tempore conve-

nissent, Pompei-
us inter canam

dum familiari-
ter jacatus est,

eam vitam im-
primis sibi

sumptuosam,
& elegantem

videri, fene-
stris, porticibus,

&c.

h Godwin vita
10. Voyſſe al.

Harman.

i Descript. Brit.

k In Oxford-
shire.

l Leander Al-
bertus.

m Cap. 21. de
vit. hom. pro-

rog.

n The posses-
sion of Robert

Broadshaw,
Esq.

o Of George
Pureſey, Esq.

p The posses-
sion of William

Pureſey Esq.

q The seat of
Sir John Rep-

ington Kt.

r Sir Henry
Goodere's late-

ly deceased.

s The dwel-
ling house of

Hum. Adderly,
Esq.

t Sir John
Harveys lately

deceased.

u Sir George
Gresſelies Kt.

as those ^c *Tartari Zamolhenses*, that live in hords, and take opportunity of times, places, seasons. The Kings of *Persia* had their Summer and Winter houses; in Winter at *Sardis*, in Summer at *Susa*; now at *Persepolis*, then at *Pasargada*. *Cyrus* lived seven cold months at *Babylon*, three at *Susa*, two at *Ecbatana*, saith ^{*} *Xenophon*; and had by that means a perpetuall Spring. The great *Turk* sojourns sometimes at *Constantinople*, sometimes at *Adrionople*, &c. The Kings of *Spain* have their *Eſcuriall* in heart of Summer, ^f *Madritte* for an wholesome seat, *Villadolite* a pleasant sitte, &c. variety of *secessus*, as all Princes and great men have, and their severall progresses to this purpose. *Lucullus* the Roman had his house at *Rome*, at *Baie*, &c. ^g When *Cn. Pompeius*, *Marcus Cicero* (saith *Plutarch*), and many Noble men in the Summer came to see him, at supper *Pompeius* jested with him, that it was an elegant and pleasant village; full of windows, galleries, and all offices fit for a Summer house; but in his judgment very unfit for Winter: *Lucullus* made answer, that the Lord of the house had wit like a Crane, that changeth her country with the season; he had other houses furnished, and built for that purpose, all out as commodious as this. So *Tully* had his *Tusculane*, *Plinius* his *Laurean Village*, & every Gentleman of any fashion in our times hath the like. The ^h Bishop of *Exeter* had 14. severall houses all furnished, in times past. In *Italy*, though they bide in Cities in Winter, which is more Gentle-man-like, all the Summer they come abroad to their country-houses, to recreate themselves. Our Gentry in *England* live most part in the country (except it be some few Castles) building still in bottoms (saith ⁱ *Jovius*) or neer woods, *corona arborum virentium*; you shall know a village by a tuft of trees at or about it, to avoid those strong winds wherewith the Island is infested, and cold Winter blasts. Some discommend moored houses, as unwholsome; so *Camden* saith of ^k *En-else*, that it was therefore unfrequented, *ob stagni vicini halitus*, and all such places as be neer lakes or rivers. But I am of opinion, that these inconveniences will be mitigated, or easily corrected by good fires, as ^l one reports of *Venice*, that *graveolentia* and fog of the moors, is sufficiently qualified by those innumerable smoaks. Nay more, ^m *Thomas Philol. Ravennas* a great Physitian contends, that the *Venetians* are generally longer lived than any City in *Europe*, and live many of them 120. yeers. But it is not water simply that so much offends, as the slime and noisome smells that accompany such overflowed places, which is but at some few seasons after a floud, and is sufficiently recompenced with sweet smells and aspects in Summer, *Ver pinget vario gemmantia prava colore*, and many other commodities of pleasure and profit; or else may be corrected by the site, if it be somewhat remote from the water, as *Lindly*, ⁿ *Orton super montem*, ^o *Drayton*, or a little more elevated; though neerer, as ^p *Cancut*, as ^q *Amington*, ^r *Polesworth*, ^s *Weddington* (to insitt in such places best to me known, upon the river of *Anker* in *Warwickshire*, ^t *Swarston*, and ^u *Drakeſly* upon *Trent*.) Or howsoever they be unseasonable in Winter, or at some times, they have their good use in Summer. If so be that their means be so slender, as they may not admit of any such variety, but must determine once for all, and make one house serve each season, I know no men that have given better rules in this

this behalf, than our husbandry writers. * *Cato* and *Columella* prescribe a good house to stand by a navigable river, good high-waies, neer some City and in a good soile, but that is more for commodity than health.

The best soile commonly yeelds the worst aire; a dry sandy plat is fittest to build upon, and such as is rather hilly than plain, full of Downes, a *Cotswold* country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. *Perigort* in *France* is barren, yet by reason of the excellency of the aire, and such pleasures that it affords, much inhabited by the Nobility; as *Noremberg* in *Germany*, *Toledo* in *Spain*. Our country-man *Tusser* will tell us so much, that the fieldone is for profit, the woodland for pleasure and health, the one commonly a deep clay, therefore noisome in Winter, and subject to bad high-waies: the other a dry sand. Provision may be had elsewhere, and our Townes are generally bigger in the woodland than the fieldone, more frequent and populous, and Gentlemen more delight to dwell in such places. *Sutton Coldfield* in *Warwickshire* (where I was once a Grammar Schollar) may be a sufficient witness, which stands, as *Camden* notes, *loco ingrato & sterili*, but in an excellent aire, and full of all maner of pleasures. * *Wadley* in *Barkshire* is situate in a vale, though not so fertil a soile as some vales afford, yet a most commodious site, wholsome, in a delicious aire, a rich and pleasant seat. So *Segrave* in *Leicestershire* (which Towne * I am now bound to remember) is sited in a Champian, at the edge of the Wolds, and more barren than the villages about it, yet no place likely yeelds a better aire. And he that built that fair house * *Wellerton* in *Nottinghamshire*, is much to be commended, (though the tract be sandy and barren about it) for making choice of such a place. *Constantine lib. 2. cap. de agricult.* praiseth mountaines, hilly, steep places, above the rest by the Sea side, and such as look toward the * North upon some great river, as ^b *Farmack* in *Darbishire* on the *Trent*, environed with hils, open only to the North, like Mount *Edgmond* in *Cornwall*, which M^r. ^c *Carew* so much admires for an excellent seat: Such as is the generall site of *Bohemia*: *serenat Boreas*, the North wind clarifies, ^d but neer lakes or marishes, in holes, obscure places, or to the South and West he utterly disproves, those winds are unwholsome, putrifying, and make men subject to diseases. The best building for health, according to him, is in ^e high places, and in an excellent prospect, like that of *Cuddeston* in *Oxfordshire* (which place I must *honoris ergo* mention) is lately and fairly * built in a good aire, good prospect, good soile, both for profit and pleasure, not so easily to be matched. *P. Crescentius*, in his *lib. 1. de Agric. cap. 5.* is very copious in this subject, how a house should be wholsomely sited, in a good coast, good aire, wind, &c. *Varro de re rust. lib. 1. cap. 12.* ^f forbids lakes and rivers, marsh and manured grounds, they cause a bad aire, gross diseases, hard to be cured: ^g if it be so that he cannot help it, better, as he adviseth, sell thy house and land, than lose thine health. He that respects not this in chusing of his seat, or building his house, is *mente captus*, mad, ^h *Cato* saith, and *hidwelling next to Hell it self*, according to *Columella*: he commends in conclusion, the middle of an hill, upon a descent. *Baptista Porta Villa, lib. 1. cap. 22.* censures *Varro*, *Cato*, *Columella*, and those ancient Rusticks, approving

x *Lib. 1. cap. 2.*
y The seat of.
G *Puresey* Es.

* For I am
now Incumbent of that
Rectory, presented thereto
by my right honorable
Patron the
Lord Berkly.

z Sir Francis
Willoughby.

a *Montani & maritimi salubritates, acclives, & ad Boream vergentes.*

b The dwelling of Sir *Tobias* Burdet Knight
Baronet.

c In his Survey of Cornwall, book 2.

d *Propè paludes stagna, & loca concava, vel ad Austrum, vel ad Occidentem inclinata, domus sunt morbosæ.*

e *Oportet igitur ad sanitatem domus in altioribus edificare, & ad speculationem*

* By John Bancroft Dr. of Divinity my quondam tutor in Christ Church Oxon, now the Right Reverend Lord Bishop Oxon, who built this house for himself and his successors.

f *Hic me erit vehementer frigida, & aestate non salubris: paludes enim faciunt crassum aerem, & difficiles morbos.*

g *Vendas quot assibus possis, si nequeas relinquas,*

h *Lib. 1. cap. 2. in Orco habita,*

i Aurora musis
amica, Vitruv.
k Edes Ori-
entem speculan-
tes vir nobi-
lissimus inha-
bitet, & curret
ut sit aer cla-
vus lucidus,
odoriferus. E-
ligat habita-
tionem optimo
aere iacuitam.

l Quoniam ar-
gussie tene-
rum, & altitu-
do rectorum,
non perinde
Solis calorem
admittit.

m Consil. 21. li.
2. Frigidus aer,
nubilosus, den-
sus, vitandus,
aeque ac ventis
septentriona-
les, &c.

n Consil. 24.

o Feneſtram
non aperiat.

approving many things, disallowing some, and will by all means have the front of an house stand to the South, which how it may be good in Italy and hotter climes, I know not, in our Northern countries I am sure it is best: *Stephanus* a Frenchman, *prae diorustic. lib. 1. cap. 4.* subscribes to this, approving especially the descent of an hill South or South-East, with trees to the North, so that it be well watered; a condition in all sites which must not be omitted, as *Herbastein* inculcates, *lib. 1. Iulius Caesar Claudinus* a Physician, *consil. 24.* for a Nobleman in Poland, melancholy given, adviseth him to dwell in a house inclining to the East, and ^k by all means to provide the aire be cleer and sweet; which *Montanus, consil. 229.* counselleth the Earle of *Monfort* his patient, to inhabit a pleasant house, and in a good aire. If it be so the naturall site may not be altered of our City, Town, Village, yet by artificiall means it may be helped. In hot countries therefore thy make the streets of their Cities very narrow, all over *Spain, Africk, Italy, Greece,* and many Cities of *France*, in *Languedock* especially, and *Provence*, those Southern parts: *Monpelier*, the habitation and University of Physicians, is so built, with high houses, narrow streets, to divert the Suns scalding rayes, which *Tacitus* commends, *lib. 15. Annal.* as most agreeing to their health, *lib.*

cause the height of buildings, and narrowness of streets, keep away the Sunbeams. Some Cities use Galleries, or arched Cloysters towards the streets, as *Damascus, Bologna, Padua, Berna* in *Switzerland*, *Westchester* with us, as well to avoid tempests, as the Suns scorching heat. They build on high hills in hot countries, for more aire; or to the sea side, as *Baia, Naples, Grece*. In our Northern coasts we are opposite, we commend straight, broad, open, fair streets, as most besitting and agreeing to our clime. We build in bottomes for warmth: and that site of *Mitylene* in the Island of *Zesbos*, in the *Aegean Sea*, which *Vitruvius* so much discommends, magnificently built with fair houses, *sed imprudenter posita*, unadvisedly sited, because it lay along to the South, and when the South wind blew, the people were all sick, would make an excellent site in our Northern climes.

Of that artificiall site of houses I have sufficiently discoursed: if the of the dwelling may not be altered, yet there is much in choice of such a chamber or room, in opportune opening and shutting of windowes, excluding forrain aire and winds, and walking abroad at convenient times. ^m *Crato* a German commends East and South site (disallowing cold aire and Northern winds in this case, rainy weather and misty dayes), free from putrefaction, fens, bogs, and muckhills. If the aire be such, open no windowes, come not abroad, *Montanus* will have his patient not to ⁿ stir at all, if the wind be big or tempestuous, as most part in *March* it is with us; or in cloudy, louring, dark dayes, as in *November*, which we commonly call the black moneth; or stormy, let the wind stand how it will, *consil. 27.* and *30.* he must not ^o open a casement in bad weather, or in a boisterous season, *consil. 299.* he especially forbids us to open windows to a South wind. The best site for chamber windowes in my judgement are North, East, South, and which is the worst, West. *Leovinus Lemnius lib. 3. cap. 3. de regule nat. mit.* attributes so much to aire, and rectifying of wind and windowes, that he holds it alone sufficient to make

make

make a man sick or well; to alter body and minde. * *A cleer aire cheeres up the spirits, exhilarates the minde; a thick, black, misty, tempestuous, contracts, overthrows.* Great heed is therefore to be taken at what times we walke, how we place our windows, lights, and houses, how we let in or exclude this ambient aire. The *Egyptians*, to avoid immoderate heat, make their windows on the top of the house like chimnies, with two tunnells to draw a through aire. In *Spain* they commonly make great opposite windows without glasse, still shutting those which are next to the Sun: So likewise in *Turkey* and *Italy* (*Venice* excepted, which brags of her stately glased Palaces) they use paper windows to like purpose; and lye *sub dio*, in the top of their flat-roofed houses, so sleeping under the canopy of heaven. In some parts of *Italy* they have Windmills, to draw a cooling aire out of hollow caves, and disperse the same through all the chambers of their Palaces, to refresh them; as at *Costoza* the house of *Cesareo Trento*, a Gentleman of *Vicenza*, and elsewhere. Many excellent means are invented to correct nature by art. If none of these courses help, the best way is to make artificiall aire, which howsoever is profitable and good, still to be made hot and moist, and to be seasoned with sweet perfumes, pleasant and lightsome as may be; to have Roses, Violets, and sweet smelling flowers ever in their windows, Posies in their hand. *Laurentius* commendeth water-Lillies, a vessell of warm water to evaporate in the room, which will make a more delightsome perfume, if there be added Orange flowers, pills of Citrons, Rosemary, Cloves, Bayes, Rose-water, Rose-vineger, Belzoin, Ladanum, Seyrax, and such like Gums, which make a pleasant and acceptable perfume. * *Bessaridus Bisantinus* prefers the smoak of Juniper to melancholy persons, which is in great request with us at *Oxford*, to sweeten our chambers. * *Guianerius* prescribes the aire to be moistened with water, and sweet herbs boiled in it, vine and fallow-leaves, &c. to besprinkle the ground and posts with Rose-water, Rose-vineger, which *Avicenna* much approves. Of colours it is good to behold green, red, yellow and white, and by all means to have light enough, with windows in the day, wax-candles in the night, neat chambers, good fires in winter, merry companions; for though melancholy persons love to be darke and alone, yet darkness is a great encreaser of the humour.

Although our ordinary aire be good by nature or art, yet it is not amiss, as I have said, still to alter it, no better Physick for a melancholy man then change of aire and variety of places, to travel abroad and see fashions. * *Leo Afer* speaks of many of his countrymen so cured, without all other Physick: amongst the *Negroes*, *there is such an excellent aire, that if any of them be sick elsewhere, and brought thither, he is instantly recovered, of which he was often an eye-witness.* * *Lippsius*, *Zuinger*, and some other, add as much of ordinary travell. No man saith *Lippsius* in an epistle to *Phil. Lanius*, a noble friend of his, now ready to make a voyage, can be such a stock or stone, whom that pleasant speculation of countries, cities, towns, rivers, will not affect. * *Seneca* the Philosopher was infinitely taken with the sight of *Scipio Africanus* house, near *Lutetium*, to view those old buildings, Ci-

oculis vidi. Lib. de peregrinat. i. Epist. 1. c. c. Nec quisquam tam lapis aut frutex, quem non titillat amena illa, variaq; spectio locorum, urbium, gentium, &c. i. Epist. 86.

* *Dissectio Sol horrorem crassius spiritus mentis exhilarat, non enim tam corpora, quam & animi mutationem inde subeunt, pro caliditate & ventorum ratione, & sanis aliter offectis sint calidus nubilus aliter sereno.*
De natura ventorum, see Pliny li. 2. cap. 26, 27, 28. Strabo li. 7. &c.
† Fines Morison part. 1. c. 4. p. Altomarus cap. 7. Brueel.
Aër sit lucidus, bene olens, humidus. Montanus idem ca. 26.
Olusculi rerum suorum. Laurentius c. 8.
** An. Philof. cap. de melanc. c. Tract. 1. §. 9. ex redolentibus herbis & foliis visis vinisera, salis, &c.*
† Pavimentum aceto & aqua rosacea irrigare, Laurent. c. 8.

g Lib. 1. cap. de morb. Aiorum
 In Nigritarum regione tanta aeris temperies, ut siquis alibi morbosus coardebatur, optima statim sanitati restituitur, quod multis accidisse, ipse me

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* 2. lib de legibus.

* Lib. 45.

† Keckerman
Presat. polit.

* Fines Morison c. 3. part.

1.
k Mutatio de loco in locum, Itinera et viagia longa & indeterminata, & hospitare in diversis diversis.l Modò ruri est, modò in urbe. Iapinus in agro venari, &c.
m In Catalonia in Spain.

n Laudaturq; domus longos que prospicit agros.

* Many towns there are of that name, saith Adricomus, all high sit.

sterns, Baths, Tombs, &c. And how was * *Tully* pleased with the sight of *Athen*, to behold those ancient and fair buildings, with a remembrance of their worthy inhabitants. *Paulus Emilius*, that renowned Roman Captain, after he had conquered *Perseus*, the last king of *Macedonia*, and now made an end of his tedious wars, though he had been long absent from *Rome*, and much there desired, about the beginning of Autumn (as * *Livy* describes it) made a pleasant peregrination all over *Greece*, accompanied with his son *Scipio*, and *Athenus* the brother of King *Eumenes*, leaving the charge of his army with *Sulpitius Gallus*. By *Thessaly* he went to *Delphos*, thence to *Megaris*, *Aulis*, *Athens*, *Argos*, *Lacedemon*, *Megalopolis*, &c. He took great content, exceeding delight in that his voyage, as who doth not that shall attempt the like, though his travell be ad iactationem magis quam ad usum reipub. (as † one well observes) to crack, gaze, see fine sights and fashions, spend time, rather then for his own or publike good? (as it is to many gallants that travel out their best daies, together with their means, manners, honesty, religion) yet it availeth howsoever. For peregrination charms our senses with such unspeakable and sweet variety, * that some count him unhappy that never travelled, a kinde of prisoner, and pity his case, that from his cradle to his old age beholds the same still, still, still the same, the same. Inasmuch that * *Rhasis cont. lib. 1. Tract. 2.* doth not only commend, but enioyn travell, and such variety of objects to a melancholy man, and to lye in diverse Innes, to be drawn into severall companies: *Montanus cap. 36.* and many Neotericks are of the same minde. *Celsus* adviseth him therefore that will continue his health, to have varium vita genus, diversity of callings, occupations, to be busied about, ¹ sometimes to live in the city, sometimes in the countrey; now to study or work, to be intent, then again to hawk or hunt, swim, run, ride, or exercise himself. A good prospect alone will ease melancholy, as *Comesius* contends, lib. 2. c. 7. de Sale. The citizens of *Barcino*, saith he, otherwise penned in, Melancholy, and stirring little abroad, are much delighted with that pleasant prospect their city hath into the sea, which like that of old *Athens* besides *Egina* *Salamina*, and many pleasant Islands, had all the variety of delicious objects: so are those *Neapolitanes*, and inhabitants of *Genwa*, to see the ships, boats, and passengers go by, out of their windows, their whole cities being sited on the side of an hill, like *Pera* by *Constantinople*, so that each house almost, hath a free prospect to the sea, as some part of *London* to the *Thames*: or to have a free prospect all over the city at once, as at *Granado* in *Spain*, and *Fez* in *Africk*, the river running betwixt two declining hills, the steepness causeth each house almost, as well to oversee, as to be overseen of the rest. Every country is full of such * delightful prospects, as well within land, as by sea, as *Herman* and * *Rama* in *Palestina*, *Colalto* in *Italy*, the top of *Tagetus* or *Acrochorinthus*, that old decayed castle in *Corinth*, from which *Peloponessus*, *Greece*, the *Ionian* and *Aegean* seas were semel & simul at one view to be taken. In *Egypt* the square top of the great *Pyramis* 300. yards in height, and so the *Sultans* Palace in *Grand Cairo*, the country being plain, hath a marvellous fair prospect as well over *Nilus*, as that great city, five *Italian* miles long, and two broad, by the river side: from mount *Sion* in *Jerusalem* the holy land is of all sides to be seen: such high places are

are infinite : with us those of the best note are *Glassenbury Tower*, *Bever castle*, *Rodway Grange*, † *Walsby* in *Lincolnshire*, where I lately received a real kindness, by the munificence of the right honourable my noble Lady and patroness, the Lady *Frances Countess Dowager of Exeter* : And two amongst the rest, which I may not omit for vicinities sake, *Oldbury* in the confines of *Warwickshire*, where I have often looked about me with great delight, at the foot of which hill ° I was born: And *Hanbury* in *Staffordshire*, contiguous to which is *Falde* a pleasant Village, and an ancient patrimony belonging to our family, now in the possession of mine elder brother *William Burton Esquire*. ° *Barelay* the *Scot* commends that of *Greenwich* tower for one of the best prospects in *Europe*, to see *London* on the one side, the *Thames*, ships, and pleasant meadows on the other. There be those that say as much and more of *S. Marks* steeple in *Venice*. Yet these are at too great a distance ; some are especially affected with such objects as be near, to see passengers go by in some great Rode way, or boats in a river, in *subjectum forum despicere*, to oversee a Fair, a Market place, or out of a pleasant window into some thorough-fare street to behold a continual concourse, a promiscuous rout, coming and going, or a multitude of spectators at a Theater, a Maske or some such like shew. But I rove : the sum is this, that variety of actions, objects, aire, places, are excellent good in this infirmity and all others, good for man, good for beast. ° *Constantine* the Emperour lib. 18. cap. 13. ex *Leontio*, holds it an only cure for rotten sheep, and any manner of sicke cattel. *Lalius à fonte Egubinus* that great Doctor, at the latter end of many of his consultations (as commonly he doth set down what success his Physik had) in melancholy most especially approves of this above all other remedies whatsoever, as appears *consult. 69. consult. 229. &c.* ° Many other things helped, but change of aire was that which wrought the cure, and did most good.

† Lately resigned for some speciall reasons.

o At *Lindley* in *Lecestershire*, the possession and dwelling place of *Ralph Burton Esquire*, my late deceased father. p In *Icon animorum*.

q *Agrotantes oves in alium locum transportande sunt, ut alium aerem & aquam participant, coalescant & corroborentur. r Alia utilia, sed ex mutatione aeris potissimum curatus.*

MEMB. 4.

Exercise rectified of Body and minde.

TO that great inconvenience, which comes on the one side by immoderate and unseasonable exercise, too much solitariness and idleness on the other, must be opposed as an Antidote, a moderate and seasonable use of it, and that both of body and minde, as a most materiall circumstance, much conducing to this cure, and to the generall preservation of our health. The heavens themselves run continually round, the Sun riseth and sets, the Moon increaseth and decreaseth, Stars and Planets keep their constant motions, the aire is still tossed by the winds, the waters eb and flow to their conservation no doubt, to teach us that we should ever be in action. For which cause *Hierom* prescribes *Rusticus* the Monk, that he be alwayes occupied about some busines or other, that the Devill do not finde him idle. † *Seneca* would have a man do something, though it be to no purpose. * *Xenophon* wiseth one rather to play at tables, dice, or make a jester of himself (though he might be far better employed) then do nothing. The

Ne te demon otiosum inveniat.

† Præstat aliud agere quam nihil.

* Lib. 3. de diis Socratis, Qui cesseris & risus excitando vacans, aliquid faciens, etsi liceret his meliora agere.

† Amasis compelled every man once a year to tell how he lived.

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u Nostra me-
moriamabo-
metes Oho-
mannus qui
Grecie imperi-
um subvertit,
cum oratorum
posulata audi-
ret exterarum
gentium, co-
chlearia lignea
assidue calabat,
aut aliquid in
tabula affuge-
bat.
x Sands fol.
37. of his voy-
age to Jerusa-
lem.
† Perkins ca-
ses of consci-
ence. l. 3. c. 4. q.
3.

* Luscinius
Grinnio.
y Non est cura
melior quam
injungere eis
necessaria, &
opportuna
operum admi-
nistratio illis
magnum sani-
tatis incremen-
tum, & que
replicant animos
eorum, et incu-
tiant in diver-
sas cogitation-
es.
Cont. i. tract. 9.
z Ante exerci-
tium, sevis toto
corpore frica-
tiones conveni-
unt. Ad hunc
morbum exer-
citationes,
quum recte &
suo tempore fi-
unt, mirifice
conducunt, &
sanitatem tuen-
tur, &c.
a Lib. 1. de
San. tuend.

gyptians of old, and many flourishing Commonwealths since, have en-
joyed labour and exercise to all sorts of men, to be of some vocation
and calling, and to give an account of their time, to prevent those griev-
ous mischiefs that come by idleness; *for as fodder, whip and burthen
belong to the asse: so meat, correction and worke unto the servant, Eccles 33.*
23. The Turks injoyne all men whatsoever, of what degree, to be
of some trade or other, the grand Signior himself is not excused. "In
our memory (saith Sabellicus) Mahomet the Turke, he that conquered Greece,
at that very time when he heard Embassadors of other Princes, did either carve
or cut wooden spoones, or frame something upon a table.* This present Sultan
makes notches for bows. The Jews are most severe in this examination
of time. All well-governed Places, Towns, Families, and every discreet
person will be a law unto himself. But amongst us the badge of gentry
is idleness: to be of no calling, not to labour, for that's derogatory to their
birth, to be a meer spectator, a drone, *fruges consumere natus*, to have no
necessary employment to busie himself about in Church and common-
wealth (some few governors exempted) but to rise to eat, &c. to spend his
dayes in hawking, hunting, &c. and suchlike disports and recreations
(which our Casuists tax) are the sole exercise almost and ordinary actions
of our Nobility, and in which they are too immoderate. And thence it
comes to pass that in City and country so many grievances of body and
mind, and this ferall disease of melancholy so frequently rageth, and now
domineers almost all over Europe amongst our great ones. They know
not how to spend their times (disports excepted, which are all their bu-
siness) what to do, or otherwise how to bestow themselves: like our
modern Frenchmen that had rather lose a pound of blood in a single
combate, then a drop of sweat in any honest labour. Every man almost
hath something or other to employ himself about, some vocation, some
trade, but they do all by ministers and servants, *ad otia duntaxat se natos
existimant, imo ad sui ipsius plerumq; & aliorum perniciem,* * as one freely
taxeth such kinde of men, they are all for pastimes, 'tis all their study, all
their invention tends to this alone to drive away time, as if they were
born some of them to no other ends. Therefore to correct and avoid
these errors and inconveniencies, our Divines, Physicians, and Politicians,
so much labour, and so seriously exhort; And for this disease in particu-
lar, there can be no better care then continuall business, as Rhasis holds, *to
have some employment or other, which may set their minde a worke, and distract
their cogitations.* Riches may not easily be had without labour and in-
dustry, nor learning without study, neither can our health be preserved
without bodily exercise. If it be of the body, Guianerius allowes that ex-
ercise which is gentle, *and still after those ordinary frictions, which must
be used every morning. Montaltus cap. 26. and Jason Pratensis use almost
the same words, highly commending exercise if it be moderate; a won-
derfull help so used, Craso calls it, and a great means to preserve our health, as
adding strength to the whole body, increasing naturall heat, by means of which,
the nutriment is well concocted in the stomacke, liver and veines, few or no
crudities left, is happily distributed over all the body.* Besides, it expells ex-
crements by sweat, and other insensible vapours; in so much, that * Gal-

len

len prefers Exercise before all Physick, Rectification of diet, or any regiment in what kinde soever; 'tis Natures Physician. ^b Fulgentius out of *Gordonius de conserv. vit. hom. lib. 1. cap. 7.* tearms exercise, a spur of a dull sleepy nature, the comforter of the members, cure of infirmity, death of diseases, destruction of all mischiefs and vices. The fittest time for exercise, is a little before dinner, a little before supper, ^c or at any time when the body is empty. *Montanus consil. 31.* prescribes it every morning to his patient, and that as ^d *Calenus* addes, after he hath done his ordinary needs, rubbed his body, washed his hands and face, combed his head, and gargarized. What kinde of exercise he should use, *Galen* tells us; *lib. 2. & 3. de sanit. tuend.* and in what measure, ^e till the body be ready to sweat, and roused up; *ad ruborem*, some say, *non ad sudorem*, lest it should dry the body too much; others injoyne those wholesome busineses, as to dig so long in his garden, to hold the plough, and the like: Some prescribe frequent and violent labour and exercises, as sawing every day, so long together, (*epid. 6. Hippocrates* confounds them) but that is in some cases, to some peculiar men; ^f the most forbid, and by no means will have it go farther then a beginning sweat, as being ^g perilous if it exceed.

Of these labours, exercises and recreations, which are likewise included, some properly belong to the body, some to the mind, some more easie, some hard, some with delight, some without, some within doors, some naturall, some are artificiall. Amongst bodily exercises, *Galen* commends *ludum parva pile*, to play at ball, be it with the hand or racket, in Tennis-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the *Greeks, Romanes, Barbarians*, mentioned by *Homier, Herodorus*, and *Plinius*. Some write, that *Aganella* a fair maide of *Corceyra*, was the inventor of it, for she presented the first ball that ever was made, to *Nausica* the daughter of king *Alcinous*, and taught her how to use it.

The ordinary sports which are used abroad, are *Hawking, Hunting, hilares venandi labores*, ^h one calls them, because they recreate body and minde, ⁱ another, the ^k best exercise that is, by which alone many have been ^l freed from all feriall diseases. *Hegeippus lib. 1. cap. 37.* relates of *Herod*, that he was eased of a grievous melancholy by that meanis. *Plato. 7. de leg.* highly magnifies it, dividing it into three parts, ^m by Land, Water, Ayre. *Xenophon* in *Cyroped.* graces it with a great name, *Deorum munus*, the gift of the Gods, a Princely sport, which they have ever used, saith *Langius epist. 59. lib. 2.* as well for health as pleasure, and do at this day, it being the sole almost and ordinary sport of our Noblemen in *Europe*, and elsewhere all over the World. *Bohemus de mor. gent. lib. 3. cap. 12.* styles it therefore *studium nobilitum, communiter venantur, quod sibi solis licere contendunt*, 'tis all their study, their exercise, ordinary business, all their talk: and indeed some dore too much after it, they can do nothing else, discourse of naught else. *Paulus Jovius descr. Brit.* doth in some sort tax our ⁿ English Nobility for it, for living in the country so much, and too frequent use of it, as if they had no other means but *Hawking and Hunting* to approve themselves Gentlemen with.

basur. M. Tyrius. m Nobilitas omnis fere vitis fastidit, castellis, & libidine celo gaudet, generis, dignitatem una maxime veneratione, & salconum aucupis tuetur.

^b Exercitium natura dormientis stimulat. ^c membronum solatium, morborum medela, fuga vitiorum, medicina languorum, destructio omnium malorum, Crato. ^d Alimentis in ventriculo probe concoctis. ^e Iejuno ventre vesica et alvus ab excrementis purgato, frictis membris, lotis manibus & oculis, &c. ^f lib. de atra bile. ^g Quotique corpus universum intumescat, et floridum appareat, sudorque. ^h Ommino sudorem vitent. ⁱ cap. 7. lib. 2. ^j Val. lescus de Tar. ^k Exercitium si excedat, valde periculosum. ^l Salust. ^m Salsitius de remed. lib. 2. ⁿ cap. 1. ^o h Camden in Staffordshire. ^p i Fridericavallius lib. 1. cap. 2. ^q optima omnium exercitationum multi ab hac solummodo morbis liberantur. ^r k Iosephus ^s Quercetanus dialect. polit. ^t sect. 2. cap. 11. ^u Inter omnia exercitia prestantia laudem meretur. ^v l Chyon in monte Pelio, praeceptor heroum eos a morbis animi venerationibus et puris cibis tue-

Hawking

n Ios Scaliger
commen. in Civ.
in fol. 344.
Salmuth. 23 de
Nov. repet.
com. in Pancir.
† Demetrius
Constantinop.
de re accipi-
traria, liber a
P. Gilliv la-
tinè redditus.
Elius, epist.
Aquila Syma-
chi & Theo-
dotionis ad
Ptolomeum,
&c.
o Lonicerus,
Geffreus, jo-
vius.
p S. Antony
Sberlies
relations.
q Haeclut.

r Coturnicum
aucupio.

f Fines Mori-
son part 3. c.8.

t Non majorem
voluptatem a-
nimo capiunt,
quam qui scyas
insectantur,
aut missis cani-
bus. compre-
hendunt, quum
retia trabentes,
squamosas pe-
cudes in ripas
adducunt.

u More pesca-
torum cruvi-
bus ocreatus.

x Si principi-
bus venatio le-
poris non sit in-
honestum, nescio
quomodo
piscatio cypr-
norum videri
debeat pudenda.
y Omnino tur-
pis piscatio,
nullo studio
digna, illiberc-
tis credita est,
quod nullum
habet ingeni-
um, nullam per-
spicaciam.

Hawking comes neer to Hunting, the one in the aire, as the other on the Earth, a sport as much affected as the other, by some preferred. ⁿ It was never heard of amongst the Romans, invented some 1200 years since, and first mentioned by Firmicus lib. 5. cap. 8. The Greeke Emperours began it, and now nothing so frequent: he is no body, that in the season hath not a Hawke on his fist. A great Art, and many † books writen of it. It is a wonder to hear ^o what is related of the Turkes Officers in this behalf, how many thousand men are imployed about it, how many Hawks of all sorts, how much revenewes consumed on that only disport, how much time is spent at Adrianople alone every year to that purpose. The ^p Persian Kings hawk after Butterflies with sparrows, made to that use, and stares; lesser Hawks for lesser games they have, and bigger for the rest, that they may produce their sport to all seasons. The Muscovian Emperours reclaime Eagles to fly at Hindes, Foxes, &c. and such a one was sent for a present to ^q Queen Elizabeth: some reclaime Ravens, Catstrils, Pies, &c. and man them for their pleasures.

Fowling is more troublesome, but all out as delightful to some sorts of men, be it with guns, lime, nets, glades, ginnes, strings, baits, pitfalls, pipes, calls, stawking-horses, setting-doggs, coy-ducks, &c. or otherwise. Some much delight to take Larks with day-nets, small birds with chaffe-nets, plovers, partridge, herons, snite, &c. Henry the third, king of Castile (as Mariana the Jesuite reports of him lib. 3. cap. 7.) was much affected with catching of Quailes, and many Gentlemen take a singular pleasure at morning and evening to go abroad with their Quaile-pipes, and will take any paines to satisfie their delight in that kinde. The ^r Italians have gardens fitted to such use, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. Tycho Brahe that great Astronomer, in the Chorography of his Isle of Huena, & castle of Uraniburge, puts down his nets, and manner of catching small birds as an ornament, and a recreation, wherein he himself was sometimes imployed.

Fishing is a kinde of hunting by water, be it with nets, weeles, baits, angling or otherwise, and yeelds all out as much pleasure to some men, as dogs, or hawks; ^t When they draw their fish upon the bank, saith Nic. Henselius Silesiographia, cap. 3. speaking of that extraordinary delight his Countrymen took in fishing, and in making of pooles. James Dubravius that Moravian, in his book de pisc. telleth, how travelling by the high-way side in Silesia, he found a Nobleman ^u booted up to the groines, wading himself, pulling the nets, and labouring as much as any fisherman of them all: and when some belike objected to him the baseness of his office, he excused himself, ^x that if other men might hunt Hares, why should not he hunt Carpes? Many Gentlemen in like sort with us, will wade up to the Armholes, upon such occasions, and voluntarily undertake that to satisfie their pleasure, which a poor man for a good stipend would scarce be hired to undergo. Plutarch in his book de soler. animal. speaks against all fishing, ^y as a filthy, base, illiberall imployment, having neither wit nor perspicacity in it, nor worth the labour. But he that shall consider the variety of Baits, for all seasons, and pretty devices which our Anglers have invented, peculiar lines, false flies, severall sleights, &c. will say, that it deserves

erves like commendation, requires as much study, and perspicacity as the rest, and is to be preferred before many of them. Because hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is still and quiet: and if so be the angler catch no Fish, yet he hath a wholesome walk to the Brook side, pleasant shade, by the sweet silver streams; he hath good aire, and sweet smells of fine fresh meadow flowers, he hears the melodious harmony of Birds, he sees the Swans, Herons, Ducks, Water-horns, Cootes, &c. and many other fowle, with their brood, which he thinketh better then the noise of hounds, or blast of horns, and all the sport that they can make.

Many other sports and recreations there be, much in use, as Ringing, bowling, shooting, which *Askam* commends in a just volume, and hath in former times been enjoined by Statute, as a defensive exercise, and an honour to our Land, as well may witness our victories in *France*. Keelpins, trónks, coits, pitching bars, hurling, wrestling, leaping, running, fencing, mustering, swimming, wasters, foiles, foot-ball, balown, quintan, &c. and many such, which are the common recreations of the country folks. Riding of great horses, running at rings, tilts and turnaments, horse-races, wilde-goose chases, which are the disports of greater men, and good in themselves, though many Gentlemen by that means gallop quite out of their fortunes.

But the most pleasant of all outward pastimes, is that of *Aretens*, *deambulatio per amana loca*, to make a petty progress, a merry journey now and then with some good companions, to visit friends, see Cities, Castles, Towns,

*b Visere sapè amnes nitidos, per amanaq; Tempe,
Et placidas summis sectari in montibus auras.*

To see the pleasant fields, the Crystill fountains,
And take the gentle aire amongst the mountains.

To walk amongst Orchards, Gardens, Bowers, Mounts and Arbours, artificiall wildernesses, green thickets, Arches, Groves, Lawns, Rivulets, Fountains and such like pleasant places, like that *Antiochian Daphne*, Brooks, Pooles, Fishponds, betwixt wood and water, in a fair meadow, by a river side, ** ubi varia avium cantationes, florum colores, pratorum frutices, &c.* to disport in some pleasant plain, park, run up a steep hill sometimes, or sit in a shady seat, must needs be a delectable recreation: *Hortus principis & domus ad delectationem facta, cum sylva, monte & piscina, vulgo La montagna*: The Princes garden at *Ferrara*, *† Schottus* highly magnifies, with the groves, mountains, ponds, for a delectable prospect, he was much affected with it; A *Persian Paradise*, or pleasant park, could not be more delectable in his sight. *S. Bernard* in the description of his Monastery, is almost ravished with the pleasures of it. A sick man (saith he) *sits upon a green bank, and when the dog-star parcheth the Plains, and dries up rivers, he lies in a shady bowre, Fronde sub arborea ferventia temperat astra, and feeds his eyes with variety of objects, hearbs, trees, to comfort his misery, he receives many delightful smells, and fills his ears with that sweet*

*z Præcipua
hinc Anglis
gloria, crebra
victorie pars.
Jovius.*

*a Cap. 7.
b Fracastorius.
c Ambulatio-
nes subdiales,
quas hortenses
auræ mini-
strant, sub for-
nice viridi,
pampinis vi-
ventibus conca-
merate.*

** Theophy-
last.
† Itinerat. Ital.
d Sedet egro-
tus cespite vi-
ridi, & cum
inclementia Ca-
nicularis ter-
ras excoquit,
& siccatur flumina, ipse secu-
rus sedet sub
arboræa fronde,
& ad doloris
sui solatium,
naribus suis
gramineas re-
dolet species,
pascit oculos
berbarum ama-
na viriditas,
aures suavi
modulamine
demulcet pilla-
rum concentus
avium. &c.
Deus bone,
quanta pauper-
ribus procuras
and solati a!*

and various harmony of Birds: Good God (saith he) what a company of pleasures hast thou made for man? He that should be admitted on a sudden to the sight of such a Palace as that of *Escoriall* in Spain, or to that which the Moors built at *Granado*, *Fountenblew* in France, the Turkes gardens in his *Seraglio*, wherein all manner of Birds and beasts are kept for pleasure; Wolves, Bears, Lynces, Tygers, Lyons, Elephants, &c. or upon the banks of that *Thracian Bosphorus*: the Popes *Belvedere* in *Rome* † as pleasing as those *Horii pensiles* in *Babylon*, or that *Indian Kings* delishome garden in * *Alian*; or those famous gardens of the Lord *Castelow* in France, could not choose, though he were never so ill apaid, but be much recreated for the time; or many of our Noblemens gardens at home. To take a boat in a pleasant evening, and with musick † to row upon the waters, which *Plutarch* so much applaudes, *Eliau* admires upon the river *Pineus*: in those *Thessalian* fields, beset with green Bayes, where Birds so sweetly sing that passengers enchanted as it were with their heavenly musick, *omnium laborum & curarum obliuiscantur*, forget forthwith all labours, care and grief: or in a *Gundito* through the grand *Canale* in *Venice*, to see those goodly Palaces, must needs refresh and give content to a melancholy dull spirit. Or to see the inner roomes of a fair-built and sumptuous ædifice, as that of the *Persian Kings* so much renowned by *Diodorus* and *Curtius*, in which all was almost beaten gold, † chaires, stools, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of precious stones, all the other ornaments of pure gold,

* *Fulget gemma floris, & jaspide fulva supellex,*
Strata micant Tyrio

With sweet odours and perfumes, generous wines, opiparous fare, &c. besides the gallantest young men, the fairest † Virgins, *puella scitula minifrantes*, the rarest beauties the world could afford, and those set out with costly and curious attires, *ad stuporem usq; spectantium*, with exquisite musick, as in * *Trimaltions* house, in every chamber, sweet voices ever sounding day and night, *incomparabilis luxus*, all delights and pleasures in each kinde which to please the senses could possibly be devised or had, *convivæ coronati, delitiis ebrii, &c.* *Telemachus* in *Homer* is brought in as one ravished almost, at the sight of that magnificent Palace, and rich furniture of *Menelaus*, when he beheld

* *Odyss.*

* *Eris fulgorem & resonantia recta corusco*
Auro, atque electro nitido, setoque elephanto,
Argentoque simul. Talis Fœvis ardua sedes,
Atalque catibolum stellans splendescit Olympo.

Such glittering of gold and brightest brals to shine,
 Cleer amber, silver pure, and Ivory so fine:
Jupiter's lofty palace where the Gods do dwell,
 Was even such a one, and did it not excell.

It will *laxare animos*, refresh the soule of man to see fair-built cities, streets, Theaters, Temples, Obelisks, &c. The Temple of *Ferusalem* was so fairly built of white marble, with so many pyramids covered with gold; *rectumq; templi fulvo coruscans auro, nimio suo fulgore obacabat oculos*

† *Diod. Siculus,*
 lib. 2.

* *Lib. 13. de animal. cap. 13.*

† *Pet. Gyllius.*

Paul. Hæmæus

Itenerar. Italie,

1617. lod.

Sincerus Itenerar. Gallie

1617. Simp. lib.

1. quest. 4.

† *lacundissima*

deambulatio

juxta mare, &

navigatio pro

pe terram.

In utroq; flu-

minis ripa.

† *Aurei panes,*

aurea obsonia,

vis Margaritarum acetum

subacta, &c.

* *Lucan.*

† 300 pellices,

pocillatores &

pincerne immu-

meri, pueri loti

purpura indu-

ti, &c. ex omni-

um pulchritu-

dine delecti.

* *Ubi omnia*

cantus strepant.

les *itinerantium*, was so glorious, and so glistered afar off, that the spectators might not well abide the sight of it. But the inner parts were all so curiously set out with Cedar, Gold, Jewels, &c. as he said of *Cleopatra's* palace in *Egypt*,

—† *Crassumq; trabes absconderat aurum,*

† *Lucan* l. 8.

That the beholders were amazed. What so pleasant as to see some Pageant or fight go by, as at Coronations, Weddings, and such like solemnities, to see an Embassadour or a Prince met, received, entertained with Masks, Shewes, Fireworks, &c. To see two Kings fight in single combat, as *Porus* and *Alexander*; *Cannus* and *Edmond Ironside*; *Scanderbeg* and *Ferat Bassa* the Turke; when not honour alone but life it self is at stake, as the † Poet of *Hector*,

† *Iliad* 10.

— *nec enim pro tergo Tauri,*

Pro bove nec Certamen erat, qua premia Cursus

Esse solent, sed pro magni vitâq; animâq; — Hectoris.

To behold a battle fought, like that of *Crescy*, or *Agencourt*, or *Poitiers*, *quâ nescio* (saith *Froissard*) *an vetustas ullam proferre possit clariorem*. To see one of *Cæsars* triumphs in old *Rome* revived, or the like. To be present at an Interview, as that famous of *Henry the 3th*, and *Francis the first*, so much renowned all over *Europe*; *ubi tanto apparatu* (saith *Hubertus Yellius*) *tamque triumphali pompâ ambo reges cum eorum conjugibus coiere, ni nulla unquam ætas tam celebra festa viderit aut audierit*, no age ever saw the like. So infinitely pleasant are such shews, to the sight of which often times they will come hundredths of miles, give any money for a place, and remember many years after with singular delight. *Bodine*, when he was Embassadour in *England*, said he saw the Noblemen go in their Robes to the Parliament house, *summâ cum jucunditate vidimus*, he was much affected with the sight of it. *Pomponius Columna*, saith *Fovius* in his life, saw 13. *Frenchmen*, and so many *Italians*, once fight for a whole Army: *Quod jucundissimum spectaculum in vita digis suâ*, the pleasantest fight that ever he saw in his life. Who would not have been affected with such a spectacle? Or that single combat of † *Breante* the *Frenchman*, and *Anthony Schets* a *Dutchman* before the walls of *Sylvaducis* in *Brabant*, Anno 1600. They were 22. Horse on the one side, as many on the other, which

g *Berwix Ardes and Guines*, 1519.

like *Livies Horatii*, *Terquati* and *Corvini* fought for their own glory and countries honour, in the sight and view of their whole City and Army. When *Julius Cesar* warred about the banks of *Rhene*, there came a *Barbarian Prince* to see him, and the *Roman Army*, and when he had beheld *Cesar* a good while, *I see the Gods now* (saith he) *which before I heard of, nec feliciorum ullam visa mea aut optavi, aut sensidiem*: It was the happiest day that ever he had in his life. Such a sight alone were able of it self to drive away melancholy; if not for ever, yet it must needs expell it for a time. *Radsevilus* was much taken with the *Bassas* palace in *Cairo*, and amongst many other objects which that place afforded, with that solemnity of Cutting the banks of *Nilus*, by *Imbrâm Bassa* when it overflowed, besides two or three hundred gilded Gallies on the water, he saw two millions of men gathered together on the land with *Turbants* as white as snow; And twas a goodly sight. The very reading

† *Sveinius in delitius, fol. 487. veteri Horatorum exemplo, virtute et successu admirabilis, cæsis hostibus 17. in conspectu patriæ, &c.*
h *Paterculus vol post.*
i *Quos antea audivi, inquit, hodie vidi deos.*

† Pandecta
Triumph. fol.

* Lib. 6. cap. 14.
de b. u. Jud.

Procopius.

* Lac. lib. 10.

Ant. de script.

† Rōmulus A.

majus praefat.

Pausan.

of feasts, triumphs, interviews, nuptials, tilts, tournaments, combats, and monomachies, is most acceptable and pleasant. † *Franciscus Modius* hath made a large collection of such solemnities in two great Tomes, which who so will may peruse. The inspection alone of those curious Iconographies of Temples and Palaces, as that of the Lateran Church in *Albertus Durer*, that of the Temple of Jerusalem in * *Josephus*, *Adricomius*, and *Villalpanans*: that of the Escorial in *Guadas*, of Diana at Ephesus in *Pliny*, Nero's golden palace in Rome, † *Iustinians* in Constantinople, that *Perunian Jugo's* in * *Cusco*, ut non ab hominibus, sed a demonis constructum videatur; *S. Marks* in Venice by *Ignatius*, with many such: *priscorum artificum opera* (saith that † interpreter of *Pausanias*) the rare workmanship of those ancient Greeks, in Theaters, Obelisks, Temples, Statues, gold, silver, ivory, marble images, non minore ferme quum leguntur, quam quum cernuntur, animum delectatione complent, affect one as much by reading almost, as by sight.

The Country hath his recreations, the City his severall Gymnicks and exercises, May-games, feasts, wakes, and metry meetings to solace themselves; the very being in the country; that life it self is a sufficient recreation to some men, to enjoy such pleasures, as those old Patriarchs did. *Dioclesian* the Emperour was so much affected with it, that he gave over his scepter, and turned gardiner. *Constantine* wrote 20. books of husbandry. *Lysander*, when Embassadors came to see him, dragged of nothing more, then of his Orchard, *hi sunt ordines mei*. What shall I say of *Cincinnatus*, *Cato*, *Tully*, and many such? how have they been pleased with it, to prune, plant, inoculate and graft, to shew so many severall kindes of Pears, Apples, Plums, Peaches, &c.

k Virg. 1. Geor.

* Nunc captare feras laqueo, nunc fallere visco,
Atque etiam magnos canibus circumdare salu;
Insidias avibus moliri, incendere neptes.

Sometimes with traps deceive, with line and string
To catch wild Birds and Beasts, encompassing
The grove with dogs, and out of bushes firing.

Insidias avium scrutari, &c.

Jucundus in his preface to *Cato*, *Varro*, *Columella*, &c. put out by him, confesseth of himself, that he was mightily delighted with these husbandry studies, and took extraordinary pleasure in them: if the Theorick or speculation can so much affect, what shall the place and exercise it self, the practick part do? The same confession I find in *Herbastein*, *Porta*, *Camerarius*, and many others, which have written of that subject. If my testimony were ought worth, I could say as much of my self; I am *vere sarninus*; No man ever took more delight in Springs, Woods, Groves, Gardens, Walks, Fishponds, Rivers, &c. But

Tantalus a labris sitiens fugientia capta

Flumina; And so do I; *Velle licet, potiri non licet*.

Every Palace, every City almost hath his peculiar Walkes, Cloysters, Terraces, Groves, Theaters, Pageants, Games, and severall recreations; every country, some professed Gymnicks, to exhilarate their minds, & exercise their bodys. The Greeks had their *Olympian*, *Pylbian*, *Isthian*, *Nemean*

games,

1 Boterus lib. 3.
polit. cap. 1.

games, in honour of Neptune, Jupiter, Apollo, Athens hers : Some for Honour, Garlands, Crowns ; forⁿ beauty, dancing, running leaping, like our silver games. Theⁿ Romans had their feasts, as the Athenians, and Lacedaemonians held their publike banquets, in Pritaneo, Panathenaei, Thesperiis, Phiditiis, Playes, Naumachies, places for Sea fights, Theaters, Amphitheaters able to contain 70000 men, wherein they had severall delight-some shews to exhilarate the people ;^p Gladiators, cumbats of men with themselves, with wild beasts, and wild beasts one with another, like our bull-baitings, or bear-baitings (in which many countrymen and Citizens amongst us so much delight and so frequently use) dancers on ropes, Juglers, Wrestlers, Comedies, Tragedies, publicly exhibited at the Emperours and Cities charge, and that with incredible cost and magnificence. In the Low-countries (as^q Meteran relates) before these wars, they had many solemn feasts, Playes, Challenges, Artillery Gardens, Colledges of Runers, Rhetoricians, Poets : and to this day, such places are curiously maintained in Amsterdam, as appears by that description of Isaacus Pontanus *rerum Amstelrod. lib. 2. cap. 25.* So likewise not long since at Friburg in Germany, as is evident by that relation of Neander, they had *Ludos septuagintaes*; solemn Playes every seven years, which Bocerius one of their own Poets hath elegantly described :

*At nunc magnifico spectacula structa parata
Quid memorem, veteri non concessura Quirino,
Ludorum pompa, &c.*

In Italy they have solemn Declamations of certain select young Gentlemen in Florence (like those Reciters in old Rome) and publike Theaters in most of their Cities, for Stage-players and others, to exercise and recreate themselves. All seasons almost, all places have their severall pastimes, some in Sommer, some in Winter ; some abroad, some within ; some of the body, some of the minde, and divers men have divers recreations, and exercises. Domitian the Emperour was much delighted with catching flies ; Augustus to play with nuts amongst children ; Alexander Severus was often pleased to play with whelps and young Pigs. Adrian was so wholly enamoured with dogs and horses, that he bestowed monuments and tombes of them, and buried them in graves. In fowle weather, or when they can use no other convenient sports, by reason of the time, as we do Cock-fighting to avoide idleness I think, (though some be more seriously taken with it, spend much time, cost and charges, and are too solicitous about it) Severus used Partridges and Quails, as many Frenchmen do still, and to keep Birds in cages, with which he was much pleased, when at any time he had leasure from publike cares and busineses. He had (saith Lampridius) tame Pheasants, Ducks, Partridges, Peacocks, and some 20000 Ringdoves and Pigeons. Busbequius the Emperors Orator, when he lay in Constantinople, &c could not stir much abroad, kept for his recreation, busying himself to see them fed, almost all manner of strange birds and Beasts ; this was something, though not to exercise his body, yet to refresh his minde. Conradus Gesner, at Zurich in Switzerland, kept so likewise for his pleasure, a great company of wilde beasts, and (as he saith) took great delight to see them eat their meat. Turkie Gentle-

m See Athenaeus dipnoso-
n Ludi votivi,
sacri, ludicri,
Megalenses, Ce-
reales, Florales,
Martiales,
&c. Rosinus, s.
12.

o See Lipsius
Amphitheatrum
Rosinus lib. 5.
Mennsius de
ludis Graeco-
rum.

p 1500 Men
at once, Ti-
gers, Lions,
Elephants,
Horses, Dogs,
Beares, &c.

q Libult. et l. i.
ad finem. Con-
suetudine non

minus laudabi-
li, quam veteri
conuberna

Rhetorū Ryth-
morum in urbi-
bus et municipiis

certisq;
diebus exerce-
bant se sagitta-
rii, gladiatores,

&c. Alia in-
genii, animiq;
exercitia, quo-
rum principum

suorum, prin-
cipem populum
tragediis, com-
mediis, fabulis

scenicis, alijsq;
id genus ludis
recreare,

r Orbis terrae
descript. part.
3.

i Lampridius.
t Spartian.
u Delectatus

lulis catulorum,
porcellorum, ut
perdices inter

se pugnarent,
aut ut aves
parvule sur-
sum & deorsū

volitarent, his
maxime de-
lectatus, ut so-
litudines publi-
cas sublevaret.

women, that are perpetuall prisoners, still mew'd up according to the custome of the place, have little else besides their household business, or to play with their children to drive away time, but to dally with their cats, which they have in *delitio*, as many of our Ladies and Gentlewomen use Monkeys and little Doggs. The ordinary recreations which we have in Winter, and in most solitary times busie our minds with, are *Cardes, Tables and Dice, Shovelboard, Chess-play*, the Philosophers game, small trunks, shuttle-cock, balliards, musick, masks, singing, dancing, ulegames, frolicks, jests, riddles, catches, purposes, questions and commands, * merry tales of errant Knights, Queens, Lovers, Lords, Ladies, Giants, Dwarfs, Theeves, Cheaters, Witches, Fayries, Goblins, Friers, &c. such as the old woman told *Psyche* in † *Apuleius, Boccace Novels*, and the rest, *quarum auditione pueri delectantur, senes narratione*, which some delight to hear, some to tell; all are well pleased with. *Amaranthus* the Philosopher, met *Hermocles, Diophantus* and *Philolaus* his companions, one day busily discoursing about *Epicurus* and *Democritus* Tenents, very solicitous which was most probable and came nearest to truth: To put them out of that surly controversie, and to refresh their spirits, he told them a pleasant tale of *Stratocles* the Physicians wedding, and of all the particulars, the company, the cheer, the musick, &c. for he was new come from it; with which relation they were so much delighted, that *Philolaus* wished a blessing to his heart, and many a good wedding, † many such merry meetings might he be at, to please himself with the sight, and others with the narration of it. Newes are generally welcome to all our ears, *avidè audimus, aures enim hominum novitate letantur* (* as *Pliny* observes) we long after rumour to hear and listen to it, † *densum humeris bibis aure vulgus*. We are most part too inquisitive and apt to hearken after newes, which *Cesar* in his * *Commentaries* observes of the old *Gauls*, they would be enquiring of every Carrier and passenger what they had heard or seen, what newes abroad?

— quid tota fiat in orbe,

Quid Seres, quid Thraces agant, secreta noverca,

Et pueri, quis amet, &c.

as at an ordinary with us, bakehouse or barbers shop. When that great *Gonsalva* was upon some displeasure confined by king *Ferdinand*, to the city of *Loxa* in *Andalusia*, the onely comfort (saith * *Jovius*) he had to ease his melancholy thoughts, was to hear newes, and to listen after those ordinary occurrents, which were brought him *cum primis*, by letters or otherwise out of the remotest parts of *Europe*. Some mens whole delight is, to take Tobacco, and drink all day long in a Tavern or Alehouse, to discourse, sing, jest, roare, talk of a Cock and Bull over a pot, &c. Or when three or four good companions meet, tell old stories by the fire side, or in the Sun, as old folks usually do, † *qua aprici meminere senes*, remembring afresh and with pleasure ancient matters, and such like accidents, which happened in their younger years: Others best pastime is to game, nothing to them so pleasant.

† *Hic Veneri indulget, hunc decoquit alea* —

Many too nicely take exceptions at *Cardes, Tables, and Dice*, and such

mixt

* *Animales se-
te ut possint
producere
nosces.*

† *Miles. 4.*

† *O dii simili-
bus saepe convi-
vis date ut ip-
se videndo de-
lectetur, &
postmodum
narrando dele-
ctet. Theod.
prodromus*

*Amorum dial.
interpret. Gil-
bertus Gaulinus.*

* *Epist. lib. 8.*

Ruffinus.

† *Hor.*

* *Lib. 4. Galli-
e consuetudi-
nis est ut via-
tores etiam in-
vitos consistere
cogant, &*

*quid quisq; e-
orum audierit
aut cognoverit de
quibus quaerit
runt.*

* *Vitruvius
lib. ult.*

† *Juven.
y They ac-
count them
unlawfull, be-
cause of irile-
gious.*

mixt lufurious lots, whom *Gatiker* well confutes. Which though they be honest recreations in themselves, yet may justly be otherwise excepted at, as they are often abused, and forbidden as things most pernicious; *infaniam, em & damnosam*, ^a *Lexmius* calls it. For most part in these kind of sports, tis not art or skill, but subtilty, cunmycatching, knavery, chance and fortune carries all away: *cis ambulatoria pecunia,*

puncta mobilis hora

Permutat dominos, & cedit in altera jura.

They labour most part not to pass their time in honest disport, but for filthy lucre, and covetousness of money. In *saedissimum lucrum & avaritiam hominum convertitur*, as *Daneus* observes. *Fons fraudum & maleficiorum*, tis the fountain of cofenage and villany. ^a *A thing so common all over Europe at this day, and so generally abused, that many men are utterly undone by it, their means spent, patrimonies consumed, they and their posterity beggered; besides swearing, wrangling, drinking, loss of time, and such inconveniences, which are ordinary concomitants: b For when once they have got a haunt of such companies, and habit of gaming, they can hardly be drawn from it, but as an itch it will tickle them, and as it is with whoremasters, once entered, they cannot easily leave it off; Vexat mentes infana cupido, they are mad upon their sport. And in conclusion (which *Charles the seventh* that good French King published in an edict against gamsters) unde pia & hilaris vita suffugium sibi suisq; liberis, totiq; familia, &c. That which was once their livelihood, should have maintained wife, Children, family, is now spent and gone; mæror & egestas, &c. sorrow and beggery succeeds. So good things may be abused, and that which was first invented to c refresh mens weary spirits, when they come from other labours and studies to exhilarate the minde, to entertain time and company, tedious otherwise in those long solitary winter nights, and keep them from worse matters, an honest exercise is contrarily perverted.*

Chesse-play, is a good and witty exercise of the minde, for some kinde of men, and fit for such melancholy, *Rhasis* holds, as are idle, and have extravagant impertinent thoughts, or troubled with cares; nothing better to distract their mind, and alter their meditations: invented (some say) by the † generall of an army in a famine, to keep souldiers from mutiny: but if it proceed from over much study, in such a case it may do more harm then good, it is a game too troublesome for some mens braines, too full of anxiety, all out as bad as study; besides, it is a testy cholerick game, and very offensive to him that loseth the Mate. ^d *William the conqueror* in his younger yeares, playing at chesse with the prince of France (*Dauphine* was not annexed to that crown in those dayes) losing a Mate, knocked the Chesse-board about his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is belike, that *Patritius* in his 3. book *Tit. 12. de reg instit.* forbids his prince to play at chesse: hawking and hunting, riding, &c. he will allow; and this to other men, but by no means to him. In *Muscovy*, where they live in Stoves and hot houses all winter long, come seldome or little abroad, it is again very necessary, and therefore in those parts (saith ^e *Herbasheim*)

^z *Instit. c. 44.*
In his ludis ple-
rumq; non ars
aut pericia vi-
get, sed fraud,
fallacia, dolus,
astutia, casus,
fortuna, teme-
ritas locum ha-
bent non ratio,
consilium, sapi-
entia, &c.

^a *Abusus tam frequens hodie in Europa ut pleriq; crebro harum usu patrimonium profundant, exhaufiſſq; facultatibus, ad inopiam redigantur.*

^b *Ubi semel prurigo ista animi occupat ægre discuti potest, sollicitantibus undiq; ejusdem faviræ hominibus, damnosas illas voluptates repetunt, quod & scortatoribus institum, &c.*

^c *Instituitur ista exercitatio, non lucti, sed valetudinis et oblectamenti ratione, & quo animus defatigatus respiret, novaq; vires ad subeundos labores de novo concipiat.*

[†] *Latrunculo- rum ludus inventus est à duce, ut cum miles intolerabili fame laboraret, altero die edens altero ludens, famis oblivisceretur.*

^e *Belonius*. See more of this game in *Daniel Souters Pa-*

lumbes, vel de varia ludu l. 3. d. D. Heymond in vita ejus. c. Muscovit. c. m. m. m. m. m.

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f Inter cives
Fessas la-
trunculom
ludus est usi-
tatissimus, lib.
3. de Africâ.

g Tullius.

h De mor. gent.
i Polycrat. l. 1.
cap. 84.
k Idem Saris-
buriensis.
† Hist. lib. 1.
l Nemo desidet
otiosus, ita no-
mo a suino mo-
re ad severam no-
tiam laborat;
nam ea plus
quam se vitis
arumna, que
opificum vita
est, exceptis
Oropienibus,
qui diem in 24
horas divi-
dunt, sex dun-
taxat operi de-
putant, reli-
quum a
somno & cibo
cujusq; arbitrio
permittitur.

much used. At *Fessa in Africk*, where the like inconvenience of keeping within doors is through heat, it is very laudable; and (as *Leo Afer* relates) as much frequented. A sport fit for idle Gentlewomen, Souldiers in Garrison, and Courtiers that have nought but love matters to busie themselves about, but not altogether so convenient for such as are Students. The like I may say of *Cl. Bruxer's* Philosophy game, *D. Pulkes Metromachia* and his *Ouromachia*, with the rest of those intricate Astrologicall and Geometricall fictions, for such especially as are mathematically given; and the rest of those curious games.

Dancing, Singing, Masking, Mumming, Stage-plaies, howsoever they be heavily censured by some severe Caroes, yet if opportunely and soberly used, may justly be approved. *Melius est fodere, quam saltare*, saith *Austin*: but what is that if they delight in it? *Nemo saltat sobrius*. But in what kinde of dance? I know these sports have many oppugners, whole volumes writ against them; when as all they say (if duly considered) is but *ignoratio Elenchi*; and some again, because they are now cold and wayward, past themselves, cavel at all such youthfull sports in others, as he did in the comedy, they think them, *illico nasci senes*, &c. Some out of preposterous zeal object many times triviall arguments, and because of some abuse, will quite take away the good use, as if they should forbid wine, because it makes men drunk; but in my judgement they are too stern: there is a time for all things, a time to mourne, a time to dance. *Ecles. 3. a time to embrace, a time not to embrace*, (vers. 5) and *nothing better then that a man should rejoyce in his own works*. vers. 22. for my part, I will subscribe to the kings declaration, and was ever of that mind, those May-games, Wakes, and Whitson-ales, &c. if they be not at unseasonable hours, may justly be permitted. Let them freely feast, sing and dance, have their poppet-plays, hobby-horses, tabers, crouds, bag-pipes, &c. play at ball, and barley-breaks, and what sports and recreations they like best. In *Franconia* a province of *Germany* (saith *Aubanus Bohemus*) the old folks after evening prayer, went to the ale-house, the younger sort to dance: and to say truth with *Salisburyensis*, *satius fuerat sic otari, quam turpius occupari*, better do so then worse, as without question otherwise (such is the corruption of mans nature) many of them will do. For that cause, Playes, Masks, Jesters, Gladiators, Tumblers, Juglers, &c. and all that crew is admitted and winked at: *Tota jocularium scena procedit, & ideo spectacula admissa sunt, & infinita tyrocinia vanitatum, ut his occupentur, qui perniciosius otari solent*: that they might be busied about such toys, that would otherwise more perniciously be idle: So that as *Tacitus* said of the Astrologers in *Rome*, we may say of them, *genus hominum est quod in civitate nostra & vitabitur semper & retinebitur*, they are a deboshed company most part, still spoken against, as well they deserve some of them (for I so relish and distinguish them as fidlers, and musicians) and yet ever retained. *Evil is not to be done*, I confess, that good may come of it: but this is evil *per accidens*, and in a qualified sense, to avoide a greater inconvenience, may justly be tolerated. *S. Thomas Moore* in his *Utopian Common-wealth*, as he will have none idle, so will he have no man labour over hard, to be toiled out like an horse, 'tis more then slavish infelicity, the life of

most

most of our hired servants; and tradesmen elsewhere (excepting his Proviants) but half the day allowed for work, and half for honest recreation; or whatsoever employment they shall think fit themselves. If one half-day in a week were allowed to our household servants for their merry meetings, by their hard masters; or in a year some feasts, like those Roman Saturnals, I think they would labour harder all the rest of their time, and both parties be better pleased: but this needs not (you will say;) for some of them do nought but loyter all the week long.

This which I aim at, is for such as are *fracti animis*, troubled in mind, to ease them, over-toiled on the one part, to refresh over idle on the other, to keep themselves busied. And to this purpose, as any labour or employment will serve to the one, any honest recreation will conduce to the other, so that it be moderate and sparing, as the use of meat and drink, nor to spend all their life in gaming, playing, and pastimes, as too many gentlemen do; but to revive our bodies and recreate our souls with honest sports: of which as there be divers sorts, and peculiar to several callings, ages, sexes, conditions; so there be proper for several seasons, and those of different natures; so fit that variety of humors which is amongst them, that if one will not, another may: some in Summer, some in Winter, some gentle, some more violent; some for the mind alone, some for the body and mind: (as to some it is both business, and a pleasant recreation to oversee workmen of all sorts, Husbandry, Cattle, Horse, &c. To build, plot, project, to make models, cast up accompts, &c.) some without, some within doors: new, old, &c. as the season serveth, and as men are inclined. It is reported of *Philippus Bonus*, that good Duke of Burgundy (by *Ludovicus Vives*, in *Epist. and Pom.* † *Hæter* in his history) that the said Duke, at the marriage of *Elonara*, sister to the king of Portugal at *Burges* in *Flanders*, which was solemnized in the deep of winter, when as by reason of unreasonable weather he could neither hawk nor hunt, and was now tired with cards, dice, &c. and such other domestical sports, or to see Ladies dance, with some of his courtiers, he would in the evening walk disguised all about the Town. It so fortuned, as he was walking late one night, he found a country fellow dead drunk, snoring on a Bank; he caused his followers to bring him to his Palace, and there stripping him of his old cloaths, and attiring him after the Court fashion, when he waked, he and they were all ready to attend upon his excellency, persuading him he was some great Duke. The poor fellow admiring how he came there, was served in state all the day long; after supper he saw them dance, heard musick, and the rest of those Court-like pleasures: but late at night, when he was well tired, and again fast asleep, they put on his old robes, and so conveyed him to the place where they first found him. Now the fellow had not made them so good sport the day before, as he did when he returned to himself; all the jest was, to see how he looked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a vision, constantly believed it, would not otherwise be persuaded; and so the jest ended. *Amatichus Epiphanius* would often disguise himself, steal from his Court, and go into Merchants, Goldsmiths, and other tradesmens shops, sit and talk with them, and some

† *Rerum Burgund. lib. 4.*

† *Jussit hominem deferri ad palatium & lecto ducali collocari, &c. mirari homo ubi se eo loci vider.*

‡ *Quid interest, inquit Ludovicus Vives, (epist. ad Francis. Barducem) interdum illius & nostros aliquot annos: nihil penitus, nisi quod, &c.*
 † *Hen. Stephan. Presat. Herodoti.*

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times ride, or walke alone, and fall aboard with any Tinker, Clowne, Serving man, Carrier, or whomsoever he met first. Sometimes he did *ex insperato* give a poor fellow money, to see how he would look, or on set purpose, lose his purse as he went, to watch who found it, and with all how he would be affected, and with such objects he was much delighted. Many such tricks are ordinarily put in practice by great men, to exhilarate themselves and others, all which are harmlesse jests, and have their good uses.

But amongst those exercises, or recreations of the minde within doors, there is none so generall, so aptly to be applyed to all sorts of men, so fit and proper to expell Idleness and Melancholy, as that of *Study*: *Studia senectutem oblectant, adolescentiam alunt, secundas res ornant, adversis perfugium & solatium præbent, domi delectant, &c.* finde the rest in Tully's *Archia Poeta*. What so full of content, as to read, walke, and see Mappes, Pictures, Statues, Jewels, Marbles, which some so much magnifie, as those that *Phidias* made of old so exquisite and pleasing to be beheld, that as † *Chrysostome* thinketh, if any man be sickly, troubled in minde, or that cannot sleep for grieffe, and shall but stand over against one of *Phidias* Images, he will forget all care or whatsoever else may molest him in an instant? There be those as much taken with *Michael Angelo's*, *Raphael de Urbino's*, *Francesco Francia's* pieces, and many of those Italian and Dutch painters, which were excellent in their ages; and esteem of it as a most pleasing sight, to view those neat Architectures, Devices, Scutchions, coats of armes, read such bookes, to peruse old Coynes of severall sorts in a fair Gallery, artificiaall works, perspective glasses, old reliques, *Roman Antiquities*, variety of colours. A good picture is *falsa veritas, & muta poesis*: and though (as ° *Vives* saith) *artificialia delectant, sed mox fastidimus*, artificiaall toys please but for a time; yet who is he that will not be moved with them for the present? When *Achilles* was tormented and sad for the loss of his dear friend *Patroclus*, his mother *Thetis* brought him a most elaborate and curious Buckler made by *Vulcan*, in which were engraven Sun, Moon, Stars, Planets, Sea, Land, men fighting, running, riding, women scolding, hills, dales, towns, castles, brooks, rivers, trees, &c. with many pretty landskips, and perspective peeces: with sight of which he was infinitely delighted, and much eased of his grief.

† O: at 12. s.
quis animo
fuerit afflictus
aut eger, nec
sominus admini-
strans, is mihi
videtur e re-
gione flans ta'is
Imaginis, obli-
visciq; omnium
posse, quae hu-
mane vite
atrocia &
difficilia acci-
dere solent.

* *Iliad*. 19.

** Continuo eo spectaculo captus de lenito merore
Oblectabatur, in manibus tenens dei splendida dona.*

Who will not be affected so in like case, or to see those wel furnished Cloisters and Galleries of the Roman Cardinals, so richly stored with all modern Pictures, old Statues and Antiquities? Cum se — *spe&ando re-creat simul & legendo*, to see their pictures, alone and read the description, as † Boissardus well addes, whom will it not affect? which Bozins, Pom-
† Topogr. Rom. part. 1.
mus, Latus, Marlianus, Schottus, Cavelerius, Ligorius, &c. and he him-
self hath well performed of late. Or in some Princes Cabinets, like that
of the great Dukes in Florence, of Felix Platerus in Basil, or Noblemen
houses to see such variety of attires, faces, so many, so rare, and such ex-
quisite pcees, of men, birds, beasts, &c. to see those excellent landshipp,
Dutch-works, and curious cuts of Sadlier of Prague, Alberius Durer, Cal-

Lines, Prints, &c. such pleasant peeces of perspective, *Indian Pictures* made of feathers, *China works*, frames, *Thaumaturgical* motions, exoticick toys, &c. Who is he that is now wholly overcome with idleness, or otherwise involved in a Labyrinth of worldly cares, troubles, and discontents, that will not be much lightened in his mind by reading of some inticing story, true or fained, whereas in a glass he shall observe what our fore-fathers have done; the beginnings, ruins, fals, periods of Common-wealths, private mens actions displayed to the life &c. † *Plutarch* therefore calls them, *secundas mensus & bellaria*, the second courie and junkets, because they were usually read at Noblemens Feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant Poem, or some pleasant bewitching discourse, like that of * *Heliodorus*, *ubi oblectatio quadam placide fluit, cum hilaritate conjuncta*? *Julian* the Apostate was so taken with an Oration of *Libanius* the Sophister, that as he confesseth, he could not be quiet till he had read it all out. *Legi orationem tuam magna ex parte, hesternæ die ante prandium, pransus vero sine ulla intermissione totam absolvi. O argumenta! O compositionem!* I may say the same of this or that pleasing Tract, which will draw his attention along with it. To most kind of men it is an extraordinary delight to study. For what a world of books offers it self, in all subjects, arts, and sciences, to the sweet content and capacity of the Reader? In *Arithmetick*, *Geometry*, *Perspective*, *Optick*, *Astronomy*, *Architecture*, *Sculpturæ*, *Picturæ*, of which so many and such elaborate Treatises are of late written: In *Mechanicks* and their mysteries, *Military matters*, Navigation, triding of horses, * *fencing*, swimming, gardening, planting, great tomes of husbandry, *Cookery*, *Faulconry*, *Hunting*, *Fishing*, *Fowling*, &c. with exquisite pictures of all sports, games, and what not? In *Musick*, *Metaphysicks*, *Natural* and *Moral Philosophy*, *Philologie*, in *Policy*, *Heraldry*, *Genealogy*, *Chronology*, &c. they afford great Tome, or those studies of † *Antiquity*, &c. & * *quid subtilius Arithmeticiis inventionibus, quid jucundius Musicis rationibus, quid divinius Astronomicis, quid rectius Geometricis demonstrationibus?* What so sure, what so pleasant? He that shall but see that Geometrical tower of *Garexenda* at *Bologne* in *Italy*, the steeple and clock at *Strasborough*, will admire the effects of art, or that Engine of *Archimedes* to remove the earth it self if he had but a place to fasten his instrument: *Archimedes Cocea*, and rare devises to corrivate waters, musick instruments, and trisyllable *Ecchoes* again, again, and again repeated, with miriades of such. What vast Tomes are extant in *Law*, *Physick* and *Divinity*, for profit, pleasure, practice, speculation, in verse or prose, &c. their names alone are the subject of whole volumes, we have thousands of Authors of all sorts, many great Libraries full well furnished, like so many dishes of meat, served out for several palates; and he is a very block that is affected with none of them. Some take an infinite delight to study the very languages wherein these books are written, *Hebrew*, *Greek*, *Synack*, *Chalde*, *Arabick*, &c. Me thinks it would well please any man to look upon a Geographical Map, * *suavi animi delectatione allicere, ob incredibilem rerum varietatem & jucunditatem, & ad plenioris sui cognitionem excitare*, *Chorographical*, *Topographical* delineations, to behold as it were, all the remote Provinces, Towns, Cities of the world, and never to go forth of the limits of his study, to measure by the Scale and com-

† *Quod heron conviviis legi solita.*

* *Melancthon de Heliodoro.*

† *Pluvines.*
* *Tibault.*

† As in travelling the rest go forward and look before them, an Antiquary alone looks round about him, seeing things past, &c. hath a compleat Horizon, *Fidius Bifrons.*
* *Cardan.*

* *Hondius præfat Mercatoris.*

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p. Atlas Geog.

* Cardan.

q Lib de eupid.
divitiarum.r Leon Diggs
presat. ad per-
pet. prognost.
¶ Plus capio vo-
luptatis &c.
† In Hipper-
chen. divif. 3.† Cardan. pre-
fat. rerum vici-
et.

r Poetices Ab.

† Lib. 3. Ode 9.
Donec gyntus
eram tibi, &c.
† De Pelopo-
nes. lib. 6. de
scrip. Græc.

passe, their extent, distance, examine their site. Charles the great as *Plati-
na* writes, had three faire silver tables, in one of which superficies was a
 large map of *Constantinople*, in the second *Rome* neatly engraved, in the
 third an exquisite description of the whole world, and much delight he
 took in them. What greater pleasure can there now be, then to view
 those elaborate Maps of *Ortelius*, *P. Mercator*, *Hondius*, &c. To peruse those
 books of Cities, put out by *Braunus*, and *Hogenbergius*? To read those ex-
 quisite descriptions of *Maginus*, *Munster*, *Herrera*, *Laet*, *Merula*, *Boterus*,
Leander, *Albertus*, *Camden*, *Leo*, *Afer*, *Adricomius*, *Nic. Gerbelius*, &c? Those
 famous expeditions of *Christoph. Columbus*, *Americus Vesputius*, *Marcus Po-
tus* the *Venetian*, *Lod. Vertomannus*, *Aloysius Cadamustus*, &c? Those
 accurate diaries of *Portugals*, *Hollanders*, of *Bartison*, *Oliver a Nort*, &c. *Ha-
cluits* voyages, *Pet. Martyrs* *Decades*, *Benzo*, *Lerius*, *Linschotens* relations,
 those *Hodeporicons* of *Fod. a Meggen*, *Bravard* the *Monke*, *Bredenbachius*, *Jo.
Dublinus*, *Sands*, &c. to *Fernusalem*, *Egypt*, and other remote places of the
 world? those pleasant Itineraries of *Paulus Hentzerus*, *Iodocus Sincerus*, *Dux
Polonus*, &c. to read *Bellonius* observations, *P. Gillius* his surveyes; those
 parts of *America*, set out, and curiously cut in pictures, by *Frates a Bry*.
 To see a well cut Herbal, Hearbs, Trees, Flowers, Plants, all vegetals ex-
 pressed in their proper colours to the life, as that of *Matthiolus* upon *Dio-
scorides*, *Delacampius*, *Lobel*, *Bauhinus*, and that last voluminous and might-
 y Herbal of *Bessar* of *Noremburge*, wherein almost every Plant is to his
 own bignesse. To see Birds, Beasts, and Fishes of the Sea, Spiders, Gnats,
 Serpents, Flies, &c. all Creatures set out by the same Art, and truly expres-
 sed in lively colours, with an exact description of their natures, virtues,
 qualities, &c. as hath been accurately performed by *Alian*, *Gesner*, *Flysses*,
Aldrovandus, *Bellonius*, *Rondoletius*, *Hippolytus Salvianus*, &c. * *Arcana celi*,
natura secreta, ordinem universi scire majoris felicitatis & dulcedinis est, quam
cogitatione quis assequi possit, aut mortalis sperare. What more pleasing stu-
 dies can there be then the *Mathematicks*, *Theorick*, or *Pratick* parts? As
 to survey land, make maps, models, dials, &c. with which I was ever
 much delighted my self. *Talis est Mathematicum pulchritudo* (saith *Plutarch*)
ut his indignum sit divitiarum phaleræ istas & bullas, & puellaria spectacula
comparari; such is the excellency of these studies, that all those ornaments
 and childish bubbles of wealth, are not worthy to be compared to them:
crede mihi (saith one) *extingui dulce erit Mathematicarum artium studio*,
 I could even live and die with such meditations, and take more delight,
 true content of mind in them, then thou hast in all thy wealth and sport,
 how rich soever thou art. And as † *Cardan* well seconds me, *Honorificum*
magis est & gloriosum hac intelligere, quam provinciis præesse, formosum aut
ditem juvenem esse. The like pleasure there is in all other studies, to such
 as are truly addicted to them, † *ea suavis* (one holds) *ut cum quis ea de-*
gustaverit, quasi poculis Circeis captus, non possit unquam ab illis divelli; the
 like sweetnesse, which as *Circe* cup bewitcheth a student, he cannot leave
 off, as well may witness those many laborious houres, dayes and nights,
 spent in the voluminous Treatises written by them; the same content.
 † *Julius Scaliger* was so much affected with Poetry, that he brake out into
 a pathetical protestation, he had rather be the Author of 12 verses in *Lu-
can*, or such an ode in † *Horace*, then Emperour of Germany. † *Nicholas Ger-
belius*

belius that good old man, was so much ravished with a few Greek Authors restored to light, with hope and desire of enjoying the rest, that he exclaims forthwith, *Arabibus atq; Indis omnibus erimus ditiores*, we shall be richer then all the Arabick or Indian Princes; of such * esteem they were with him, incomparable worth and value. Seneca prefers Zeno and Chrysippus, two doting Stoicks (he was so much enamoured on their works) before any Prince or General of an Army; and Orontius the Mathematician so far admires Archimedes, that he calls him, *Divinum & homine majorem*, a petty God, more then a man; and well he might, for ought I see, if you respect fame or worth. Pindarus of Thebes is as much renowned for his Poems, as Epaminondas, Pelopidas, Hercules or Bacchus, his fellow citizens for their warlike actions; & *si famam respicias, non pauciores Aristotelis quam Alexandri meminerunt* (as Cardan notes) Aristotle is more known then Alexander; for we have a bare relation of Alexanders deeds, but Aristotle, *totus vivit in monumentis*, is whole in his works: yet I stand not upon this, the delight is it, which I aim at, so great pleasure, such sweet content there is in study. King James 1605, when he came to see our University of Oxford, and amongst other Edifices, now went to view that famous Library, renewed by S. Thomas Bodley, in imitation of Alexander, at his departure brake out into that noble speech, If I were not a King, I would be an University man; * And if it were so that I must be a Prisoner, if I might have my wish, I would desire to have no other prison then that Library, and to be chained together with so many good Authors, et mortuis magistris. So sweet is the delight of study, the more learning they have (as he that hath a Dropfie, the more he drinks the thirstier he is) the more they covet to learn, and the last day is *prioris discipulus*; harsh at first learning is, *ra- dice amara*, but *fructus dulces*, according to that of Isocrates, pleasant at last; the longer they live, the more they are enamoured with the Muses. Heinsius the keeper of the Library at Leiden in Holland, was mewed up in it all the year long; and that which to thy thinking should have bred a loathing, caused in him a greater liking. I no sooner (saith he) come into the Library, but I bolt the door to me excluding lust, ambition, avarice, and all such vices, whose nurse is idlenesse the mother of Ignorance, and Melancholy her self, and in the very lap of eternity, amongst so many divine souls, I take my seat, with so lofty a spirit and sweet content, that I pity all our great ones, and rich men that know not this happinesse. I am not ignorant in the mean time (notwithstanding this which I have said) how barbarously and basely for the most part our ruder gentry esteem of Libraries and books, how they neglect and contemn so great a treasure, so inestimable a benefit, as Esops Cock did the Jewel he found in the dunghil; and all through error, ignorance and want of education. And 'tis a wonder withal to observe how much they will vainly cast away in unnecessary expences, *quot modis pere-* ant. (saith * Erasmus) *magnatibus pecunia, quantum absument alea, scorta, com-* potationes, profectiones non necessarie, pompa, bella quesita, ambitio, colax, mo- rio, ludio, &c. what in hawkes, hounds, law suits, vain building, gurmundizing, drinking, sports, playes, pastimes, &c. If a well minded man to the Muses would sue to some of them for an exhibition, to the farther maintenance or enlargement of such a work, be it Colledge, Lecture, Li-

* Quos si integrosh. veremus, Dii boni, quas opes, quos thesauros tenere- mus.

u Ifaack wake muse & regnantes

x Si unquam mihi in satis sit, ut captivus ducar, si mihi daretur optio, hoc cuperem: caecere conclu- di, his catenis illigari, cum hisce captivis concatenatis e- tatem agere.

y Epist. Primie- ro. Plerumq; in qua simulac pe- dem posui, fori- bus pessulum abdo; ambitio- nem autem, a- movem, libidi- nem, etc. exclu- do, quorum pa-rens est igna- via, imperitia nutrix, & in ipso eternitatis gremio, inter tot illustres a- nimas sedem mihi sumo, cum ingenti quid m- animo, ut sub- inde magnatum me misereat, qui felicitatem hanc ignorant. * Chil. 2. Cent. 1. adag. 1.

brary, or whatsoever else may tend to the advancement of learning, they are so unwilling, so averse, they had rather see these which are already, with such cost and care erected, utterly ruined, demolished or otherwise employed; for they repine many and grudge at such gifts and renewals so bestowed: and therefore it were in vain, as *Erasmus* well notes, *vel ab his, vel à negotiatoribus qui se Mammona dediderunt, improbum fortasse tale officium exigere*, to sollicite or aske any thing of such men that are likely damn'd to riches; to this purpose. For my part I pity these men, *stultos jubeo esse libenter*, let them go as they are, in the catalogue of *Ignoramus*. How much on the other side, are all we bound that are schollers, to those Munificent *Ptolomies*, bountifull *Mæcenates*, heroicall Patrons, divine spirits, — ** qui nobis hæc otia fecerunt, namq; erit ille mihi semper Deus* —

* *Ving edog. 1.*
† Founder of
our publike li-
brary in *Oxon.*
* Ours in
Christ church
Oxon.

that have provided for us so many well furnished Libraries as well in our publike Academies in most Cities, as in our private Colledges: How shall I remember † *S. Thomas Bodley*, amongst the rest, * *Otho Nicholson*, and the right reverend *John Williams* Lord Bishop of *Lincolne* (with many other pious acts) who besides that at *S. Johns* Colledge in *Cambridge*, that in *Westminster*, is now likewise in *Fieri* with a library at *Lincolne* (a noble president for all corporate towns and cities to imitate) O quam te memorem (vir illustrissime) quibus elogiis? But to my taske again.

Whosoever he is therefore that is overrun with solitariness, or carried away with pleasing melancholy and vain conceits, and for want of employment knows not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy then this of study, to compose himself to the learning of some art or science. Provided alwayes that his malady proceed not from overmuch study; for in such cases he addes fuell to the fire, and nothing can be more pernicious; let him take heed he do not overstretch his wits, and make a *Skeleton* of himself; or such inamoratoes as read nothing but play-books, Idle Poems, Jestes, *Amadis de Gaul*, the *Knight of the Sun*, the *seven Champions*, *Palmerin de Oliva*, *Huon of Burdeaux*, &c. Such many times prove in the end as mad as *Dön Quixot*. Study is only prescribed to those that are otherwise idle, troubled in minde, or carried headlong with vain thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subject would do the former no harm) and divert their continuall meditations another way. Nothing in this case better then study; *semper aliquid memoriter ediscant*, saith *Piso*, let them learn something without book, transcribe, translate, &c. Read the Scriptures, which *Hyperius lib. 1. de quotid. script. lec. fol. 77.* holds available of it self, *the mind is erected thereby from all worldly cares, and hath much quiet and tranquillity.* For as * *Austin* well hath it, *tis scientia scientiarum, omni melle dulcior, omni pane suavior, omni vino hilarior*: 'Tis the best *Nepenthe*, surest cordiall, sweetest alterative, presentst diverter: For neither as † *Chrysostome* well adds, *those boughs and leaves of trees which are plashed for cattle to stand under, in the heat of the day, in summer, so much refresh them with their acceptable shade, as the reading of the scripture doth recreate, & comfort a distressed soul, in sorrow and affliction.* Paul bids *Pray continually*; *quod cibus corpori, lectio anima facit*, saith *Seneca*, as meat is to the body, such is reading to the

* *Animus le-
vatur inde à
curia multa
quiete & tran-
quillitate fru-
ens.*

* *Scr. 38. ad
Fratres. Exem-
† Hom. 4. de
penitentia.
Nava inq. ar-
borum come
pro pecorum
ingruis facie,
meridie per
albatem apta-
bilem exhi-
bentes umbram
ovis ita refici-
unt, ac scriptu-
rarum lactia
afflictas angore
animas solvunt
& recreat.*

the soul. ^a To be at leasure without books is another hell, & to be buried alive.

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^b Cardan calls a library the physick of the soul; ^c Divine authours fortifie the mind, make men bold & constant; & (as Hyperius adds) godly conference will not permit the mind to be tortured with absurd cogitations. Rhasis injoyne continuall conference to such melancholy men, perpetuall discourse of some history, tale, poem, news, &c. ^d alternos sermones edere ac libere, ^e aequè jucundum quam cibum, sive potus, which feeds the minde as meat and drink doth the body, and pleaserh as much: And therefore the said Rhasis not without good cause would have some body still talke seriously, or dispute with them, and sometimes ^f to cavil and wrangle (so that it break not out to a violent perturbation) for such altercation is like stirring of a dead fire to make it burn afresh, it whets a dull spirit, and will not suffer the minde to be drowned in those profound cogitations, which melancholy men are commonly troubled with. ^g Ferdinand and Alphonsus kings of Arragon and Sicily, were both cured by reading the history, one of Curtius, the other of Livy, when no prescribed physick would take place. ^h Camerarius relates as much of Laurence Medices. Heathen Philosophers are so full of divine precepts in this kinde, that as some think they alone are able to settle a distressed mind. ⁱ Sunt verba & voces, quibus hunc lenire dolorem, &c. E-
^j pictetus, Plutarch, and Seneca; qualis ille, quæ tela, saith Lipsius, adversus omnes animi casus administrat, & ipsam mortem, quomodo vitæ eripis, inferi virtutes? when I read Seneca, ^k he thinks I am beyond all humane fortunes, on the top of an hill above mortalitie. Plutarch saith as much of Homer, for which cause belike Niceratus in Xenophon, was made by his parents to con Homers Iliads and Odysses without book, ut in virum bonum evaderet, as well to make him a good and honest man, as to avoid idleness. If this comfort may be got by Philosophy, what shall be had from Divinity? What shall Austin, Cyprian, Gregory, Bernards divine meditations afford us?

Qui quid sit pulchrum, quid turpe, quid utile, quid non,

Plenius & melius Chrysippo & Crantore dicunt.

Nay what shall the Scripture it self? Which is like an Apothecaries shop, wherein are all remedies for all infirmities of minde, purgatives, cordials, alteratives, corroboratives, lenitives, &c. Every disease of the soul, saith ^l Austin, hath a peculiar medicine in the Scripture; this onely is required, that the sick man take the potion which God hath already tempered. ^m Gregory calls it a glasse wherein we may see all our infirmities, ignisum collo-
ⁿ quium, Psalm. 119. 140. ^o Origen a Charme. And therefore Hierome prescribes Rusticus the Monke, ^p continually to read the scripture, and to me-
^q ditate on that which he hath read; for as mastication is to meat, so is meditation
^r on that which we read. I would for these causes wish him that is melan-
^s choly, to use both humane and divine authours, voluntarily to impose
^t some taske upon himself, to divert his melancholy thoughts: To study
^u the art of memory, Cosmus Rosselius, Pet. Ravennas, Scenkelius detectus,
^v or practice Brachygraphy, &c. that will ask a great deale of attention: or
^w let him demonstrate a proposition in Euclide in his five last books, extract
^x a square root, or studie Algebra: Then which as ^y Clavius holds, in all

lectione occupes. Masticat divinum pabulum meditatio. ^z Ad 2. definit. 2. elem. 10. disciplinis humanis nihil prestantius re-
^{aa} peritur: quippe miracula quædam numeri; unum eruit tam abstrusa & rec. ndita, tanta nibilominus facilitate & voluptate, ut &c.

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† Which contained
1080000
weight of
brass.
* Vide Clavi-
um in com. de
Sacroboſto

† Diſtancias
celorum ſola
Optica dijudi-
cat.

† Cap. 4. & 5.

humane diſciplines nothing can be more excellent and pleaſant, ſo abſtruſe and recondite, ſo bewitching, ſo miraculous, ſo raviſhing, ſo eaſie withall and full of delight, *omnem humanum captum ſuperare videtur*. By this means you may define *ex ungue leonem*, as the diverbe is, by his thumb alone the bigneſs of Hercules, or the true dimensions of the great † Coloffus, Solomons temple, and Domitians Ampitheater out of a little part. By this art you may contemplate the variation of the 23 letters, which may be ſo infinitely varied, that the words complicated and deduced thence will not be contained within the compaſs of the firmament, ten words may be varied 40320 ſeverall wayes: by this art you may examine how many men may ſtand one by another in the whole ſuperficie of the earth, ſome ſay 148456800000000 assignando ſingulis paſſum quadratum, how many men, ſuppoſing all the world as habitable as France, as fruitfull and ſo long lived, may be born in 60000 years, and ſo may you demonſtrate with * Archimedes how many Sands the maſs of the whole world might contain if all ſandy, if you did but firſt know how much a ſmall cube as big as a Muſtard-ſeed might hold, with infinite ſuch. But in all nature what is there ſo ſtupend as to examine and calculate the motion of the planets, their magnitudes, apogeuſs, perigeuſs, excentricities, how far diſtant from the earth, the bigneſs, thickneſs, compaſs of the Firmament, each ſtar, with their diameters and circumference, apparent area, ſuperficie, by thoſe curious helps of glaſſes, aſtrolabes, ſextants, quadrants, of which Tycho Brahe in his mechanicks, opticks († divine opticks) Arithmetick, Geometry, and ſuch like arts and instruments? What ſo intricate and pleaſing, withall as to peruſe and praetiſe Heron Alexandrinus works, *de ſpiritalibus, de machinis bellicis, de machina ſe movente, Iordani Nemorarii de ponderibus propoſit. 13.* that pleaſant tract of Machometes Bragedinus *de ſuperficieſum diſviſionibus*, Apollonius Conicks, or Commandinus labours in that kinde, *de centro gravitatis*, with many ſuch Geometrical Theorems, and Problems? Thoſe rare instruments and mechanical inventions of Iac. Beſſonus, and Cardan to this purpoſe, with many ſuch experiments intimated long ſince by Roger Bacon in his Tract de † Secretis artis & natura, as to make a chariot to move *ſine animali*, diving boats, to walk on the water by art and to fly in the air, to make ſeveral cranes and pullies, *quibus homo trahat ad ſe mille homines*, lift up and remove great weights, Mills to move themſelves, Archis's Dove, Albertus Braſen head, and ſuch Thaumaturgical works. But eſpecially to do ſtrange miracles by glaſſes, of which Proclus and Bacon writ of old, burning glaſſes, multiplying glaſſes, preſpectives, *ut unus homo appareat exercitus*, to ſee aſar off, to repreſent ſolid bodies, by Cylinders and Concaves, to walk in the air, *ut veraciter videant* (ſaith Bacon) *aurum & argentum & quicquid aliud volunt, & quum veniant ad locum viſionis, nihil inveniant*, which glaſſes are much perfected of late by Baptiſta Porta and Galileus, and much more is promiſed by Maginus and Madorgius, to bee performed in this kinde. Otcouſtics ſome ſpeak of to intend hearing, as the other do ſight, Marcellus Vrencken an Hollendar in his epiſtle to Burgravius, makes mention of a friend of his that is about an instrument, *quo videbitur qua in altero Horizonte ſint*. But our Alchymiſts me thinks, and Roſie-Croſs men afford moſt rarities, and are fuller of experiments:

ments: they can make gold, separate and alter metals, extract oyls, salts, lees, and do more strange works then *Gaber*, *Lullius*, *Racon*, or any of those Ancients. *Crallius* hath made after his master *Paracelsus*, *aurum fulminans*, or *aurum volatile*, which shall imitate thunder and lightning, and crack louder then any gunpowder; *Cornelius Dreble* a perpetual motion, inextinguible lights, *linum non ardens*, with many such feats; see his book *de natura elementorum*, besides hail, wind, snow, thunder, lightning, &c. those strange fire-works, devilish peccards and such like warlike machinations derived hence, of which read *Tartalea* and others. *Ernestus Burgravius* a disciple of *Paracelsus* hath published a discourse, in which he specifies a lamp to be made of mans blood, *Lucerna vita & mortis index*, so he terms it, which Chymically prepared 40 dayes and afterward kept in a glasse, shall shew all the accidents of this life, *si lampas hic clarus, tunc homo hilaris & sanus corpore & animo, sinebulosus & depressus, male afficitur, & sic profectum hominis variatur, unde sumptus sanguis*, and which is most wonderful, it dies with the party, *cum homine perit, & evanescit*, the lamp and the man whence the blood was taken, are extinguished together. The same Author hath another Tract of *Mumia* (all out as vain and prodigious as the first) by which he will cure most diseases, and transfer them from a man to a beast, by drawing blood from one, and applying it to the other, *vel in plantam derivare*, and an *Alexipharmacum*, of which *Roger Bacon* of old in his Tract *de retardanda senectute*, to make a man young again, live three or foure hundred years. Besides Panaceas, Martial Amulets, *unguentum armorium*, balsomes, strange extracts, elixars, and such like magico-magical cures. Now what so pleasing can there be as the speculation of these things, to read and examine such experiments, or if a man be more mathematically given, to calculate, or peruse *Napiers Logarithmes*, or those tables of artificial *Sines* and *Tangents*, not long since set out by mine old Collegiate, good friend, and late fellow-Student of *Christ-Church in Oxford*, * *M. Edmund Gunter*, which will perform that by addition and subtraction only, which heretofore *Regiomontanus* Tables did by multiplication and division, or those elaborate conclusions of his † *Sector*, *Quadrant* and *Crossestaffe*. Or let him that is melancholy calculate Spherical Triangles, square a Circle, cast a Navvity, which howsoever some take, I say with * *Garcens*, *dabimus hoc petulantibus ingenis*, we will in some cases allow: or let him make an *Ephemerides*; read *Suiffes* the Calculators works, *Scaliger de emendatione temporum*, and *Petavius* his adversary, till he understand them, peruse subtile *Scotus* and *Smarez* Metaphysicks, or school Divinity, *Occam*, *Thomas*, *Erasmus*, *Durand*, &c. If those other do not affect him, and his means be great, to imploy his purse and fill his head, he may go find the Philosophers-stone; he may apply his mind I say to *Heraldry*, *Antiquity*, invent Impresses, Emblems; make *Epithalamiums*, *Epitaphs*, *Elegies*, *Epigrams*, *Palindroma*, *Epigrammata*, *Anagrams*, *Chronograms*, *Acrosticks*, upon his friends names; or write a Comment on *Martianus Capella*, *Tertullian de pallio*, the *Nubian Geography*, or upon *Elia Lalia Crispis*, as many idle fellows have assayed; and rather then do nothing, vary a verse a thousand waies with *Putean*, so torturing his wits, or as *Rainerus* of *Luneburge*, * 2150 times in his *Proteus Poeticus*, or *Scaliger*, *Chrysolithus*,

† Printed at London, Anno 1620.

* Late Astro-nomy-reader at Gresham Colledge.

† Printed at London by William Jones 1623.

* Prefat. Meth. Astron.

n Tot tibi sunt dotes virgo, quos fidera caelo.

* De pie christe urbi bona sit pax tempore nostro.

Chrysolithus, Cleppisus, and others have in like sort done. If such voluntary tasks, pleasure and delight, or crabbedness of these studies, will not yet divert their idle thoughts, and alienate their imaginations, they must be compelled, saith *Christophorus à Vega, cogi debent*, l. 5. c. 14. upon some mulct, if they perform it not, *quod ex officio incumbat*, loss of credit or disgrace, such as are our publike University exercises. For, as he that playes for nothing, will not heed his game; no more will voluntary employment so thoroughly affect a Student, except he be very intent of himself, and take an extraordinary delight in the study, about which he is conversant. It should be of that nature his business, which *volens nolens* he must necessarily undergo, and without great loss, mulct, shame, or hindrance he may not omit.

Now for women, instead of laborious studies, they have curious needle-works, Cut-works, spinning, bone-lace, and many pretty devices of their own making, to adorn their houses, Cushions, Carpets, Chaires, Stools, (for she eats not the bread of idleness, *Prov. 31. 27. quasivis lanam & linnm*), confections, conserves, distillations, &c. which they shew to strangers.

† Chalonerus
Lib. 9. de Rep.
Angel.

† *Ipse comes prae seq; operis venientibus ultro
Hospitibus monstrare solet, non segniter horas
Comestata suas, sed nec sibi deperisse.*

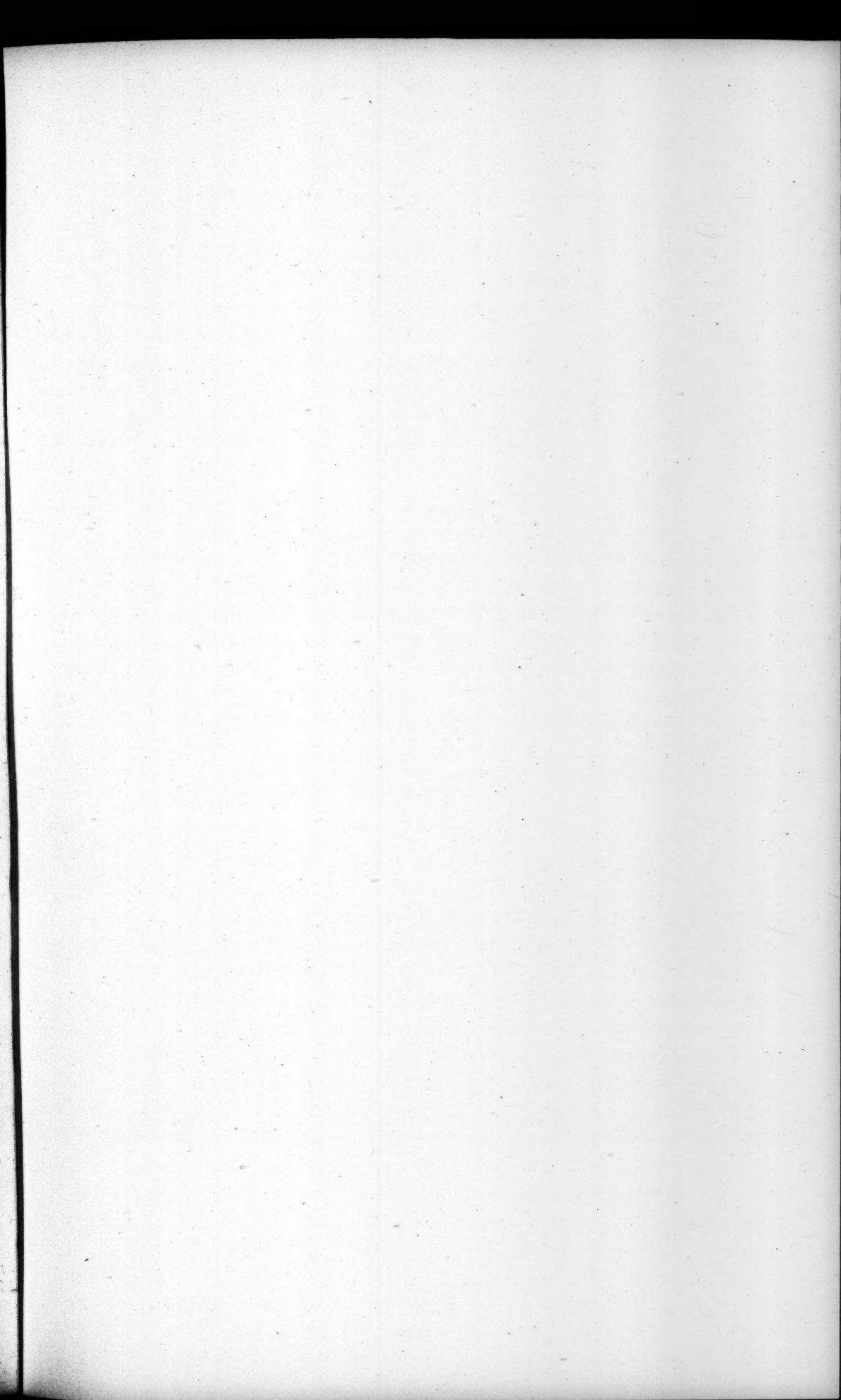
Which to her guests she shews, with all her pelfe,

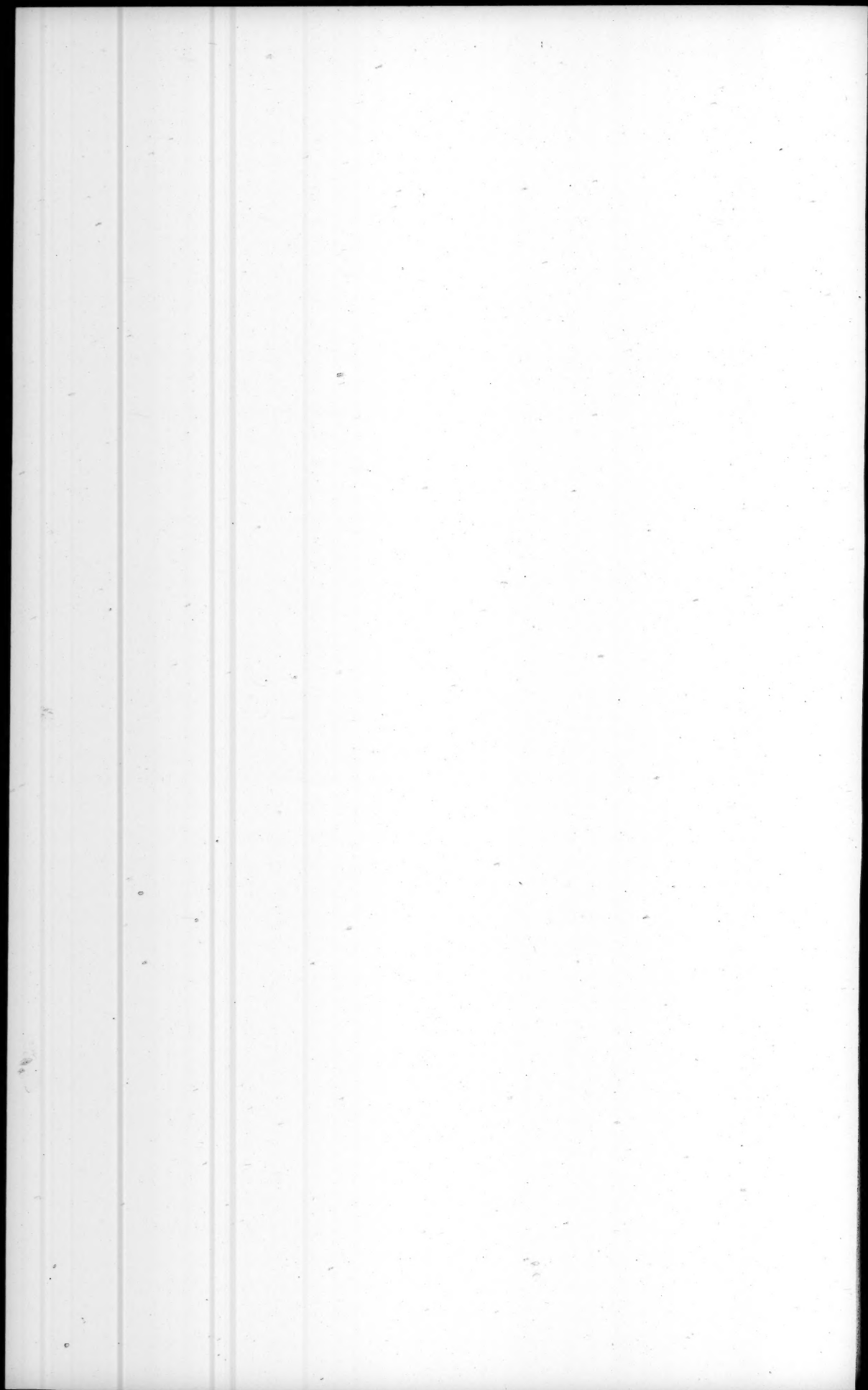
Thus far my maids, but this I did my self.

* Hortus Cor-
narius, medicus
& culinaris,
&c.

This they have to busie themselves about, household offices, &c. * near gardens, full of exotick, versicolour, diversly varied, sweet smelling flowers, and plants in all kinds, which they are most ambitious to get, curious to preserve and keep, proud to possess, and much many times brag of. Their merry meetings and frequent visitations, mutual invitations in good Towns, I voluntarily omit, which are so much in use, gossiping among the meaner sort, &c. old folks have their beads; an excellent invention to keep them from idleness, that are by nature melancholy, and past all affairs, to say so many *Paternosters, Avimaries, Creeds*, if it were not prophane and superstitious. In a word, body and mind must be exercised, not one, but both, and that in a mediocrity: otherwise it will cause a great inconvenience. If the body be overtired, it tires the mind. The mind oppresseth the body, as with Students it oftentimes falls out, who (as *Plutarch* observes) have no care of the body, but compel that which is mortal, to do as much as that which is immortal: that which is earthly, as that which is ethereal. But as the Oxen tyred, told the Camel, (both serving one master) that refused to carry some part of his burden, before it were long, he should be compelled to carry all his pack, and skint to soul, that will give him no respite, or remission: a little after, an Ague, Vertigo, Consumption, seisseth on them both; all his study is omitted, and they must be compelled to be sick together. He that tenders his own good estate, and health, must let them draw with equal yoke, both alike, & that so they may happily enjoy their wished health.

o Tom. 1. de sa-
nit. tuend. Qui
rationem corpo-
ris non habent,
sed cogunt mor-
talem immor-
tali, terrestrem
aetherea equal-
em prestare
industriam: Ca-
terum ut Ca-
melus usu venis-
set, quod ei bos
prædixerat,
cum eidem ser-
virent domino
& parte onis
levare illum
Camelus recu-
sasset, paulo post
& ipsius eadem,
& totum onus cogitur gestare (quod mortuo bove impletum) ita animo quos, continet,
dum defatigato corpore, &c. p. Ut putram illam & amabilem sanitatem prosequamus.





MEMB. 5.

Waking and terrible dreams rectified.



As waking that hurts, by all means must be avoided, so sleep which so much helps, by like waies, ^q must be procured, by ^q Interdicende nature or art, inward or outward medicines, and be protracted ^{Vigilia somni paulo longiores conciliandi. Al-} longer then ordinary, if it may be, as being an especiall help. It ^{temarius cap. 7. Somnus supra modum prodest, quovismodo conciliandus, Piso.} moistens and fattens the body, concocts, and helps digestion (as we see in Dormice, and those Alpine Mice that sleep all Winter) which *Gesner* speaks of, when they are so found sleeping under the snow in the dead of Winter, as fat as butter. It expels cares, pacifies the minde, refresheth the weary limbs after long work;

*Somme quies rerum, placidissime somne deorum,
Pax animi, quem cura fugit, qui corpora duris
Fessa ministeriis mulces reparasq; labori.*

Sleep rest of things, O pleasing Deity,
Peace of the Soul, which cares dost crucifie,
Weary bodies refresh and mollifie.

The chiefeft thing in all Physick ^{* Paracelsus} calls it, *omnia arcana gemmarum superans & metallorum*. The fittest time is [†] two or three hours after supper, when as the meat is now settled at the bottome of the stomach, and 'tis good to lie on the right side first, because at that site the liver doth rest under the stomach, not molesting any way, but heating him as a fire doth a kettle, that is put to it. After the first sleep 'tis not amiss to lie on the left side, that the meat may the better descend: and sometimes again on the belly, but never on the back. Seven or eight hours is a competent time for a melancholy man to rest, as *Crato* thinks; but as some do, to lie in bed and not sleep, a day, or half a day together, to give assent to pleasing conceits and vain imaginations, is many wayes pernicious. To procure this sweet moistning sleep, its best to take away the occasions (if it be possible) that hinder it, and then to use such inward or outward remedies, which may cause it. *Constat hodie* (saith *Boissardus* in his *Tract de magia cap. 4.*) *multos ita fascinari ut noctes integras exigant insomnes, summâ inquietudine animorum & corporum*; many cannot sleep for wiches and fascinations, which are too familiar in some places; they call it, *dare alicui malam noctem*. But the ordinary causes are heat and dryness, which must first be removed; a hot and dry brain never sleeps well: grief, fears, cares, expectations, anxieties, great busineses, [†] *In aurem utramq; otiose ut dormias*, and all violent perturbations of the mind must in some sort be qualified, before we can hope for any good repose. He that sleeps in the day time, or is in suspense, fear, any way troubled in minde, or goes to bed upon a full ^u stomach, may never hope for quiet rest in the night; *nec enim meritoria somnos admittunt*, as the ^{* Poet} saith; *Innes* and such like troublesome places are not for sleep; one calls *Osler*, another *Tapster*, one cries and shouts, another sings, whoupes, hollows,

— [†] *absentem cantat amicam,
Multâ prolutus vappâ nauta atq; viator.*

O o

Who

^{* In Hippoc.}
^{Aphorif.}
^{† Crato conf. 2.1.}
^{lib. 2. duabus}
^{aut tribus horis}
^{post cenam,}
^{quum jam ci-}
^{bus ad fundum}
^{ventriculi refe-}
^{derit, primum}
^{super latere}
^{dextro quies-}
^{cendum, quod}
^{in tali decubi-}
^{tu jecur sub}
^{ventriculo qui-}
^{escat, non gra-}
^{vians sed cibum}
^{calfaciens, pe-}
^{rinde ac ignis}
^{lebetem qui illi}
^{admoventur; post}
^{primum som-}
^{num quiescen-}
^{dum latere su-}
^{nistro &c.}

^{† Sepius acci-}
^{dit melanco-}
^{licis, ut nimium}
^{exsiccat cere-}
^{bro vigilis at-}
^{tenuentur. Fi-}
^{cinus. lib. 1. cap.}
^{29.}

^{† Ter.}
^{u Ut sis nocte}
^{levius, sit tibi ca-}
^{na brevis.}
^{x Juv. Sat. 3.}
^{† Hor. Ser. lib. 1}
^{Sat. 5.}

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y *Sepositis cu-
ris omnibus
quantum fieri
potest, ana cum
vestibus, &c.
Kirkst.
z Ad horam
somni aures
suavibus canti-
bus & sonis de-
linire.
a Lectio jucun-
da, aut sermo,
ad quem atten-
tior animus
convertitur,
aut aqua ab
alto in subject-
am pelvum
delabatur, &c.
Ovid.*

b *Aceti sorbitio
c Attenuat me-
lancholiam, &
ad concilian-
dum somnum
juvat.
d Quod leni-
acetum conve-
nit.*

e *Cont. 1. traſſ.
9 meditandum
de aceto.*

f *Sect. 5. memb.
1. Subject. 6.*

g *Lib. de sanit.
tuenda.*

h *In Som. Scip.
ſit enim ſere ut
cogitationes
noſtræ & ſer-
mones paſſant
aliquid in ſom-
no, quale de
Homerō ſcribit
Ennius, de quo
videlicet ſepiſ-
ſimè vigilans
ſolebat cogitare
& loqui.*

i *Ariſta. hiſt.*

Who not accuſtomed to ſuch noiſes can ſleep amongſt them : He that will intend to take his reſt muſt go to bed *animo ſecuro, quieto & libero*, with a ſecure and compoſed minde, in a quiet place : *omnia noctis erunt placida compoſita quiete* : and if that will not ſerve, or may not be obtained, to ſeek then ſuch means as are requiſite. To lye in clean linnen and ſweet, before he goes to bed, or in bed to hear *ſweet Muſick*, which *Ficinus* commendeth *lib. 1. cap. 24.* or as *Foberius med. pract. lib. 3. cap. 10.* *to read ſome pleaſant Author till he be aſleep, to have a baſon of water ſtill dropping by his bed ſide, or to lie near that pleaſant murmure, lenes ſonantis aqua*, Some ſhould-gates, arches, falls of water, like *London Bridge*, or ſome continueate noiſe which may benum the ſenſes, *lenis motus, ſilentium & tenebra, tum & ipſa voluntas ſumnos faciunt* ; as a gentle noiſe to ſome procures ſleep, ſo, which *Bernardinus Tieleſius lib. de ſomno* well obſerves, ſilence, in a darke roome, and the will it ſelf, is moſt available to others. *Piſo* commendeth frictions, *Andrew Borde* a good draught of ſtrong drink before one goes to bed ; I ſay, a nutmeg and ale, or a good draught of muſcadine, with a toſt and nutmeg, or a poſſet of the ſame, which many uſe in a morning, but me thinks for ſuch as have dry Brains, are much more proper at night ; ſome preſcribe a ſup of vineger as they go to bed, a ſpoonfull ſaith *Ætius Tetrabib. lib. 2. ſer. 2. cap. 10. lib. 6. cap. 10. Agineſa lib. 3. cap. 14.* *Piſo*, a little after meat, *because it rarifies melancholy, and procures an appetite to ſleep.* *Donat. ab Altomar. cap. 7.* and *Mercurialis* approve of it, if the malady proceed from the *Spleen.* *Saluſt. Salvian. lib. 2. cap. 1. de remed. Hercules de Saxoniâ in Pan. Elianus Montaltus de morb. capitis, cap. 28. de Melan.* are altogether againſt it. *Lod. Mercatus de inter. Morb. cau. lib. 1. cap. 17.* in ſome caſes doth allow it. *Rhaſis* ſeems to deliberate of it, though *ſimeon* commend it in ſawce peradventure) he makes a queſtion of it : as for baths, fomentations, oyls, potions, ſimples or compounds, inwardly taken to this purpoſe, I ſhall ſpeak of them elſewhere. If in the miſt of the night when they lie awake, which is uſual to toſs and tumble, and not ſleep, *Ranzovius* would have them, if it bee in warme weather, to riſe and walk three or four turnes (till they be cold) about the chamber, and then go to bed again.

Againſt fearfull and troubleſome dreams, *Incubus* and ſuch inconveni-
ences, wherewith melancholy men are moleſted, the beſt remedy is to
eat a light ſupper, and of ſuch meats as are eaſie of digeſtion, no Hare,
Veniſon, Beef, &c. not to lye on his back, not to meditate or think in the
day time of any terrible objects, or eſpecially talke of them before he
goes to bed. For as he ſaid in *Lucian* after ſuch conference, *Hecates ſom-
nare mihi videor*, I can think of nothing but Hobgoblins : and as *Tully*
notes, *for the moſt part our ſpeeches in the day time, cauſe our phantaſy to
work upon the like in our ſleep*, which *Ennius* writes of *Homer* :

Et canis in ſomnis leporis veſtigia latrat :

As a dog dreames of an Hare, ſo do men, on ſuch ſubjects they thought
on laſt.

*i Somnia qua mentes ludunt volitantibus umbris,
Nec delubra deum, nec ab athere numina mittunt,
Sed ſibi quiſque facit, &c.*

For

For that cause when *Ptolomy* King of *Egypt* had posed the 70 interpreters in order, and asked the nineteenth man, what would make one sleep quietly in the night, he told him, ^k the best way was to have divine and celestial meditations, and to use honest actions in the day time. ^l *Lod. Vives* wonders how Schoolemen could sleep quietly, and were not terrified in the night, or walke in the darke, they had such monstrous questions, and thought of such terrible matters all day long. They had need amongst the rest to sacrifice to God *Morpheus*, whom ^m *Philostratus* paints in a white and black coat, with a horn and Ivory box full of dreams, of the same colours, to signifie good and bad. If you will know how to interpret them, read *Artemidorus*, *Sambucus* and *Cardan*, but how to help them, ⁿ I must refer you to a more convenient place.

^k Optimum de celestibus & honestis meditationibus.
^l Lib. 3. de causis corr. art. tam mira monstraque questionum (sepe nascuntur inter eos, ut mirer eos interdum in somnis non terri, aut de

ⁱ Illis in tenebris audere verba facere, adeo res sunt monstruosae. ^m Icon. Lib. 1. ⁿ Sect. 5. Memb. 1. Subf. 6.

MEMB. 6. SUBSECT. 1.

Perturbations of the minde rectified. From himself, by resisting to the utmost, confessing his grief to a friend, &c.



Whoever he is that shall hope to cure this malady in himself or any other, must first rectifie these passions and perturbations of the minde; the chiefest cure consists in them. A quiet mind is that *voluptas*, or *Summum bonum* of *Epicurus*, *non dolore, curis vacare, animo tranquillo esse*, not to grieve, but to want cares, and have a quiet soul, is the only pleasure of the World, as *Seneca* truly recites his opinion, not that of eating and drinking, which injurious *Aristotle* maliciously puts upon him, and for which he is still mistaken, *male audit & vapulat*, slandered without a cause, and lashed by all posterity. ^o Fear and Sorrow therefore are especially to be avoided, and the minde to be mitigated with mirth, constancy, good hope; vain terror, bad objects are to be removed, & all such persons in whose companies they be not well pleased. *Gualter Bruel. Fernelius consil. 43. Mercurialis consil. 6. Piso. Facchinus cap. 15. in 9. Rhafis, Capiwaccius, Hildesheim, &c.* all inculcate this as an especiall meanes of their cure, that their ^p minds be quietly pacified, vain conceits diverted, if it be possible, with terrors cares, ^q fixed studies, cogitations, and what soever it is that shall any way molest or trouble the Soul, because that otherwise there is no good to be done. ^r The bodies mischiefs, as *Plato* proves, proceed from the soul: and if the mind be not first satisfied, the body can never be cured. *Alcibiades* raves (saith ^s *Maximus Tyrinus*) and is sick, his furious desires carry him from *Lyceus* to the pleading place, thence to the Sea, so into *Sicily*, thence to *Lacedamon*, thence to *Persia*, thence to *Samos*, then again to *Athens*; *Critias* tyrannizeth over all the city, *Sardani palus* is love-sick; these men are ill-affected all, and can never be cured, till their minds be otherwise qualified. *Crato* therefore in that often cited Counsell of his for a Noble man his Patient, when he had sufficiently

^o Animi perturbaciones summe fugiende, iunctus potissimum & tristitia eorumque loco animus demulcendus hilaritate, animi constantia bona spe; removendi terrores, & eorum consortium quos non probant.
^p Phantasie eorum placide subvertende, terrores ab animo removendi.
^q Ab omni fixa cogitatione quovismodo avertantur.
^r Cuncta mala corporis ab animo procedunt, que nisi curentur, corpus curari minime potest, ch. 1. mid.
^s Disputat. An magniores corporis an animi. Re-

ⁿ o ldo interpret. ut parum abisti a furore, rapitur a Lyceo in concionem, a concione ad mare, a mari in Siciliam, &c.

informed him in diet, air, exercise, Venus, sleep, concludes with these as matters of greatest moment, *Quod reliquum est, anima accidentia corrigan-* tur, from which alone proceeds Melancholy; they are the fountain, the subject, the hinges whereon it turns, and must necessarily be reformed.

*Ita bilem mo-
vet, sanguinem
adurit, vitales
spiritus accen-
dit, mæstitia u-
niversum cor-
pus infrigidat,
calorum innati
extinguit, appe-
titum destruit,
concoctionem
impedit, corpus
exsiccat, intel-
lectum pervertit.
Quamobrem
hec omnia pro-
fus vitanda
sunt, & pro vi-
rii fugienda.
De mel. c. 26.
ex illa solum
remedium mul-
ti ex visis, au-
ditis, &c. sa-
nati sunt.*

For anger stirs choler, heats the blood and vital spirits; Sorrow on the other side refrigerates the body, and extinguisheth natural heat, overthrows appetite, hinders concoction, dries up the temperature, and perverts the understanding: Fear dissolves the spirits, infects the heart, attenuates the soul: and for these causes all passions and perturbations must to the uttermost of our power, and most seriously be removed. *Alianus Montanus* attributes so much to them, *that he holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients.* Many are fully cured when they have seen or heard, &c. enjoy their desires, or be secured and satisfied in their minds; *Galen* the common master of them all, from whose fountain they fetch water, brags *lib. 1. de san. tuend.* that he for his part hath cured divers of this infirmity, *solum animis ad rectum institutis*, by right settling alone of their minds.

Yea but you will here infer, that this is excellent good indeed if it could be done; but how shall it be effected, by whom, what art, what means? *hic labor, hoc opus est.* 'Tis a natural infirmity, a most powerful adversary, all men are subject to passions, and Melancholy above all others, as being distempered by their innate humors, abundance of choler, weakness of parts, outward occurrences, and how shall they be avoided? the wisest men, greatest Philosophers of most excellent wit, reason, judgement, divine spirits, cannot moderate themselves in this behalf: such as are sound in body and mind, *Stoicks, Heroes, Homers Gods*, all are passionate, and furiously carryed sometimes; and how shall we that are already crazed, *fracti animis*, sick in body, sick in mind, resist? we cannot perform it. You may advise and give good precepts, as who cannot? But, how shall they be put in practice? I may not deny but our passions are violent, and tyrannize of us, yet there be means to curb them; though they be head-strong, they may be tamed, they may be qualified, if he himself or his friends, will but use their honest endeavors, or make use of such ordinary helps as are commonly prescribed.

He himself (I say); from the Patient himself the first and chiefeft remedy must be had; for if he be averse, peevish, waspish, give way wholly to his passions, will not seek to be helped, or be ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, and desire his own good, no doubt but he may *magnam morbi deponere partem*, be eased at least, if not cured. He himself must do his utmost endeavour to resist and withstand the beginnings. *Principiis obsta, Give not water passage, no not a little, Eccles. 25. 27.* If they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his mind, vain conceit, be it pleasing or displeasing, which so much affects or troubleth him, *by all possible means he must withstand it, expel those vain, false, frivolous imaginations, absurd conceits, fained fears and sorrows; from which, saith Piso, this disease primarily proceeds, and takes his first occasion or beginning, by doing something or other that shall be opposite unto them, thinking of something*

*u Pro viribus
annitendum in
prædicta, tum
in aliis; a qui-
bus malum ve-
lut a primariâ
causâ occasio-
nem natum
est, imaginati-
ones absurde
falsæ, et me-
stitia quæcumq;
subiecit propul-
setur, aut aliud
agendo, aut ra-
tione persuade-
dend; earum
mutationem sub-
bitâ facere.*

something else, perswading by reason, or howsoever to make a sudden alteration of them. Though he have hitherto run in a full career, and precipitated himself, following his passions, given reins to his appetite, let him now stop upon a sudden, curb himself in; and as ^x *Lemnius* adviseth, strive against with all his power, to the utmost of his endeavour, and not cherish those fond imaginations, which so covertly creep into his mind, most pleasing and amiable at first, but bitter as gall at last, and so head-strong, that by no reason, art, counsel, or perswasion they may be shaken off. Though he be far gone, and habituated unto such phantastical imaginations, yet as ^y *Tully*, and *Plutarch* advise, let him oppose, fortifie, or prepare himself against them, by premeditation, reason, or as we do by a crooked staffe, bend himself another way.

*Tu tamen interea effugito quæ tristia mentem
Solicitant, procul esse jube curasq; metumque
Pallentem, ultrices iras, sint omnia lata.*

In the mean time expel them from thy mind,
Pale fears, sad cares, and griefs which do it grind,
Revengeful anger, pain and discontent,
Let all thy soule be set on merriment.

Curas tolle graves, irasq; crede profanum.

If it be idleness hath caused this infirmity, or that he perceive himself given to solitariness, to walk alone, and please his mind with fond imaginations, let him by all means avoid it; 'tis a bosome enemy, 'tis delightful melancholy, a friend in shew, but a secret devil, a sweet poyson, it will in the end be his undoing; let him go presently, task or set himself a work, get some good company. If he proceed, as a Gnat flies about a candle, so long till at length he burn his body, so in the end he will undo himself: if it be any harsh object, ill company, let him presently go from it. If by his own default through ill diet, bad aire, want of exercise, &c. let him now begin to reform himself. It would be a perfect remedy against all corruption, if as ^a *Roger Bacon* hath it, we could but moderate our selves in those six non-natural things. ^b If it be any disgrace, abuse, temporal loss, calumny, death of friends, imprisonment, banishment, be not troubled with it, do not fear, be not angry, grieve not at it, but with all courage sustain it. (*Gordonius lib. 1. c. 1. de conser. vit.*) *Tu contra audentior isto.* If it be sickness, ill success, or any adversity that hath caused it, oppose an invincible courage, fortifie thy self by Gods word, or otherwise, mala bonis persuadenda, set prosperity against adversity, as we refresh our eyes by seeing some pleasant meadow, fountain, picture, or the like: recreate thy mind by some contrary object, with some more pleasing meditation divert thy thoughts.

Yea, but you infer again, facile consilium damus aliis, we can easily give counsel to others; every man, as the saying is, can tame a shrew, but he that hath her; si hic esses, aliter sentire; if you were in our misery, you would find it otherwise, 'tis not so easily performed. We know this to be true, we should moderate our selves, but we are furiously carryed, we cannot make use of such precepts, we are overcome, sick, male sani, distempered and habituated in these courses, we can make no resistance; you may as well bid him that is diseased, not to feel pain, as a melancholy

^x Lib. 2. c. 16.
de occult. nat.
Quisquis huic
malo obnoxius
est, acriter ob-
stat, & summa
cura obducit-
ur, nec illo
modo fervet i-
maginationes
tacite obrep-
tes animo, ben-
das ab iniur-
omabiles, sed
quæ adeo con-
valescunt, ut
nulla ratione
excuti queant.
^y 3. Tusc. ad
Apollonium.
^z Fracastorius.

^a Epist. de se-
cretis artis &
naturæ cap. 7.
de retard. sen.
Remedium ef-
fet contra cor-
ruptionem pro-
priam, si quili-
bet exerceret
regimen sani-
tatis, quod con-
sistit in rebus
sex non natu-
ralibus.

^b Pro aliquo
vituperio non
indigneris, nec
pro amissione a-
licujus rei, pro
morte alicujus,
nec pro carcere,
nec pro exilio,
nec pro aliâ re,
nec irascaris,
nec timeas, nec
doleas, sed cum
summa presen-
tia hæc sustine-
as.

^c Quod si in-
commoda ad-
versitatis in-
fortunia hoc
malum invexe-
rint, his infra-
ctum animum
opponas, Dei
verbo eisque fi-
ducia te sufful-
cias, &c. *Lem-
nius lib. 1. c. 16.*

man not to fear, not to be sad: 'tis within his blood, his brains, his whole temperature, it cannot be removed. But he may chuse whether he will give way too far unto it, he may in some sort correct himself. A philosopher was bitten with a mad dog, and as the nature of that disease is to abhor all waters, and liquid things, and to think still they see the picture of a dog before them: He went for all this, *reluctante se*, to the Bath, and seeing there (as he thought) in the water the picture of a dog: with reason overcame this conceit, *quid cani cum balneo?* what should a dog do in a Bath? a meer conceit. Thou thinkest thou hearest and seest devils, black men, &c. 'tis not so, 'tis thy corrupt phantasie, settle thine imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, every man observes thee, laughs thee to scorn, perswade thy self 'tis no such matter: this is fear only, and vain suspicion. Thou art discontent, thou art sad and heavy; but why? upon what ground? consider of it: thou art jealous, timorous, suspicious; for what cause? examine it thoroughly, thou shalt find none at all, or such as is to be contemned, such as thou wilt surely deride, and condemn in thy self, when it is past. Rule thy self then with reason, satisfie thy self, accustom thy self, wean thy self from such fond conceits, vain fears, strong imaginations, restless thoughts. Thou mayest do it; *Est in nobis assuescere* (as *Plutarch* saith) we may frame our selves as we will. As he that useth an upright shooe, may correct the obliquity, or crookedness by wearing it on the other side; we may overcome passions if we will. *Quicquid sibi imperavit animus obtinuit* (as *Seneca* saith) *nulli tam feri affectus, ut non disciplinâ perdomentur*, whatsoever the Will desires, she may command: no such cruel affections, but by discipline they may be tamed; voluntarily thou wilt not do this or that, which thou oughtest to do, or refrain, &c. but when thou art lashed like a dull Jade, thou wilt reform it; fear of a whip will make thee do, or not do. Do that voluntarily then which thou canst do, and must do by compulsion: thou maist refrain if thou wilt, and master thine affections.

dLib. 2. de ira.

e Cap. 3. de affectu animi.

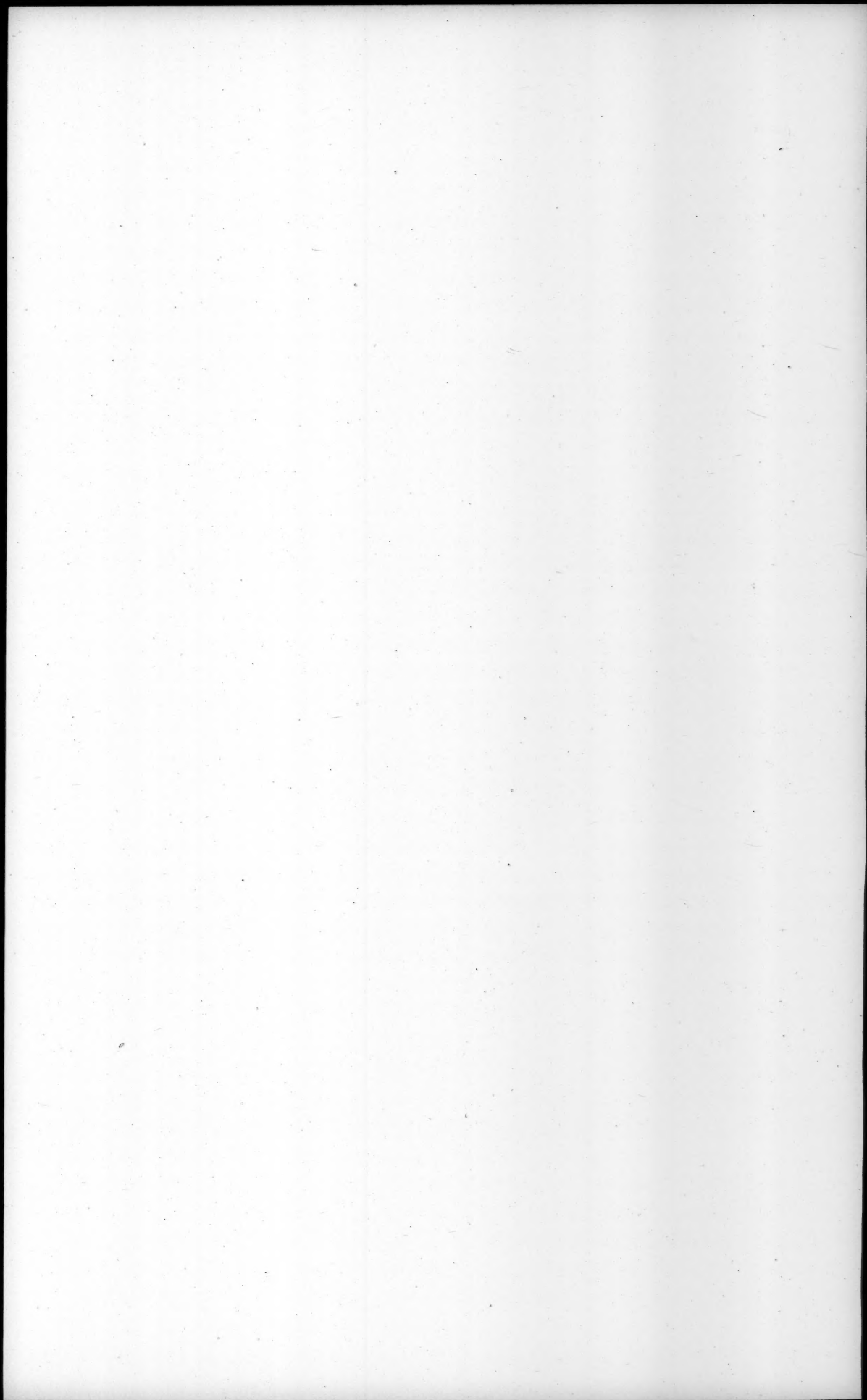
Ut in civitatibus contumaces qui non cedunt politico imperio vi coercendi sunt; ita Deus nobis indicat alteram imperii formam; si cor non deponit vitiosum affectum, membra foras coercenda sunt, ne ruant in quod affectus impellat; et locomotiva, quæ herili imperio obtemperat, alteri resistat.

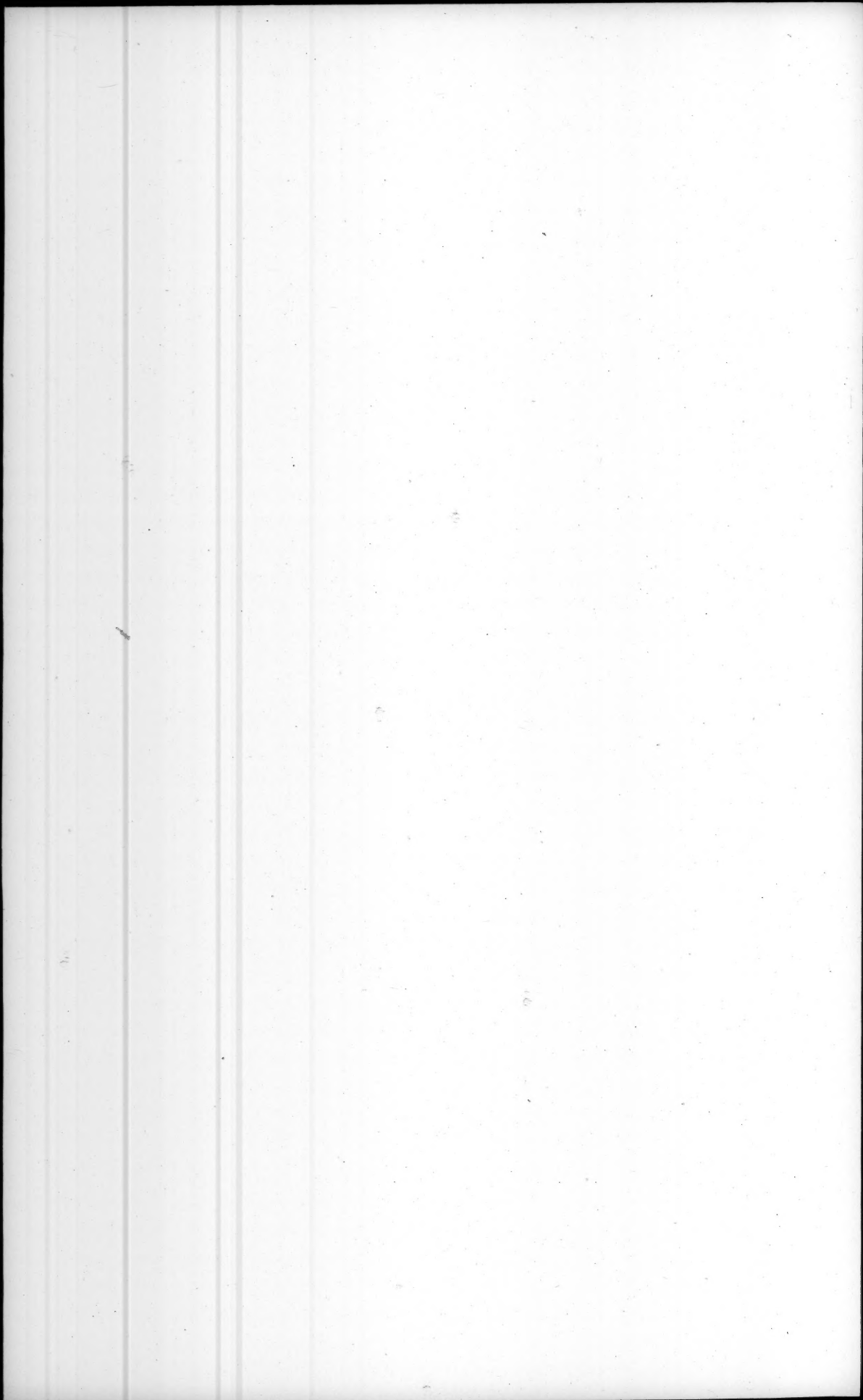
f Imaginatio impellit spiritus, et inde nervi moventur, &c. & obtemperant imaginationi & appetitui mirabilis sedere, ad exequendum quod iubent.

As in a city, (saith Melancthon) they do by stubborn rebellious rogues, that will not submit themselves to political judgement, compel them by force; so must we do by our affections. If the heart will not lay aside those vicious motions, and the phantasie those fond imaginations, we have another form of government to enforce and refrain our outward members, that they be not led by our passions. If appetite will not obey, let the moving faculty over-rule her, let her resist and compel her to do otherwise. In an ague the appetite would drink; sore eyes that itch, would be rubbed; but reason saith no, and therefore the moving faculty will not do it. Our phantasie would intrude a thousand fears, suspicions, Chimera's upon us, but we have reason to resist, yet we let it be overborn by our appetite; *Imagination enforceth spirits which by an admirable league of nature compel the nerves to obey, and they our several limbs*: we give too much way to our passions. And as to him that is sick of an ague, all things are distastful and unpleasant, *non ex cibi vitio*, saith *Plutarch*, not in the meat, but in our taste: so many things are offensive to us, not of themselves, but out of our corrupt judgement, jealousy, suspicion and the like; we pull these mischiefs upon our own heads.

If then our judgement be so depraved, our reason over-ruled, Will pre-

ci-





capitated, that we cannot seek our own good, or moderate our selves, as in this disease commonly it is, the best way for ease is to impart our misery to some friend, not to smother it up in our own breast; *alitur vitium crescitq; regendo*, &c. and that which was most offensive to us, a cause of fear and grief, *quod nunc te coquit*, another hell; for *strangulat inclusus dolor atq; exassuat intrus*, grief concealed strangles the soul, but when as we shall but impart it to some discreet, trusty, loving friend, it is ^h instantly removed, by his counsel happily, wisdom, perswasion, advice, his good means, which we could not otherwise apply unto our selves. A friends counsel is a charm, like mandrake wine, *curas sopit*; and as a † Bull that is tyed to a fig-tree, becomes gentle on a sudden (which some, saith * *Plutarch*, interpret of good words) so is a savage, obdurate heart mollified by faire speeches. All adversity finds ease in complaining (as † *Isidore* holds) and 'tis a solace to relate it,

* Ἀγαθὴ ἢ παρὰ φίλων ὄρεϊν ἐταίρων.

Friends confabulations are comfortable at all times, as fire in winter, shade in summer, *quale sopor fessis in gramine*, meat and drink to him that is hungry or athirst; *Democritus Collyrium* is not so sovereign to the eyes as this is to the heart; good words are cheerful and powerful of themselves, but much more from friends, as so many props, mutually sustaining each other like Ivie and a wal, which † *Camerarius* hath well illustrated in an Embleme. *Lenit animum simplex vel sapē narratio*, the simple narration many times easeth our distressed mind, and in the midst of greatest extremities; so divers have been relieved, by † exonerating themselves to a faithful friend: he sees that, which we cannot see for passion and discontent, he pacifies our minds, he will ease our pain, assuage our anger; *quantum inde voluptas, quantum securitas*, *Chrysostome* adds, what pleasure, what security by that means! † Nothing so available, or that so much refresheth the soul of man. Tully, as I remember, in an Epistle to his dear friend Atticus, much condoles the defect of such a friend. * *I live here* (saith he) *in a great citie, where I have a multitude of acquaintance, but not a man of all that companion, with whom I dare familiarly breath, or freely jest. Wherefore I expect thee, I desire thee, I send for thee, for there be many things which trouble and molest me, which had I but thee in presence, I could quickly disburden my self of in a walking discourse.* The like peradventure may he and he say with that old man in the Comedy,

*Nemo est meorum amicorum hodie,
Apud quem expromere occulta mea audeam.*

and much inconvenience may both he and he suffer in the mean time by it. He or he, or whosoever then labours of this malady, by all means let him get some trusty friend, ^k *Semper habens Pylademq; aliquem qui curet Orestem*, a Pylades, to whom freely and securely he may open himself. For as in all other occurrences, so it is in this, *Si quis in calum ascendisset*, &c. as he said in † Tully, If a man had gone to heaven, seen the beauty of the skies, stars errant, fixed, &c. *insuavis erit admiratio*, it will do him no pleasure, except he have some body to impart what he hath seen. It is the best thing

g Ovid Trist. lib. 3.

h Participes inde calamitatu nostrae sunt, & velut exoneratā in eos sarcinā onere levamur. Arist. Eth. lib.

9. † Camerarius Embl. 26. Cen.

2. * Sympos. lib. 6. cap. 10.

† Epist. 8. lib.

3. Adversa fortuna habet in querelis levamentum; & malorum relatio, &c.

* Alloquium chari iuvat, & solamen amicitiae.

Emblem. 54. cent. 1.

i As David did to Jonathan, 1 Sam. 20.

† Seneca Epist. 67.

* Hic in civitate magnā & turbā magnā neminem reperire possumus quocumque suspirare familiariter aut joculari libere possumus.

Quare te expetimus, te desideramus, te arcessimus.

Multa sunt enim quae me sollicitant & angunt, quae mihi videtur aures tuas nactus, unus ambulatiois sermone exhaustare posse.

k Ovid.

† De amicitia.

l De tranquill.
c. 7. Optimum
est amicum fi-
delem nanci-
sci in quem
secreta nostra
infundamus;
nihil æquè ob-
lestat animum,
quam ubi sint
preparata pe-
ccata, in que
tuta secreta de-
scendant, quo-
rum conscientia æque ac tua: quorum sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, con-
spectus, ipse delectet. m Comment. 1. 7. Ad Deum confugiamus, & peccatis veniam precemur, inde ad amicos, & cui pluri-
mum tribuimus, nos patefaciamus totos, & animi vulnus quod affligimur, nihil ad reficiendum animum efficacius.

thing in the world, as¹ Seneca therefore adviſeth in ſuch a caſe, to get a truſty friend, to whom we may freely and ſincerely pour out our ſecrets; nothing ſo delighteth and eaſeth the minde, as when we have a prepared boſome, to which our ſecrets may deſcend, of whoſe conſcience we are aſſured as our own, whoſe ſpeech may eaſe our ſuccourleſs eſtate, counſell relieve, mirth expell our mour- ning, and whoſe very ſight may be acceptable unto us. It was the counſell which that politicke^m Commineus gave to all princes, and others diſtreſſed in mind, by occaſion of Charles Duke of Burgundy, that was much per- plexed, firſt to pray to God, and lay himſelf open to him, and then to ſome ſpe- ciall friend, whom we hold moſt dear, to tell all our grievances to him; nothing ſo forcible to ſtrengthen, recreate and heal the wounded ſoul of a miſerable man.

SUBJECT. 2.

Help from friends by counſell, comfort, fair and ſoul means, witty devices, ſatisfaction, alteration of his courſe of life, removing objects, &c.



When the Patient of himſelf is not able to reſiſt, or overcome theſe heart-eating paſſions, his friends or phyſician muſt be ready to ſupply that which is wanting. *Sua erit humanitatis & ſapientia* (which * Tully injoyneſh in like caſe) *ſiquid erratum, curare, aut improviſum, ſua diligentia corrigere*. They muſt

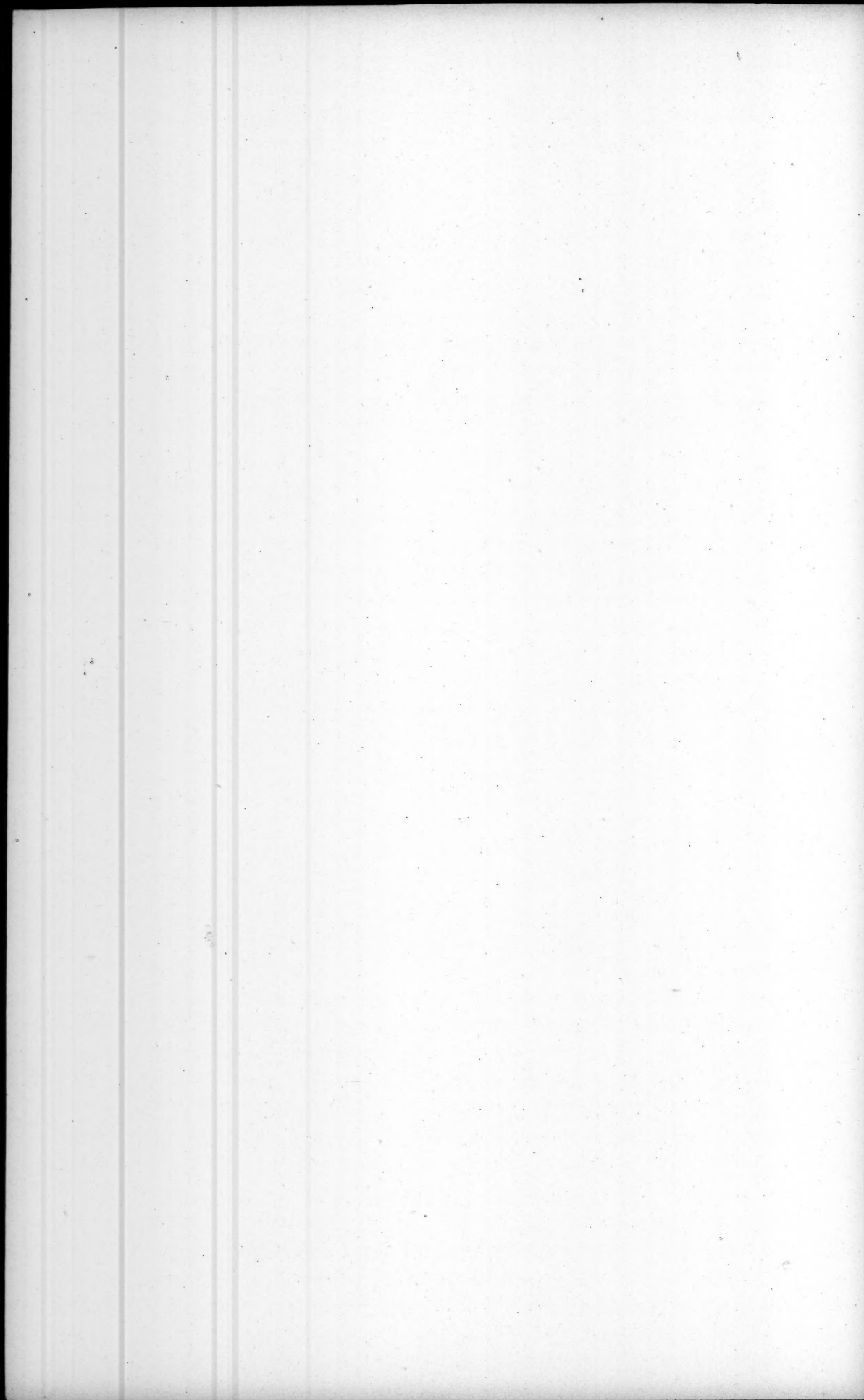
* Ep. 2. frat.

* Aphor. prim.

all joyn; *nec ſatis medico, ſaith * Hippocrates, ſuum feciſſe officium, niſi ſuum quoq; agrotus, ſuum aſtantes, &c.* Firſt they muſt eſpecially beware, a melancholy diſcontented perſon (be it in what kinde of melancholy ſoever) never be left alone or idle: but as Phyſicians preſcribe phyſick, *cum cuſtodiâ*, let them not be left unto themſelves, but with ſome company or other, left by that means they aggravate and increaſe their diſeaſe; *non oportet agros huiusmodi eſſe ſolos vel inter ignotos, vel inter eos quos non amant aut negligunt*, as Rod. à Fonſeca Tom. 1. conſul. 35. preſcribes. *Lugentes cuſtodi- dire ſolemus* (ſaith * Seneca) *ne ſolitudine male utantur*; we watch a ſorrow- full perſon, leſt he abuſe his ſolitarineſs, and ſo ſhould we do a melancholy man; ſet him about ſome buſineſs, exerciſe or recreation, which may divert his thoughts, and ſtill keep him otherwiſe intent; for his phantaſie is ſo reſtleſs, operative and quick, that if it be not in perpetuall action, ever employed, it will work upon it ſelf, melancholize, and be carried away inſtantly, with ſome fear, jealousie, diſcontent, ſuſpicion, ſome vain conceit or other. If his weakneſs be ſuch, that he cannot diſcern what is amiſs, correct or ſatiſfie, it behoves them by counſel, comfort, or perſwaſion, by fair or ſoul means, to alienate his mind, by ſome artificial invention, or ſome contrary perſwaſion, to remove all objects, cauſes, companies, oc- caſions, as may any wayes moleſt him, to humour him, pleaſe him, divert him, and if it be poſſible, by altering his courſe of life, to give him ſecurity and ſatiſfaction. If he conceal his grievances, and will not be known of them

* Epiſt. 10.





them. They must observe by his looks, gestures, motions, phantasie, what it is that offends, and then to apply remedies unto him: many are instantly cured, when their minds are satisfied. ¹ Alexander makes mention of a woman, that by reason of her husbands long absence in travel, was exceeding peevish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, she was freed from all fear, without help of any other physick restored to her former health. *Trincavelius* *consil.* 12. lib. 1. hath such a story of a Venetian, that being much troubled with melancholy, and ready to dye for grief, when he heard his wife was brought to bed of a son, instantly recovered. As *Alexander* concludes, ² If our imaginations be not inveterate, by this art they may be cured, especially, if they proceed from such a cause. No better way to satisfy, then to remove the object, cause, occasion, if by any art or means possible we may finde it out: If the grief, stand in fear, be in suspicion, suspence, or any way molested, secure him, *Solvi- tur malum*, give him satisfaction, the cure is ended; alter his course of life, there needs no other Physick. If the party be sad, or otherwise affected, consider (saith ³ *Trallianus*) the manner of it, all circumstances; and forthwith make a sudden alteration, by removing the occasions; avoid all terrible objects, heard or seen, monstrous and prodigious aspects, tales of devils, spirits, ghosts, tragical stories; to such as are in fear they strike a great impression, renew many times, & recal such Chimera's and terrible fictions into their minds. ⁴ Make not so much as mention of them in private talk, or a dumb shew tending to that purpose: such things (saith *Galenus*) are offensive to their imaginations. And to those that are now in sorrow, ⁵ *Seneca* forbids all sad companions, and such as lament; a groaning companion is an enemy to quietness. ⁶ Or if there be any such party, at whose presence the Patient is not well pleased, he must be removed: gentle speeches, and fair means must first be tried; no harsh language used, or uncomfortable words, and not expel, as some do, one madness with another; he that so doth, is madder then the Patient himself: all things must be quietly composed; *eversa non evertenda, sed erigenda*, things down must not be dejected, but reared, as *Crato* counselleth, ⁷ he must be quietly and gently used, and we should not do any thing against his mind, but by little and little effect it. As an horse that starts at a drum or trumpet, and will not endure the shooting of a peece, may be so manned by art, and animated, that he cannot only endure, but is much more generous at the hearing of such things, much more courageous then before, and much delighteth in it: they must not be reformed *ex abrupto*, but by all art and insinuation, made to such companies, aspects, objects they could not formerly away with. Many at first cannot endure the sight of a green wound, a sick man, which afterward become good Chyrurgians, bold Empericks: A horse starts at a rotten post afar off, which coming near, he quietly passeth. 'Tis much in the manner of making such kind of persons, be they never so averse from company, bashful, solitary, timorous, they may be made at last with those *Roman* Matrons, to desire

n *Observando*
motus, gestus,
manus, pedes,
oculos, phanta-
siam. *Piso.*
o *Mulier me.*
lombolia cor-
repta ex longa
viri peregrina-
tione, et iracun-
de omnibus re-
spondens, quum
maritus domū
reversus, præ-
ter spem, &c.

p *Præ dolore*
moriturus, qui
nunciatum effec-
torem pepe-
risse filium, su-
bitū recupera-
vit.

q *Nisi affectus*
longo tempore
inestaverit,
tali artificio i-
maginationes
excitare oportet,
præsertim ubi
malum ab his
velut a prima-
ria causa occa-
sionem habue-
rit.

r *Lib. 1. cap. 16.*
Si ex tristitia
aut alio affectu
caperit speciem
considera, aut
aliud quid co-
rum, quæ sub-
itam alteratio-
nem facere pos-
sunt.

s *Evitandi*
monstrifici a-
spectus. &c.
t *Nec, enim tam*
actio, aut recor-
datio rerum hu-
jusmodi displi-
cet, sed iis vel
gestus algerius
Imaginationi
adumbrare ex-
tremēter mole-
stum. *Galat. de*
mor. cap. 7.
u *Tranquil.*
Præcipue vi-

temur tristes, & omnia deplorantes; tranquillitati inimicus est comes perturbatus, omnia gemo. x Illorum quoque homi-
num, & quorum consortio abhorrent, præsentia amovenda, nec sermonibus ingratis obdudendi; siquā insaniam ab insaniam
be curari assinet, & prætorque utitur, magis quam eger insanis. *Crato* *consil.* 104. *Scolt.* y *Molliter ac suavis eger*
trahitur, nec ad ea adigatur quæ non curat.

nothing more then in a publike shew, to see a full company of gladiators breach out their last.

If they may not otherwise be accustomed to brook such distastful and displeasing objects, the best way then is generally to avoid them. *Mantuanus* *consil.* 219. to the Earl of Mansfield a Courtier, and his Melancholy Patient, adviseth him to leave the Court, by reason of those continual discon-

2 Ob/suspiciones
curas, emula-
tionem, ambi-
tionem, iras, &c.
quas locus ille
ministrat, &
qua fecissent
melancholicum.

tents, crosses, abuses, cares, suspicions, emulation, ambition, anger, jealousy, which that place afforded, and which surely caused him to be so melancholy as the first.

Maxima *quaq;* *domus servis est plena superbis;* A company of scoffers and proud Jacks, are commonly conversant and attendant in such places, & able to make any man that is of a soft quiet disposition (as many times they do) *ex stulto insanum*, if once they humor him, a very Idiot, or starke mad. A thing too much practised in all common societies, and they have no better sport then to make themselves merry by abusing some silly fellow, or to take advantage of another mans weaknes. In such cases as in a plague, the best remedy is *ciso, longe, tarde*: (for to such a party, especially if he be apprehensive, there can be no greater misery) to get him quickly gone far enough off, and not to be over-hasty in his return. If he be so stupid, that he do not apprehend it, his friends should take some order, & by their discretion supply that which is wanting in him, as in all other cases they ought to do. If they see a man Melancholy given, solitary, averse from company, please himself with such private and vain meditations, though he delight in it, they ought by all means to seek to divert him, to dehort him, to tell him of the event and danger that may come of it. If they see a man idle, that by reason of his means otherwise, will betake himself to no course of life, they ought seriously to admonish him, he makes a noose to intangle himself, his want of imployment will be his undoing. If he have sustained any great losse, suffered a repulse, disgrace, &c. if it be possible, relieve him. If he desire ought, let him be satisfied; If in suspence, fear, suspicion, let him be secured: and if it may conveniently be, give him his hearts content; for the body cannot be cured till the mind be satisfied. † *Socrates* in *Plato* would prescribe no Physick for *Charmides* head-ach, till first he had eased his troublesome mind; body and soul must be cured together, as head and eyes.

† Nisi prius a-
nimus turba-
tissimus curas
set; oculi sine
capite, nec cor-
pus sine anima
curari potest.

* E. *græco*.
a Et nos non
paucos sanavi-
mus, animi mo-
tibus ad debi-
tum revocatis
lib. 1. de sanis-
tuenda.

b *Consol. ad A-*
pollonium. Si
quis sapienter et
suo tempore ad-
hibeat, Remedia
morbus diversos
diversa sunt
dolentem ferma-
vat. benignus suble-

* *Oculum non curabis sine toto capite,*
Nec caput sine toto corpore,
Nec totum corpus sine anima, &c.

If that may not be hoped or expected, yet ease him with comfort, cheerful speeches, fair promises, and good words, perswade him, advise him. *Many*, *saith Galen*, have been cured by good counsel and persuasion alone. Heaviness of the heart of man doth bring it down, but a good word rejoiceth it, *Pro.* 12. 25. and there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health, *Vex.* 18. *Oratio*, namq; *saucii animi est remedium*, a gentle speech is the true cure of a wounded soul, as *Plutarch* contends out of *Aeschylus* and *Euripides*: if it be wisely administered, it easeth grief and pain, as divers remedies do many other diseases: 'Tis *incantationis instar*, a charm, *Astuantis animi refrigerium*, that true *Nepenthe* of *Homer*, which

was no Indian plant or fained medicine, which *Epidamna* *Thonis* wife sent 297
Helena for a token, as *Macrobius* 7. *Saturnal.* *Goropius Hermat. lib. 9. Greg.*
Nanzianzen and others suppose, but opportunity of speech: for *Helena's*
boule, *Medea's* unction, *Venus* Girdle, *Circes* Cup, cannot so inchant, so
forcibly move or alter as it doth. A letter sent or read will do as much;
multum alle-vor quum tuas literas lego, I am much eased, as *† Tully* writ to
Pomponius Atticus, when I read thy letters, and as *Julianus* the *Apostate*
once signified to *Maximus* the Philosopher, as *Alexander* slept with
Homers works, so do I with thine Epistles, *tanquam Paoniis medicamentis*,
aeque assidue tanquam recentes & novas iteramus; scribe ergo, & assidue
scribe, or else come thy self, *amicus ad amicum venies*. Assuredly a wise
and well spoken man may do what he will in such a case; a good Orator
alone, as *† Tully* holds, can alter affections by power of his eloquence,
comfort such as are afflicted, erect such as are depressed, expel and mitigate
fear, lust, anger, &c. And how powerfull is the charm of a discreet and
dear friend? *Ille regit dictis animos & temperat iras*. What may not he ef-
fect? As *† Chremes* told *Menedemus*, *Fear not, conceal it not O friend, but tell*
me what it is that troubles thee, and I shall surely help thee by comfort, counsel,
or in the matter it self. *† Arnoldus lib. 1. breviar. cap. 18.* speaks of an Usurer
in his time, that upon a loss much melancholy and discontent was so cu-
red. As imagination, fear, grief, cause such passions, so conceits alone,
rectified by good hope, counsel, &c. are able again to help: and 'tis in-
credible how much they can do in such a case, as *† Trincavelius* illustrates
by an example of a Patient of his; *Porphyrius* the Philosopher (in *Plotinus* life,
written by him) relates, that being in a discontented humor through un-
sufferable anguish of mind, he was going to make away himself: but meet-
ing by chance his Master *Plotinus*, who perceiving by his distracted looks
all was not well, urged him to confess his grief: which when he had heard,
he used such comfortable speeches, that he redeemed him *de faucibus Ere-*
bi, pacified his unquiet mind, insomuch that he was easily reconciled to
himself, and much abashed to think afterwards, that he should
ever entertain so vile a motion. By all means therefore, fair promises, good
words, gentle persuasions are to be used, not to be too rigorous
at first, *or to insult over them, not to deride, neglect or contemn,*
but rather, as Lemnius exhorteth, to pity, and by all plausible means
to seek to reduce them: but if satisfaction may not be had, mild courses, pro-
mises, comfortable speeches, and good counsel will not take place; then
as *Christopherus à Vega* determines, *lib. 3. cap. 14. de Mel.* to handle them
more roughly, to threaten and chide, saith *† Altomarus*, terrifie sometimes,
or as *Salvianus* will have them, to be lashed and whipped, as we do by a
starting horse, *† that is affrighted without a cause, or as † Rhasis* adviseth,
one while to speak fair and flatter, another while to terrifie and chide, as
they shall see cause.

When none of these precedent remedies will avail, it will not be amiss,
which *Savonarola* and *Ælian Montalius* so much commend, *clavum clavo*
pellere, *† to drive out one passion with another, or by some contrary passion* as they
do bleeding at nose by letting blood in the arm, to expel one fear with a-
nother, one grief with another. *† Christopherus à Vega* accounts it rational

† Cap. 3. Ca-
stratio olim à
veteribus usa
in morbis de-
speratis, &c.
in Lib. 1. cap. 5.
sic morbum
morbo, ut cla-
rum clavo, re-
tundimus; &
nullo nodo ma-
lum cucum ad
hibemus. Novus
aqui ex subi-
to bostium in-
cursu, & inopi-
nato timore
quartanam de-
pulerat.
o Lib. 7. cap. 50.
In acie pugnas
sive quartana
liberatus est.
p Jacchinus c.
15. in 9. Rhafus
Monti. cap. 26.
q Lib. 1. cap. 16.
aversantur eos
qui eorum offi-
cibus vident con-
temnunt. Si ra-
nas & viperas
comedis se pu-
tant, concedere
debemus, &
spem de cura
facere.
r Cap. 8. de mel.
s Cistam posuit
ex Medicorum
consilio prope cu-
um, in quem a-
lium se morbu-
m fugientem
posuit; hic in
cista jacens
&c.

† Serres. 1550

Phyick, *non alienum à ratione*: and *Lemnius* much approves it, to use an hard wedge to an hard knot, to drive out one disease with another, to pull out a tooth, or wound him, to geld him saith † *Plaserus*, as they did Epileptical Patients of old, because it quite alters the temperature, that the pain of the one may mitigate the grief of the other; and I knew one that was so cured of a quartan ague, by the sudden coming of his enemies upon him. If we may believe † *Pliny*, whom *Scaliger* calls *mendaciorum patrem*, the father of lies, *Q. Fabius Maximus* that renowned Consul of Rome, in a battle fought with the King of the *Allobroges*, at the river *Isaurus* was so rid of a quartan ague. *Valesius* in his controversies, holds this an excellent remedy, and if it be discreetly used in this malady, better then any Phyick.

Sometimes again by some † fained lye, strange newes, witty device, artificial invention, it is not amiss to deceive them. As they hate those, saith *Alexander*, that neglect or deride, so they will give ear to such as will soothe them up. If they say they have swallowed frogs, or a snake, by all means grant it, and tell them you can easily cure it: 'tis an ordinary thing. *Philodotus* the Physician cured a melancholy King, that thought his head was off, by putting a leaden cap thereon; the waight made him perceive it, and freed him of his fond imagination. A woman in the said *Alexander*, swallowed a Serpent as she thought; he gave her a vomit, and conveyed a Serpent, such as she conceived, into the basin; upon the sight of it she was amended. The pleasantest dorage that ever I read, saith † *Laurentius*, was of a Gentle man at *Senes* in *Italy*, who was afraid to piss, least all the Town should be drowned; the Physicians caused the bells to be rung backward, and told him the town was on fire, whereupon he made water, and was immediately cured. Another supposed his nose so big that he should dash it against the wall if he stirred; his Physician took a great peece of flesh, and holding it in his hand, pinched him by the nose, making him believe that flesh was cut from it. *Forestus* obs. lib. 1. had a melancholy Patient, who thought he was dead, he put a fellow in a chest, like a dead man by his beds side, and made him reare himself a little, and eat: the melancholy man asked the counterfeit, whether dead men use to eat meat? he told him yea, whereupon he did eat likewise and was cured. *Lemnius* lib. 2. cap. 6. de 4. complex. hath many such instances, and *Forianus Pontanus* lib. 4. cap. 2. of *Wisd.* of the like: but amongst the rest I find one most memorable, registred in the French Chronicles, of an Advocate of *Paris* before mentioned, who believed verily he was dead, &c. I read a multitude of examples, of melancholy men cured by such artificial inventions.

SUBJECT. 3.

Musick a remedy.

Many and sundry are the means, which Philosophers and Physicians have prescribed to exhilarate a sorrowfull heart, to divert those fixed and intent cares and meditations, which in this malady so much offend; but in my judgment none so present, none so powerfull, none so apposite as a cup of strong drink, mirth, musick, and merry company. *Eccles* 40. 20. Wine and musick

rejoyce

rejoyce the heart. " *Rhapis comit. 9. Tradi. 15.* *Allomarus. cap. 7.* *Ælianus Montanus. 2. 26.* *Ficusus, Bencid, Victor, Fawentinus* are almost immoderate in the commendation of it, a most forcible medicine * *Jacochinus* calls it: *Jason Prateus*, a most admirable thing, and worthy of consideration, that can so mollifie the minde, and stay these tempestuous affections of it. *Musica est mentis medicina masta*, a roaring, mege against Melancholy, to rear and revive the languishing soul, affecting not onely the ears, but the very arteries, the vital and animal spirits, it erects the minde, and makes it nimble. *Lemnius insti. cap. 44.* This it will effect in the most dull, severe and sorrowfull souls, expell griefe with mirth, and if there bee any cloudes, dust or dreggs of cares yet lurking in our thoughts, most powerfully it wipes them all away, *Salisbur. polit. lib. 1. cap. 6.* and that which is more, it will perform all this in an instant: * *Ghear up the countenance, expell austerity, bring in hilarity* (*Girald. Camb. cap. 12. Topog. Hiber.*) inform our manners, mitigate anger, *Athenens (Dip. nosophist. lib. 14. cap. 10.)* calleth it an infinite treasure to such as are endowed with it; *Dulcisonum reficit tristitia corda melos, Eobannus Hefsus.* Many other properties ^b *Gasiodorus epist. 4.* reckons up of this our divine Musick, not only to expell the greatest griefs, but it doth extenuate fears and furies, appeaseth cruelty, abateth beaviness, and to such as are watchfull it causeth a quiet rest, it takes away spleen and haired, bee it instrumentall, vocall, with strings, winde, ^c *Quia a spiritu, sine manuum dexteritate gubernetur, &c.* it cures all irksomities and heaviness of the Soul. ^d Labouring men that sing to their work, can tell as much, and so can souldiers when they go to fight, whom terror of death cannot so much affright, as the sound of trumpet, drum, fife, and such like musick animates; *metus enim mortis*, as ^e *Censorinus* enformeth us, *musica depellitur.* It makes a child quiet, the nurses song, and many times the sound of a trumpet on a sudden, bells ringing, a carremans whistle, a boy singing some ballad tune early in the street, alters, revives, recreates a restless patient that cannot sleep in the night, &c. In a word, it is so powerfull a thing that it ravisheth the soul, *regina sensuum*, the Queen of the senses, by sweet pleasure (which is an happy cure) and corporall tunes pacifie our incorporeall soul, *sine ore loquens, dominatum in animam exercet*, and carries it beyond it self, helps, elevates, extends it. *Scaliger exercit. 302.* gives a reason of these effects, ^f *because the spirits about the heart take in that trembling and dancing air into the body, are moved together, and stirred up with it, or else the minde as some suppose, harmonically composed, is roused up at the tunes of musick.* And 'tis not onely men that are so affected, but almost all other creatures. You know the tale of *Hercules Gallus, Orpheus*, and *Amphion felices animas* *Ovid* calls them, that could *saxa movere sono testudinis*, &c. make stocks and stones, as well as beasts, and other animals dance after their pipes: the dog and hare, wolf and lamb; *vicinumque lupo præbuit agna latus. clamorifer græculus, stridula cornix, &c.* *Iovis aquila*, as *Philostratus* describes it in his images, stood all gaping upon *Orpheus*, and trees pulled up by the roots, came to hear him, *Ex comitem quercum pinus amica stabat.*

Aerem made fishes follow him, which, as common experience evinceth, *in quo in corde agitant tremu-*
lem & subfultantem recipiunt aerem in pectus, & inde excitantur, à spiritu masculi moventur, &c. † Arbores radicibus
avulsæ &c.

u In 9 Rhafis.
Magnam vim
habet mufica.
x Cap. de Ma-
niâ. Admiran-
da profectores
eft, & digna
expenfione,
quod honorum
concinuitas
mentem emolli-
at, fiftatq; pre-
cellas ipfius
aff. et onus.

y Languens a-
nimus inde eri-
gitur & recup-
vifcit, nec tam
aures afficit, fed
& fons per
arterias undiq;
diffufo, fpiritus
tum vitales tum
animales exci-
tat, mentem
reddens agi-
lem. *hinc*

2. Musica vniu-
ersitate sua m-
tis s. veriores
capit. &c.

2 Animes tri-
stes subito ex-
hilarat, nubilos
vultus serenat,
ausi vitam
reponit, iucun-
ditatem expo-
nit, barbariemq;
facit deponere
gentes, mores
instituit, ira-
cundiam miti-
gat.

b Cythara tri-
stitiam juncun-
dat, timidos
furores attenu-
at, cruentam
saevitiam blan-
dè reficit, lan-
guorem. &c.

c Pet. Aetinc.
d Castilio de
autic. lib 1 fol.
27.

† Lib. de Nata.
l. cap. 12.

c Quod spiri-
tu quoque in corde

f M. Carew of
Anthony in de-
script Cornua
faith of
Whales.
that they will
come and
shew them-
selves dancing
at the sound
of a trumpet,
fol. 35. 1. & fol.
154. 2. book
g De ce vo co-
quo cane. urfo
idem comper-
tum; musica
afficitur.
h Numen inest
numera.
i Sape graves
morbos modu-
latione carmen
abegit, Et de-
speratis concili-
avit opem.
k Lib. 5. cap. 7.
Mœrentibus
maerorem adi-
mam, letantem
vero seipso red-
dam hilariorē,
amantem cali-
diorē, religio-
sum divino nu-
mine corrept-
um, & ad De-
os calēdos pa-
riorē.
l Natalis Co-
mes Myth lib. 4
cap. 12.
m Lib. 5 de
rep. Curat Mu-
sica furorē
Sancti Viti.
n Exilire ē
convulsio. Car-
dim, subtil.
lib. 13.
o Illud. 1.
* Libro 9.
cap. 1. P. al-
trias, Sambu-
cistrasq; &
convulsalia lu-
dorum oblecta-
menta addita
epulis ex Asia
invenit in ur-
bem.
p Comineus.
† ista liberiter
& magnā
cum volup-
tate spectare soleo. Et scio te illicebis hīce captum iri & insuper tripudiatum, haud dubie demulcere.

are much affected with musick. All singing birds are much pleased with it, especially Nightingales, if we may beleieve *Calcagninus*; and Bees amongst the rest, though they be flying away, when they hear any tingling sound, will tarry behinde. *Hearts, Hindes, Horses, Dogs, Bears,* are exceedingly delighted with it. *Scal. exerc. 302.* Elephants *Aggrippa* adds lib. 2. cap. 24. and in *Lydia* in the midst of a lake there be certain floating Ilands, (if ye will beleieve it) that after musick will dance.

But to leave all declamatory speeches in praise^b of divine Musick, I will confine my self to my proper subject: besides that excellent power it hath to expell many other diseases, it is a soveraigne remedy against Despair and Melancholy, and will drive away the diel himself: *Cannus* a Rhodian Fidler in *Philostratus*, when *Apollonius* was inquisitive to know what he could do with his pipe, told him, *That he would make a melancholy man merry, and him that was merry much merrier then before, a lover more inamoured, a religious man more devout.* *Ismenias* the Theban, *Chiron* the Centaure is said to have cured this and many other diseases by musick alone: as now they do those, faith^m *Bodine*, that are troubled with *S. Vitus* Bedlam dance. *Timotheus* the Musician compelled *Alexander* to skip up and down, and leave his dinner (like the tale of the Frier and the Boy) whom *Austin de civ. Dei. lib. 17. cap. 14.* so much commends for it. Who hath not heard how *Dauids* harmony drove away the evill spirits from king *Saul*, 1. *Sam. 16.* and *Elisha* when he was much troubled by importunate kings, called for a Minstrel, and when he played, the hand of the Lord came upon him, 2. *King. 3.* *Censorinus de natali cap. 12* reportes how *Asclepiades* the Physitian helped many frantike persons by this means, *phreneticorum mentes morbo turbatas* — *Jason Pratensis cap. de Mania* hath many examples, how *Clinias* and *Empedocles* cured some desperately melancholy, & some mad by this our Musick. Which because it hath such excellent vertues, belike^o *Homer* brings in *Phemius* playing, and the *Muses* singing at the banquet of the gods. *Aristotle Polit. l. 8. c. 5.* *Plato 2. de legibus*, highly approve it, and so do all. Politicians. The Greekes, Romanes, have graced Musick, and made it one of the liberall sciences, though it be now become mercenary. All civill Commonwealths allow it: *Cneius Manlius* (as ** Livius* relates) *A^o ab urb. cond. 567.* brought first out of *Asia* to *Rome* singing wenches, players, jesters, and all kinde of musick to their feasts. Your Princes, Emperours, and persons of any quality, maintain it in their Courts; No mirth without musick. *S^t Thomas Moore* in his absolute *Utopian* Common-wealth, allowes musick as an appendix to every meal, and that throughout, to all sorts. *Epictetus* calls *mensam mutatam prae sepe*, a table without musick a manger; for the concert of Musicians at a banquet, is a carbuncle set in gold; and as the signet of an Emerald well trimmed with gold, so is the melody of Musick in a pleasant banquet. *Ecclus 32. v 5, 6.* *P^r Lewes* the eleventh when he invited *Edward* the fourth to come to *Paris*, told him that as a principall part of his entertainment, he should hear sweet voices of children, *Ionicke* and *Lydian* tunes, exquisite Musick, he should have a — and the Cardinal of *Burbon* to be his confessor, which he used as a most plausible argument: as to a sensuall man indeed it is. *† Lucian* in his

Book de salcatione is not ashamed to confess that he took infinite delight in singing, dancing, musick, womens company, and such like pleasures; and if thou (saith he) didst but hear them play and dance, I know thou wouldst be so well pleased with the object, that thou wouldst dance for company thy self, without doubt thou wilt bee taken with it. So Scaliger ingenuously confesseth exercit. 274. ^q I am beyond all measure affected with musick, I do most willingly behold them dance, I am mightily detained and allured with that grace and comeliness of fair women, I am well pleased to bee idle amongst them. And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Provided alwaies, his disease proceed not originally from it, that he bee not some light *Inamarato*, some idle phantastick, who capers in conceit all the day long, and thinks of nothing else, but how to make Jigs, Sonnets, Madrigals, in commendation of his Mistress. In such cases Musick is most pernicious, as a spur to a free horse will make him run himself blinde, or break his wind; *Inocitamentum enim amoris musica*, for Musick enchants, as *Menander* holds, it will make such melancholy persons mad, & the sound of those Jigs, and Horn-pipes will not bee removed out of the ears a week after. * *Plato* for this reason forbids Musick and wine to all young men, because they are most part amorous, *ut ignis addatur igni*, lest one fire increase another. Many men are melancholy by hearing Musick, but it is a pleasing melancholy that it causeth; and therefore to such as are discontent, in wo, fear, sorrow, or dejected, it is a most present remedy; it expels cares, alters their grieved minds, and easeth in an instant. Otherwise, saith *Plutarch*, *Musica magis dementat quam vinum*, Musick makes some men mad as a tygre, like *Astolphus* horn in *Aristo*: or *Mercuries* golden wand in *Homer*, that made some wake, others sleep, it hath divers effects: and *Theophrastus* right well prophesied, that diseases were either procured by Musick, or mitigated.

^q In musicis
supra omnem
fidem capior &
oblector; choros
libentiissime
aspicio pul-
cherrimam semi-
natum vnu-
state digneor,
otiosi inter has
solutus curis
possum.

* 3. De legibus.

^r Sympos. quæst.
5. Musica mul-
tos magis de-
mentat quam
vinum.

^f Animi morbi
ve a musica
curantur vel
inferuntur.

SUBJECT. 4.

Mirth and merry company, fair objects, remedies.

Mirth and merry company may not be separated from Musick, both concerning and necessarily required in this business. Mirth (saith *Vives*) purgeth the blood, confirms health, causeth a fresh, pleasing, and fine colour, prorogues life, whets the wit, makes the body yong, lively and fit for any manner of imployment. The merrier heart, the longer life; *A merry heart is the life of the flesh*, Prov. 14. 30. Gladness prolongs his dayes, Ecclus 30. 22. and this is one of the three *Salernitan Doctors*, D. Merryman, D. Diet, D. Quiet, which cures all diseases—*Mens hilaris requies, moderata diæta*. * *Gomerus præfat. lib. 2. de sal. gen.* is a great magnifier of honest mirth, by which (saith he) we cure many passions of the minde, in our selves, and in our friends: which *Galatens* assignes for a cause why we love merry companions: and

^t Lib 3 de ani-
mâ. Laetitia
purgat sangui-
nem, valetudi-
nem conservat,
colorem inducit
florentem, mi-
uum, gratum.
u Spiritus tem-
perat, calorem
excitat, natu-
ralem virtu-
tem corroborat,
juvenile corpus
diu servat ju-
viam prorogat.

ingenium acuit, & hominem negotiis quibuslibet aptiorem reddit. *Schola Salern.* x. Dum contumelia vacant & festiva
lentitate mordent, mediocres animi agitatedines sanari solent &c. *De mor. fol. 50.* Amamus idco eps qui sunt faceti
& jucundi.

well

2. Regim. sanit.
part. 2. Nota.
quod amicus
bonus, & dilectus
socius, narra-
tionibus suis
jucundis supe-
rat omnem me-
lancholiam.

a Lib. 21. cap.
27.

b Comment. in
A. Olyff.

c Lib. 26. c. 15.

† Homerum
illud Nepen-
thes quod ma-
rorem tollit, &
euthimiam, &
bilaritatem pa-
rit.

* Plaut. Bacch.
& De agnitione.
capit. 1. Omni
modo generet
letitiam in eis
de iis quæ au-
diuntur & vi-
dentur, aut o-
dorantur, aut
gustantur, aut
quocumque modo
sentiri possunt,
& aspectu for-
mayum multi
decoris & or-
natus, & nego-
tatione jucun-
da, & blandi-
entibus ludis,
& promissis
distrahantur
eorum animi,
de re aliqua
quam timent
& dolent.

c Utantur ve-
nustationibus
ludis, jociis, co-
micorum con-
sortiis, quæ
non sinunt ani-
mum turbari,
vino & cantu
& loci mutati-
one, & bibendi,
& gaudii, ex
quibus præci-
pue delectan-
tur.

† Pífo ex fabulis & ludis querenda delectatio. His versetur qui maxime grati, sunt, cantus & choreæ ad letitiam proficiunt.
g Præcipue valet ad expellendam melancholiam stare in cantibus, ludis, & sonis, & habitare cum familiaribus, & præcipue
cum puellis jucundis. † Par. 5. de avocamentis lib. de abstinentia. ludi. h Corporum complexus, cantus, ludi, forma, &c.
i Circa portos Epicuri frequentes. † Dypnosoph. lib. 10. Coronavit florido ferto incensens odore, in calcitræ plumea collocavit
dulcisculam potionem propinans psalterium adduxit, &c. * Ut reclinatâ suavit in lectum puellâ &c.

well they deserve it, being that as ^a *Maginnus* holds, a merry companion is better then any musick, and as the saying is, comes jucundus in viâ pro vehiculo, as a wagon to him that is wearied on the way. *Jucunda confabulatio*, sales, joci, pleasant discourse, jests, conceits, merry tales, *mellisi verborum globuli*, as *Petronius*, ^a *Pliny*, ^b *Spondanus*, ^c *Calius*, and many good Authors plead, are that sole *Nepenthes* of *Homer*, *Helena's* boule, *Venus* girdle, so renowned of old † to expell grief and care, to cause mirth and gladness of heart, if they be rightly understood, or seasonably applied. In a word,

* *Amor, voluptas, Venus, gaudium, locus, ludus, sermo suavis, suaviatio,*

are the true *Nepenthes*. For these causes our physicians generally prescribe this as a principal engine, to batter the walls of melancholy, a chief antidote, and a sufficient cure of it self. By all means (saith ^d *Mesue*) procure mirth to these men in such things as are heard, seen, tasted, or smelled, or any way perceived, and let them have all enticements, and fair promises, the sight of excellent beauties, attires, ornaments, delightfome passages, to distract their minds from fear and sorrow, and such things on which they are so fixed and intent. * Let them use hunting, sports, playes, jests, merry company, as *Rhasis* prescribes, which will not let the minde be molested, a cup of good drinke now and then, hear musick, and have such companions with whom they are especially delighted; † merry tales or toys, drinking, singing, dancing, and whatsoever else may procure mirth: and by no means, saith *Guianerius*, suffer them to be alone. *Benedictus Victorius Faventinus*, in his Empericks, accompts it an especial remedy against melancholy, ‡ to hear and see singing, dancing, maskers, mummings, to converse with such merry fellows, and fair maids. For the beauty of a woman cheareth the countenance, *Ecclus* 36. 22. † Beauty alone is a sovereign remedy against fear, grief, and all melancholy fits; a charm, as *Peter de la Seine* and many other writers affirme, a banquet it self; he gives instance in discontented *Menelaus* that was so often freed by *Helena's* fair face: & ^h *Tully*, 3. *Tusc.* cites *Epicurus* as a chief patron of this Tenent. To expell grief, and procure pleasure, sweet smells, good diet, touch, taste, embracing, singing, dancing, sports, playes, and above the rest, exquisite beauties, quibus oculi jucundè moventur & animi, are most powerfull means, obvia forma, to meet, or see a fair maid pass by, or to be in company with her. He found it by experience, and made good use of it in his own person, if *Plutarch* bely him not, for he reckons up the names of some more elegant pieces, ⁱ *Leontia*, *Boedina*, *Hediera*, *Nicedia*, that were frequently seen in *Epicurus* garden, and very familiar in his house. Neither did he try it himself alone, but if we may give credit to † *Asbenew*, he practised it upon others. For when a sad and sick Patient was brought unto him to be cured, he laid him on a down bed, crowned him with a garland of sweet-smelling flowers, in a fair perfumed closet delicately set out, and after a potion or two of good drink, which he administred, he brought in a beautifull young * wench that

could

could play upon a Lute, sing and dance, &c. Tully 3. Tusc. scoffes at Epicurus for this his prophane physik (as well he deserved) and yet Phavorinus and Stobæus highly approve of it; most of our looser Physicians in some cases, to such parties especially, allow of this; and all of them will have a melancholy, sad, and discontented person, make frequent use of honest sports, companies, and recreations, & incitandos ad Venerem, as * Rodericus a Fonseca, will, aspectu & contactu pulcherrimarum feminarum, to be drawn to such consorts, whether they will or no. Not to be an auditor only, or a spectator, but sometimes an actor himself. Dulce est in disipere in loco, to play the fool now and then, is not amiss, there is a time for all things. Grave Socrates would be merry by fits, sing, dance, and take his liquor too, or else Theodoret belies him; so would old Cato, † Tully by his own confession, and the rest. Xenophon in his Sympof. brings in Socrates as a principal Actor, no man merrier then himself, and sometimes he would ride a cock-horse with his Children,

equitare in arundine longa, (Though Alcibiates scoffed at him for it) and well he might; for now and then (saith Plutarch) the most virtuous, honest and gravest men will use feasts, jests, and toys, as we do sauce to our meats. So did Scipio and Lælius,

* Qui ubi se a vulgo & scenâ in secreta remorant,

Virtus Scipiada & mitis sapientia Læli,

Nugari cum illo, & discincti ludere, donec

Decoqueretur olus, soliti

Valorous Scipio and gentle Lælius,

Removed from the scene and rout so clamorous,

Were wont to recreate themselves their robes laid by,

Whilst supper by the cook was making ready.

Machiavel in the 8 book of his Florentine history, gives this note of Cosmus Medices, the wisest and gravest man of his time in Italy, that he would now and then play the most egregious fool in his carriage, and was so much given to jesters, players, and childish sports, to make himself merry, that he that should but consider his gravity on the one part, his folly and lightness on the other, would surely say, there were two distinct persons in him. Now me thinks he did well in it, though ^h Saluburiensis be of opinion, that Magistrates, Senators, and grave men, should not descend to lighter sports, ne respub. ludere videatur: But as Themistocles, still keep a stern and constant carriage. I commend Cosmus Medices, and Castrucius Castrucianus, then whom Italy never knew a worthier Captain, another Alexander, if ^h Machiavel do not deceive us in his life: when a friend of his reprehended him for dancing beside his dignity (belike at some cullen dance) he told him again, qui sapit interdiu, vix unquam noctu desipit, he that is wise in the day, may dote a little in the night. Paulus Fovinus relates as much of Pope Leo Decimus, that he was a grave discreet stay'd man, yet sometimes most free, and too open in his sports. And 'tis not altogether unfit or mis-bebecoming the gravity of such a man, if that Decorum of time, place, and such circumstances be observed. Misce stulticiam consiliis brevem, and as ^k he said in an Epigram to his wife, I would have every man say to himself, or to his friend,

* Tom. 2. com-
sult. 85.

† Epist. fam. lib.
7. 22. epist. He-
vi demum bene
potui seroq, re-
dicam.

e Valer. Max.
cap. 8. lib. 8. In-
terpositâ arun-
dine cruibus
luis, cum filiis
ludens, ab Al-
cibiade risus est
* Hor.

f Hominibus sa-
cetis, & ludis
puerilibus ultra
modum deditus
adco ut scius in
eo tam gravi-
tatem, quam
levitatem confi-
drare liberet,
duas personas
distinctas in eo
esse diceret.

g De nugis cu-
rial. lib. 1. cap. 4.
Magistratus et
viri graves, &
ludis levioribus
arcendi.

h Machiavel
vita ejus. Ab a-
mico reprehens-
sus, quod præ-
ter dignitatem
tripudii ope-
ram daret, re-
spondet, &c.

† There is a
time for all
things, to
weep, laugh,
mourn, dance,
Eccles. 3. 4.
i Hor.

k Sir John Har-
rington,
Epigr. 50.

Moll, once in pleasant company by chance,
 I wisht that you for company would dance :
 Which you refus'd, and said, your years require,
 Now, Matron-like, both manners and attire.
 Well Moll, if needs you will be matron-like,
 Then trust to this, I will thee matron-like :
 Yet so to you my love may never lesseon,
 As you for Church, house, bed, observe this lesseon :
 Sit in the Church as solemn as a Saint,
 No deed, word, thought, your due devotion taint :
 Vaile if you will your head, your soul reveal
 To him that only wounded soules can heal :
 Be in my house as busie as a Bee,
 Having a sting for every one but me :
 Buzzing in every corner, gath'ring hony :
 Let nothing waste, that costs or yieldeth mony.
 † And when thou seest my heart to mirth incline,
 Thy tongue, wit, blood, warm with good cheere and wine :
 Then of sweet sports let no occasion scape,
 But be as wanton, toying as an Ape.

Those old 'Greeks had their *Lubentiam Deam*, goddess of Pleasance, and the *Lacedemonians* instructed from *Lycurgus*, did *Deo Risui* sacrifice, after their wars especially, and in times of peace, which was used in *Thessaly*, as it appears by that of *Apuleius*, who was made an instrument of their laughter himself: "Because laughter and merriment was to season their labours and modest life." *Risus enim divinum atq; hominum est aterna voluptas.* Princes use jesters, players, and have those masters of revels in their courts. The Romans at every supper (for they had no solemn dinner) used Musick Gladiators, Jesters, &c. as *Suetonius* relates of *Tiberius*, *Dion* of *Commodus*, and so did the Greeks. Besides Musick, in *Xenophons Sympos.* *Philippus ridendi artifex*, Philip, a Jester, was brought to make sport. *Paulus Forvius* in the eleventh book of his history, hath a pretty digression of our English customes, which howsoever some may misconster, I for my part, will interpret to the best. * The whole nation beyond all other mortal men, is most given to banqueting and feasts: for they prolong them many houres together, with dainty cheere, exquisite musick, and fucete jesters, and afterwards they fall a dancing and courting their mistresses, till it be late in the night. Volateran gives the same testimony of this Island, commending our jovial manner of entertainment, and good mirth, and me thinks he saith well, there is no harm in it, long may they use it, and all such modest sports. *Ctesias* reports of a Persian king, that had 150 maids attending at his table, to play, sing and dance by turns; and *P. Lib. Geraldus* of an Egyptian prince, that kept nine Virgins still to wait upon him, and those of most excellent feature, and sweet voices, which afterward gave occasion to the Greeks of that fiction of the nine Muses. The King of *Aethiopia* in *Africk*, most of our Asiatick Princes have done so and do; those *Sophies*, *Mogers*, *Turkes*, &c. solace themselves after supper amongst their Queens and Concubines, *qua jucundioris oblectamenti causa* († saith mine author) *coram rege psallere & saltare*

† *Lucretia toto sis licet usq; die, Thaidia non esse volo.*

† *Lib. Geraldus hist. deur. Syntag. 1.*

in Lib. 2. de aur. af.

in Eo quod risus esset laboris & modesti vitii condimentum.

o. Calceag. epig.

* *Cap. 61. In deliciis habuit servas & adulatores.*

* *Universa gens supramorales ceteros convivorum studiosissima.*

Ex enim per varias & exquisitas dapes interpositis musis & joculatoribus, in multis sapius horas extrahunt, ac subinde pro-

ductis choreis & amovibus

feminarum indigent, &c.

p. Symeag. de Musis.

† *Aethiopes lib. 12. & 14. assiduam mulierum*

vocibus, canu- que symphonia-

Palatinum Per-

sarum regis, tum personabat-

lorius hist. lib. 18.

18.

care consueverant, taking great pleasure to see and hear them sing and dance. This and many such means, to exhilarate the heart of men, have been still practised in all ages, as knowing there is no better thing to the preservation of mans life. What shall I say then, but to every melancholy man,

Utere convivis, non tristibus utere amicis,

Quos nuga & risus, & joca salsa juvant.

Feast often, and use friends not still so sad,
Whose jests and merriments may make thee glad.

Use honest and chaste sports, scenical shews, playes, games;

Accedant juvenumq; Chori, mistaq; puellæ.

And as *Marsilius Ficinus* concludes an Epistle to *Bernard Canisianus*, & some other of his friends, will I this Tract to all good Students, *Live merrily O my friends, free from cares, perplexity, anguish, grief, of mind, live merrily, lætitiæ cœlum vos creavit:* Again and again I request you to be merry, if any thing trouble your hearts, or vex your souls, neglect and contemn it, *let it passe.* And this I enjoin you, not as a Divine alone, but as a Physician, for whatsoever is used and applied to prolong the life of man, is dull, dead, and of no force. *Dum fata sinunt, vivite læti (Seneca) I say be merry.*

** Nec lasibus virentem*

Viduemus hanc juventam.

the Prophets counsel to *Menippus*, that travelled all the world over, even down to hell it self to seek content, and his last farewell to *Menippus*, to be merry. *Contemn the world (saith he) and count that is in it vanity and toys, this only covet all thy life long; be not curious, or over solicitous in any thing, but with a well composed and contented estate to enjoy thy self, and above all things to be merry.*

Si Numerus uti censet sine amore jocisque,

Nil est jucundum, vivas in amore jocisque.

Nothing better, (to conclude with *Solomon, Eccles. 3. 22.*) then that a man should rejoyce in his affairs. 'Tis the same advice which every Physician in this case rings to his Patient, as *Capiwaccius* to his, *avoid over much study and perturbations of the minde, and as much as in thee lies, live at hearts ease: Prosper Calenus* to that melancholy Cardinal *Cassius*, *amidst thy serious studies and business, use jests and conceits, playes and toys, and whatsoever else may recreate thy mind.* Nothing better then mirth and merry company in this malady. *It begins with sorrow (saith Montanus) it must be expelled with hilarity.*

But see the mischief, many men knowing that merry company is the only medicine against Melancholy, will therefore neglect their business, and in another extreme, spend all their dayes among good fellows in a Tavern or an Ale-house, and know not otherwise how to bestow their time but in drinking; Malt-worms, men-fishes, or water-snakes, *Qui bibunt solum ranarum more, nihil comedentes*, like so many frogs in a puddle. 'Tis

vivat. *b Lib. de atra bile. Gravioribus curis ludos & facetias aliquando interpone, jocos, & quæ solent animum relaxare.* *c Consil. 30. mala valetudo aucta & contracta est tristitia, ac propterea exhilaratione animi removenda.* ** Athen. dypnosoph. lib. 1.*

q EobanusHes-

sus.

r Fracastorius.

f Vivite ergo

læti, O amici,

procul ab angu-

stia, vivite læ-

ti.

r Iterum precor

& obtestor, vi-

vite læti: illud

quod cor uris,

negligite.

ulæti in præ-

sens animus

quod ultra ode-

rit curare. Hor.

He was both

Sacerdos &

Medicus.

x Hæc autem

non tam ut Sa-

cerdos, amici,

mando vobis,

quam ac medi-

cus; nam absq;

hac hæa tan-

quam medici-

narum vita,

medicine om-

nes ad vitam

produendam

adhibita mori-

untur: vivite

læti.

** Locutus Ana-*

creon.

y Lucian. Necyo-

mania. Tom. 2.

z Omnia mun-

dana nugæ e-

ssima. Hoc solū

tota vita perse-

quere, ut præ-

sentibus bene-

compositis, mi-

nime curiosus,

aut ulla in re

solicitus, quam

plurimum potes

vitam bilarem

traducas.

a Hildeheim spi-

cel. 2. de Mani-

a fol. 161. Stin-

dia literarum

& animi per-

turbationes

fugiat, &

quantum po-

test incunde

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their sole exercise to eat, and drink, to sacrifice to *Volupia*, *Rumina*, *Edu-lica*, *Potina*, *Mellona*, is all their religion. They wish for *Philoxenus* neck, *Jupiters trinoctium*, and that the Sun would stand still as in *Joshuas* time, to satisfy their lust, that they might *dies noctesq; pergracari & bibere*. Flourishing wits, and men of good parts, good fashion, and good worth, basely prostitute themselves to every rogues company, to take Tobacco and drink, to roare and sing scurrile songs in base places.

d Juven. sat. 8.

^d *Invenies aliquem cum percussore jacentem,
Permissum nautis, aut furibus, aut fugitivis.*

Which *Thomas Erastus* objects to *Paracelsus*, that he would lye drinking all day long with Car-men and Tapsters in a Brothel-house, is too frequent amongst us, with men of better note: like *Timocreon* of *Rhodes*, *multa bibens, & multa vorans, &c.* They drown their wits, seeth their brains in Ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheumes, dropies, calentures, tremor, get swoln juglars, pimpled red faces, sore eyes, &c. heat their livers, alter their complexions, spoil their stomachs, overthrow their bodies; for drink drowns more then the sea and all the rivers that fall into it, (meer Funges and Casks) confound their souls, suppress reason, go from *Scylla* to *Charybdis*, and use that which is an help, to their undoing.

^e *Quid refert morbo an ferro pereamve ruina?*

e Hor.
† Frossard. hist.
lib. 1. Hispani
cum Anglorum
vires ferre non
possent, in su-
gam se dede-
runt, &c.
Præcipites in
fluvium se de-
derunt, ne in
hostium manus
venirent

† When the black Prince went to set the exil'd king of *Castile* into his kingdom; there was a terrible battel fought betwixt the *English* and the *Spanish*: at last the *Spanish* fled, the *English* followed them to the river side, where some drowned themselves to avoid their enemies, the rest were killed. Now tell me what difference is between drowning and killing: As good be melancholy still, as drunken beasts and beggars. Company a sole comfort, and an only remedy to all kind of discontent, is their sole misery and cause of perdition. As *Hermione* lamented in *Euripedes*, *male mulieres me fecerant malam*, Evil company marr'd her, may they justly complain, bad companions have been their bane. For, *malus malum vult ut sit sui similis*; one drunkard in a company, one thief, one whoremaster, will by his good will, make all the rest as bad as himself,

f Ter.

g Hor.

^g *Nocturnos jures te formidare vapores,*

be of what complexion you will, inclination, love or hate, be it good or bad, if you come amongst them, you must do as they do; yea, though it be to the prejudice of your health, you must drink *venenum pro vino*. And so like Grass-hoppers, whilst they sing over their cups all Summer, they starve in Winter; and for a little vain merriment, shall find a sorrowful reckoning in the end.

h Hor. lib. 1.
d. 1.

SECT.

SECT. 3.

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MEMB. 1. SUBSECT. 1.

A Consolatory Digression containing the Remedies of all manner of discontents.

Because in the precedent Section, I have made mention of good counsel, comfortable speeches, perswasion, how necessarily they are required to the cure of a discontented or troubled mind, how present a remedy they yield, and many times a sole sufficient cure of themselves; I have thought fit in this following Section, a little to digress, (if at least it be to digress in this subject) to collect and glean a few remedies, and comfortable speeches out of our best Orators, Philosophers, Divines, and fathers of the Church, tending to this purpose. I confess, many have copiously written of this subject, *Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boethius*: and some of late, *Sadoletus, Cardan, Budaus, Stella, Petrarch, Erasmus*, besides *Austin, Cyprian, Bernard, &c.* And they so well, that as *Hierome* in like case said, *si nostrum areret ingenium, de illorum posset fontibus irrigari*, if our barren wits were dried up, they might be copiously irrigated from those well-springs: And I shall but attempt a little; yet because these tracts are not so obvious and common, I will epitomize, and briefly insert some of their divine precepts, reducing their voluminous and vast Treatises to my small scale; for it were otherwise impossible to bring so great vessels into so little a creek. And although (as *Cardan* said of his book *de consol.*) I know before hand, this tract of mine many will contemn and reject; they that are fortunate, happy, and in flourishing estate, have no need of such consolatory speeches; they that are miserable and unhappy, think them insufficient to ease their grieved minds, and comfort their misery: Yet I will go on, for this must needs do some good to such as are happy, to bring them to a moderation, and make them reflect and know themselves, by seeing the unconstancy of humane felicity, others misery: and to such as are distressed, if they will but attend and consider of this, it cannot choose but give some content and comfort. ^k *Tis true, no medicine can cure all diseases, some affections of the mind are altogether incurable, yet these helps of Art, Physick and Philosophy must not be contemned.* *Arrianus* and *Plotinus* are still in the contrary opinion, that such precepts can do little good. *Boethius* himself cannot comfort in some cases, they will reject such speeches like bread of stones, *Infana stulta mentis hac solatia.* Words adde no courage, (which ^{*} *Catiline* once said to his souldiers a Captains oration doth not make a coward a valiant man: And as *Job* † feelingly said to his friends, you are but miserable comforters all. ^{*} *Tis to no purpose in that vulgar phrase to use a company of obsolete sentences, and familiar sayings: As † Plinius Secundus* being now sorrowful and heavy for the departure of his dear friend, *Cornelius Rufus* a Roman Senator, wrote to his fellow *Tiro* in like case, *adhibe solatia, sed nova aliqua, sed fortia, quae audierim nunquam, legerim nunquam: nam quae audiui, quae legi omnia, tanto dolo-*

i Lib. de lib. propriis. Hostibros scio multos spernere, nam felices his se non indigere putant, infelices ad solatium miseriam non sufficere. Et amen felicitibus moderationem, dum inconstantiam humane felicitatis docent, praestant; infelices si omnia recte estimare velint, felices reddere possunt.

k Nullum medicamentum omnes sanare potest; sunt affectus animi qui prorsus sunt insanabiles; non tamen artis opus sperni debet, aut philosophiae.

^{*} Salust. Verba virtutem non addunt, nec imperatoris oratio facit timido fortem.

[†] Rob cap. 16. Epist. 13 lib. 1.

I Hor.
 m Lib. 2. Ef-
 fays cap 6.
 n Alimn pa-
 pertas, alium
 orbitas, hunc
 morbi, illum ti-
 mor, alium in-
 iuria, hunc
 fidiu, illum ux-
 or, filii diftra-
 bunt, car dan-
 o Boetius l. 1.
 met. 5.
 p Apuleius l.
 florid. Nihil bo-
 mini tam pro-
 sperè datum di-
 uinitus quin ei
 admixtum fit
 aliquid diffi-
 cultatis, in am-
 pliffimâ quâq;
 leuitiâ fubest
 quedam queri-
 monia, conjunc-
 tione quadam
 mellis & fellis
 q si omnes pre-
 manur, quis
 tu es qui folus
 evadere cupis
 ab ea lege quæ
 necem pre-
 terit? cur te
 non mortalem
 factum &
 uniuersis orbis
 regem fieri, non
 doles?
 i Puteanus ep-
 75. N. q. cui
 quam precipue
 dolendum eo
 quod accidit u-
 niuerfis.
 j Loricban. Gab-
 lobelgicus lib. 3.
 Anno 1598. d.
 Briggs. Sed ehe-
 inquis tuze
 quid agemus?
 ubi pro Epitha-
 lio Bellone
 fl. gellum, pro
 mixta harmo-
 niâ terribilium
 lituorum &
 rubrum audi-
 as clangorem,
 protadis nup-
 flatiu, villari
 fecto, & quæ
 reciproco quod

re superantur, either say something that I never read nor heard of before, or else hold thy peace. Most men will here except, trivial consolations, ordinary speeches, and known perswasions in this behalf will be of small force; what can any man say that hath not been said? To what end are such parænetical discourses? you may as soon remove mount *Caucasus*, as alter some mens affections. Yet sure I think they cannot choose but do some good, comfort and ease a little, though it be the same again, I will say it, and upon that hope I will adventure. ¹ *Non meus hic sermo*, tis not my speech this, but of *Seneca, Plutarch, Epictetus, Austin, Bernard, Christ and his Apostles*. If I make nothing, as ^m *Mountaigne* said in like case, I will mar nothing, tis not my doctrine but by study, I hope I shall do no body wrong to speak what I think, and deserve not blame in imparting my mind. If it be not for thy ease, it may for mine own; so *Tully, Cardan, and Boethius* wrote *de consol.* as well to help themselves, as others; be it as it may, I will essay.

Discontentis and grievances are either generall or particular ; generall are wars, plagues, dearths, famine, fires, inundations, unseasonable weather, Epidemical diseases which afflict whole Kingdoms, Territories, Cities : or peculiar to private men, " as cares, crosses, losses, death of friends, poverty, want, sickness, orbiues, injuries, abuses, &c. Generally all discontent, *homines quatinus fortuna salo*. No condition free, *quisq; suu patimur manes*. Even in the mid^t of our mirth and jollity, there is some grudging, some complaint ; as ^p he saith, our whole life is a *Glucupicron*, a bitter sweet passion, hony and gall mixt together, we are all miserable and discontent, who can deny it ? If all, and that it be a common calamity, an inevitable necessity, all distressed, then as *Cardan* infers, *who art thou that hopest to go free ? Why dost thou not grieve, thou art a mortall man, and not governor of the world ?* Ferre quam sortem patiuntur omnes, Nemo recusat, ^r *If it be common to all, why should one man be more disquieted then another ?* If thou alone wert distressed, it were indeed more irksome, and less to be indured ; but when the calamity is common, comfort thy self with this, thou hast more fellows, *Solamen miseris socios habuisse doloru*, tis not thy sole case, and why shouldst thou be so impatient ? ^t *I, but alas we are more miserable then others, what shall we do ?* Besides private miseries, we live in perpetuall fear, and danger of common enemies ; we have *Bellona's* whips, and pittifull out-cries, for *Episthalamiums* ; for pleasant musick, the fearfull noise of Ordnance, Drums, and warlike Trumpets still sounding in our eares ; instead of nuptiall Torches, we have firing of Towns, and Cities ; for triumphs, lamentations ; for joy, teares. ^s *So it is, and so it was, and ever will be.* He that refuseth to see and hear, to suffer this, is not fit to live in this world, and knows not the common condition of all men, to whom so long as they live, with a reciprocall course, joyes and sorrows are annexed, and succeed one another. It is inevitable, it may not be avoided, and why then shouldst thou be so much troubled ? *Grave nihil est homini quod fert necessitas*, as ⁿ *Tully* deems out of an old Poet, that which is necessary, cannot be grievous. If it be

so, then comfort thy self in this, ^a *That whether thou wilt or no, is must be indured*: make a vertue of necessity, and conform thy self to undergo it. ^b *Si longa est, servus est; si gravis est, brevis est.* If it be long, 'tis light; if grievous, it cannot last. It will away, *dies dolorem mitiora*, and if nought else, yet time will wear it out. custom will ease it, ^c *oblivion is a common medicine for all losses, injuries, griefs, and detriments whatsoever, and when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter unto us*: ^d *Atque hæc olim meminisse juvabit, the privation and want of a thing many times makes it more pleasant and delightfome then before it was.* We must not think the happiest of us all to escape here without some misfortunes,

— ^e *Usq; adeo nulla est sincera voluptas, Solicitumq; aliquid lætis intervenit.*

Heaven and earth are much unlike, ^a *Those heavenly bodies indeed are freely carried in their orbes without any impediment or interruption, to continue their course for innumerable ages, and make their conversions: but men are urged with many difficulties, and have divers hindrances, oppositions, still crossing, interrupting their endeavours and desires, and no mortall man is free from this law of nature.* We must not therefore hope to have all things answer our own expectation, to have a continuance of good success and fortunes, *Fortuna nunquam perpetuo est bona.* And as *Manutius Felix the Roman Consul* told that insulting *Coriolanus*, drunk with his good fortunes, look not for that success thou hast hitherto had; ^b *It never yet happened to any man since the beginning of the world, nor ever will, to have all things according to his desire, or to whom fortune was never opposite and adverse.* Even so it fell out to him as he foretold. And so to others, even to that happiness of *Augustus*; Though he were *Jupiters Almoner, Pluto's Treasurer, Neptunes Admiral*, it could not secure him. Such was *Alcibiades* fortune, *Narsetes*, that great *Gonsalvans*, & most famous mens, that as ^c *Iovius* concludes, it is almost fatal to great princes, through their own default or otherwise circumvented with envy and malice, to lose their honours, and die contumeliously. 'Tis so, still hath been, and ever will be, *Nihil est ab omni parte beatum,*

There's no perfection is so absolute,

That some impurity doth not pollute.

Whatsoever is under the Moon is subject to corruption, alteration, and so long as thou livest upon earth look not for other. ^d *Thou shalt not here finde peaceable and chearfull dayes, quiet times, but rather cloudes, stormes, calumnies, such is our fate.* And as those errant planets in their distinct orbes, have their severall motions, sometimes direct, stationary, Retrograde, in *Apogea*, *Perigæa*, orientall, occidentall, combust, ferall, free, and as our *Astrologers* will, have their fortitudes & debilities, by reason of those good and bad irradiations, conferred to each others site in the heavens, in their terms, houses, case, detriments, &c. So we rise and fall in this world, ebbe and flow, in and out, reared and dejected, lead a troublesome life, subject to many accidents and casualties of fortunes, variety of passions, infirmities as well from our selves as others.

^a *Vit. Gonsalvi lib. ult. ut dicitur fatale sit clarissimis a causa sua, secus circumveniri cum malitia & invidia, imminuatque dignitate per consiliarii mori. Ex terris purum illum ætherem non invenies, & vapores serenos; nimbos potius, procellas, calumnias. Lips. cent. misc. ep. 8.*

Yea,

^x Cardan lib. 1. de consolat. Est consolationis genus non leve, quod a necessitate sit, si ne ferassive non ferassive non est tamen. ^y Seneca. ^z Omni dolori tempus est medicina; ipsum luctum extinguit, injurias delet, omnis mali oblivionem adfert. ^a Habet hoc quoque commodum omnis infelicitas, suavitatem vitam cum abierit relinquit. ^b Virg. ^c Ovid. ^d Lorchan. Sunt namque infera superis, humana terrena longe disparia. Etenim beate mentes seruntur libere, & sine ullo impedimento, bellæ, æthereæ, orbes cursus & conversiones suas jam sæcula innumerabilibus constantissimè consueverunt: verum homines magnis angustis. Neq; hæc natura lege est quisquam mortalium solutus. ^e Dionysius Halicarn. lib. 8. non enim unquam contigit, nec post homines malos invenies quemquam, cui omnia ex animi sententia successerint, ita ut nulla in re fortuna sit ei adversa.

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g Si omnes homines sua mala suasque curas in unum cumulum conferrent, æquis divideretur portionibus, &c.

h Hor. ser. lib. 1.

i Quod unusquisque propria mala novit, aliorum nesciat, in causa est, ut se inter alios miserum putet. Cardan. lib. 3. de consol. Plutarch de consol. ad Apollonium.
k Quam multos putas qui se cælo proximos putarent, totidem regulos, si de fortuna tua reliquis pars iis minima contingat. Boetii de consol. lib. 2. prof. 4.

l Hesiod. Esto quod es; quod sunt alii, sine quemlibet esse. Quod non es, nolis; quod potes esse, velis.

m Aesopi fab.

Yea, but thou thinkest thou art more miserable then the rest, other men are happy in respect of thee, their miseries are but flea-bitings to thine, thou alone art unhappy, none so bad as thy self. Yet if as Socrates said, *All the men in the world should come and bring their grievances together, of body, minde, fortune, sores, ulcers, madnes, epilepsies, agues, and all those common calamities of beggery, want, servitude, imprisonment, and lay them on a heap to be equally divided, wouldst thou share alike, and take thy portion, or be as thou art? Without question thou wouldst be as thou art.* If some Iupiter should say, to give us all content,

I am faciam quod vultis, eris tu qui modo miles, Mercator, tu consultus modo rusticus, hinc vos, Vos hinc mutatis discedite partibus, eia Quid statis? nolunt.

Well be't so then: you master souldier Shall be a merchant, your sir Lawyer A country Gentleman; go you to this, That lide you, why stand ye? It's well as 'tis.

Every man knowes his own, but not others defects and miseries; and 'tis the nature of all men still to reflect upon themselves, their own misfortunes, not to examine or consider other mens, not to confer themselves with others: To recount their miseries, but not their good gifts, fortunes, benefits, which they have, to ruminate on their adversity, but not once to think on their prosperity, not what they have, but what they want: to look still on them that go before, but not on those infinite numbers that come after.

whereas many a man would think himself in heaven, a petty Prince, if he had but the lest part of that fortune which thou so much repineest at, abhorrest and accountest a most vile and wretched estate. How many thousands want that which thou hast: how many myriades of poor slaves, captives, of such as work day and night in cole-pits, tin-mines, with fore toill to maintain a poor living, of such as labour in body and minde, live in extreme anguish, and pain, all which thou art free from? *O fortunatos nimium bona si sua norint;* Thou art most happy if thou couldst be content, and acknowledge thy happines; *Rem carendo, non fruendo cognoscimus,* when thou shalt hereafter come to want, that which thou now loathest, abhorrest, and art weary of, and tired with, when 'tis past thou wilt say thou werst most happy: and after a little misse, wish with all thine heart, thou hadst the same content again, might'st lead but such a life, a world for such a life: the remembrance of it is pleasant. Be silent then, *reft satisfied, desine, in inensq; in aliorum infortunia solare mentem,* comfort thy self with other mens misfortunes, and as the moldiwarpe in *Aesope* told the fox, complaining for want of a tail, and the rest of his companions, *tacete, quando me oculis captum videris,* you complain of toies, but I am blinde, be quiet. I say to thee be thou satisfied. It is recorded of the hares, that with a generall consent they went to drown themselves, out of a feeling of their misery, but when they saw a company of frogs more fearfull then they were, they began to take courage, & comfort again. Confer thine estate with others. *Similes aliorum respice casus, minus ista feres.* Be content and reft satisfied for thou art well in respect of others; be thankfull for that thou hast, that God hath done

for

for thee, he hath not made thee a monster, a beast, a base creature, as he might, but a man, a Christian, such a man, consider aright of it, thou art full well as thou art. *Quicquid vult habere nemo potest*, no man can have what he will, *Illud potest nolle quod non habet*, he may chuse whether he will desire that which he hath not: Thy lot is false, make the best of it. *¶ If we should all sleep at all times, (as Endymion is said to have done) who then were happier then his fellow?* Our life is but short, a very dream, and while we look about *¶ Immortalitas adest*, eternity is at hand: *¶ Our life is a pilgrimage on earth, which wise men passe with great alacrity.* If thou be in woe, sorrow, want, distresse, in pain, or sicknesse, think of that of our Apostle, *God chastiseth them whom he loveth: They that sowe in tears, shall reap in joy,* Psal. 126. 6. *As the furnace proveth the potters vessell, so doth temptation trie mens thoughts,* Eccl. 25. 5. tis for thy good, *Periisses nisi pertisses: Hadst thou not been so visited, thou hadst been utterly undone, as gold in the fire,* so men are tried in adversity, *Tribulatio dicitur.* And which *Garnierius* hath well shadowed in an Embleme of a thresher and corn,

Si tritura absti paleis sunt abdit a grana,

Nos crux mundanis separat a paleis:

As threshing separates from straw the corn,

By crosses from the worlds chaffe are we born.

'Tis the very same which ** Chrysostome* comments, *hom. 2. in 3. Mat. Corn is not separated but by threshing, nor men from worldly impediments but by tribulation.* 'Tis that which *† Cyprian* ingeminates, *Ser. 4. de immort.* 'Tis that which ** Hierom*, which all the Fathers inculcate, *so we are catechised for eternity.* 'Tis that which the proverb insinuates, *¶ Nocuum est documentum,* 'Tis that which all the world rings into our ears, *Deus unicuique habet filium sine peccato, nullum sine flagello: God, saith Austin, hath one son without sin, none without correction.* *An expert sea-man is tried in a tempest, a runner in a race, a Captain in a battle, a valiant man in adversity, a Christian in*

temptat on & misery. Basil. hom. 8. We are sent as so many souldiers into this world, to strive with it, the flesh, the devil, our life is a warfare, and who knows it not? ¶ Non est ad astra mollis e terra via, and therefore per adventure this world here is made troublesome unto us, that, as Gregory notes, we should not be delighted by the way, and forget whither we are going.

** Ille nunc fortis, ubi celsa magni*

Ducit exempli via, cur inieris

Terga nudatis: super astra tellus

Sydera donat.

Go on then merrily to heaven. If the way be troublesome, and you in misery, in many grievances: on the other side you have many pleasant sports, objects, sweet smells, delightful tastes, musick, meats, herbs, flowers, &c. to recreate your senses. Or put case thou art now forsaken of the world, dejected, condemned, yet comfort thy self, as it was said to *Agar* in the wilderness, *¶ God sees thee, he takes notice of thee.* There is a God above that can vindicate thy cause, that can relieve thee. And surely ** Seneca* thinks he takes delight in seeing thee. *The gods are well pleased when they see great men contending with adversity, as we are to see men fight, or a man with a beast.* But these are toys in respect, *† Behold saith he, a spectacle worthy of God: A good man contented with his estate.* A tyrant is the best sacrifice to *Jupiter*, as the ancients held, and his best object

n Seneca. 311.

o Si dormient

semper omnes

nulus quis fel

cior esset. Card.

p Seneca de ira.

q Plato, Axio

cho, An ignoras

vitam hanc pe

grinationem,

Erc quam sapi

entes cum gau

dio percurunt.

r Sic expedit;

medicus non

dat quod pati

ens vult, sed

quod ipse

bonum scit.

* Frumentum

non egreditur

nisi triturat

tum, &c.

† Non est pena

damnantis sed

flagellum cor

rigentis.

* Ad heredita

tem eternam

sic erudimur.

† Confess. 6.

t Naucletum

tempestas, atb

letam stadium,

ducent pagina,

magnum cala

mitas, christi

anum vero tem

pestas probat & exa

minat.

† Sen Herc fur.

¶ Ideo Deus as

peru fecit iter,

ne dum dele

clantur in via,

obliviscantur

eorum que sunt

in patria.

v Boethius l. 5.

met. ult.

y Boeth. dyo. ult.

¶ Etenim specta

tor cunctorum

desuper presci

us deus bonis

promia malis

supplicia dis

pensans.

* Lib. de provid.

voluptatem ca

pient dii si

quando magnos

vires collucta

tes cum cala

mitate vident.

† Ecce specta

culam Deo dig

num. Vir fortis

mala fortuna

compositus.

ed minde. For thy part then rest satisfied, cast all thy care on him, thy burden on him, rely on him, trust on him, and he shall nourish thee, care for thee, give thee thine hearts desire; say with David, God is our hope and strength, in troubles ready to be found, Psal. 46. 1. for they that trust in the Lord shall be as mount Sion, which cannot be removed, Psal. 124. 1, 2. as the mountains are about Jerusalem, so is the Lord about his people, from henceforth and for ever.

MEMB. 2.

Deformity of body, sicknesse, baseness of birth, peculiar discontents.



Articular discontents and grievances, are either of body, minde, or fortune, which as they wound the soul of man, produce this melancholy, and many great inconveniences, by that antidote of good counsell and perswasion may be eased or expelled.

Deformities and imperfections of our bodies, as lameness, crookedness, deafness, blindness, be they innate or accidentall, torture many men: yet this may comfort them, that those imperfections of the body do not a whit blemish the soul, or hinder the operations of it, but rather help and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not but that thou maist be a good, a wise, upright, honest man. Seldome, saith Plutarch, honesty and beauty dwell together, and oftentimes under a thread bare coat lies an excellent understanding, *sapientia sub atria latet* sapientia vestis. Cornelius Mussa that famous preacher in Italy, when he came first into the pulpit in Venice, was so much contemned by reason of his outside, a little, lean, poore, dejected person, † they were all ready to leave the church, but when they heard his voice they did admire him, and happy was that Senator could enjoy his company, or invite him first to his house. A silly fellow to look to, may have more wit, learning, honesty, than he that trusts it out *Amplius sapiens, &c. grandia gradiens*, and is admired in the worlds opinion: *His sapis cadus nobile nectar habet*, The best wine comes out of an old vessell. How many deformed princes, kings, emperours could I reckon up, philosophers, orators? Hannibal had one eye, Appianus Claudius, Timoleon, blinde, Muteasses king of Tunis, John king of Bohemia, and Tiresias the prophet. The night hath his pleasure; and for the losse of that one sense such men are commonly recompensed in the rest, they have excellent memories, other good parts, musick, and many recreations; much happines, great wisdom, as Tully well discourseth in his † Tusculan questions. Homer was blinde, yet who (saith he) made more accurate, lively, or better descriptions, with both his eyes? Democritus was blinde, yet as Laertius writes of him, he saw more then all Greece besides, as Plato concludes, *Tunc sane mentis aculus acutè incipit cernere, quum primum corporis oculus deflorescit*, when our bodily eyes are at worst, generally the eyes of our soul see best. Some Philosophers and Divines have evicted themselves, and put out their eyes voluntarily the better to contemplate. Angelus Politianus had a tetter in his nose continually running, full some in company, yet no man so eloquent and pleasing in his works. Socrates was crooked, Socrates pur blind, long-legged, hairy, Democritus misshaped, Socrates lean and harsh, ugly to behold, yet shew me 10 many flourishing wits, such divine spirits. Horace a little beare-eyed contemptible fellow, yet who so fencible and wise? Marcellus Picinus, Faber Segularis, a couple of dwarves, Melancthon a short hard favoured man,

a Rara sub eodem late bene-
flas & forme
habitant.

* Josephus
deusque vita
ejus.

† Homunculus
vix, masculu-
tus, umbra ho-
minis, &c.
Ad suporem
ejus erudicio-
nem & elo-
quentiam ad-
mirati sunt.

b Non habet
suas volupta-
tes.

† Lib. 1. ad
dum, cecus po-
tè esse sapi-
ens & beatus,
&c.
c. 1. Cor. 13.
lib. 2.

* Ioachimus
Came rarius
vix, &c.

parvus

parvus erat, sed magnus erat, &c. yet of incomparable parts all three. † *Ignatius Loyola* the founder of the Jesuits, by reason of an hurt he received in his leg, at the siege of *Pampelona* the chief town of *Navarre* in *Spain*, unfit for wars and lesse serviceable at court, upon that accident betook himself to his beads, and by those means got more honour then ever he should have done with the use of his limbs, and propernes of person, *Vulnus non penetrat animum*, a wound hurts not the soul. *Galba* the emperour was crook backed, *Episthetus* lame, that great *Alexander* a little man of stature, * *Augustus Caesar* of the same pitch: *Agessillus* despicabilis forma, *Boccharus* a most deformed prince as ever *Egypt* had; yet as † *Diodorus Siculus* records of him, in wisdom and knowledge far beyond his predecessours. *A. Dom. 1306.* * *Uladestus Cubitalis* that pigmy king of *Poland* reigned and fought more victoribus battels, then any of his long-shanked predecessours. *Nullam virtus respuit staturam*, Vertue refuseth no stature; and commonly your great vast bodies, & fine features, are sottish, dull, and leaden spirits. What's in them? * *Quid nisi pondus iners solidaque ferocia mentis*, What in *Osus* and *Ephialtes* (*Neptunes* sons in *Homer*) nine akers long:

* *Qui ut magnus Orion,*

Cum pedes incedit, mediis per maxima Nerei

Stagna, viam findens humero supereminet undas,

What in *Maximinus*, *Ajax*, *Caligula*, and the rest of those great *Zanzumins*, or giganticall *Abakims*, heave, vast, barbarous lubbers?

si membra tibi dant grandia Parca,

Mentis eges. Their body, saith *Lemnius*, is a burden to them, and their spirits not so lively, nor they so erect and merry: *Non est in magno corpore mira salix*, a little diamond is more worth then a rocky mountain: Which made *Alexander Aphrodisens* positively conclude, *The lesser, the † wiser*, because the soul was more contracted in such a body. Let *Bodine* in his 5. c. method. list. plead the rest: the lesser they are, as in *Asia*, *Greece*, they have generally the finest wits. And for bodily stature which some so much admire, and goodly presence, 'tis true, to say the best of them, great men are proper, and tall, I grant, *caput inter nubila condant*, but belli pusilli, little men are pretty, *Sed si bellus homo est Cotta, pusillus homo est.*

Sickness, diseases, trouble many, but without a cause, *It may be 'tis for the good of their souls*: *Pars sati fuit*, the flesh rebels against the spirit; that which hurts the one, must needs help the other. Sickness is the mother of modesty, putterh us in minde of our mortality; and when we are in the full career of worldly pomp and jollity, she pulleth us by the ear, and maketh us know our selves. *Pliny* calls it, the sum of philosophy, *If we could but perform that in our health, which we promise in our sickness.* *Quum infirmi sumus, optimi sumus*, for what sick man (as † *Secundus* expostulates with *Rufus*) was ever lascivious, covetous, or ambitious? he envies no man, admires no man, flatters no man, despiseth no man, listens not after lyes and tales, &c. And were it not for such gentle remembrances, men would have no moderation of themselves, they would be worse then tigers, wolves, and lions: who should keep them in awe? princes, masters, parents, magistrates, judges, friends, enemies, fair or foul meanes cannot contain us, but a little sickness (as † *Chrysostome* observes) will correct and amend us. And therefore with good discretion, * *Iovianus Pontanus* caused this short sentence to be

lucius, servare superbis dominis, jugum ferre superstitionis, quos habet charos sepelire, &c. condimenta vita sunt

† *Riber. vir. ejus.*

† *Macrobium.*

* *Sueton. c. 7. 9.*

† *Lib. 1. Corpore*

exili & despe.

Ho. sed ingenio

& prudentia

longe ante se

reges ceteros

præveniens.

c. Alexander

Gaguinus hist.

Polandia. Cor-

pore parvus

eram, cubito

vix altior

uno, Sed tam

in parvo cor-

pore magnus

eram.

* *Ovid.*

* *Vir. Anei. 10*

† *Lib. 2. cap. 20.*

onci est illis

corporis moles,

& spiritus mi-

nus viridi.

† *Corpore bre-*

ves prudentio-

res quum cor-

data sit anima.

Ingenio pollet

cur vim natura

negavit.

† *Multis ad*

salutem

anima profuit

corpore

egritudo, Pe-

trarch.

h *Lib. 7. Sum-*

ma est totius

Philosophie, si

tales &c.

† *Pianius epist.*

7. lib. *Quem*

infirmam li-

bido sollicitat,

aut avaritia,

aut honores?

nemini invidet,

neminem mira-

tur, neminem

despicit, ser-

mone maligno

non alitur.

† *Non terret*

princeps, magi-

ster, parens, Ju-

dex, at egritu-

do superveni-

ens, omnia

correxit.

* *Nat. Chytra-*

us Euryp. deli-

cius. Labor, do-

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i Non tam ma-
ri quam prælii
virtus, etiam
lecto exhibetur:
vincetur aut
vincet; aut tu
febrem relin-
ques, aut ipsa
te. Seneca.
† Tullius lib. 7.
fam. ep. Vesica
morbo laborans,
& urine mit-
tende difficul-
tate tantâ, ut
vix incremen-
tum caperet;
repellebat hæc
omnia animi
gaudium
ob memoriam
inventorum,
k Boeth. lib. 2.
pr. 4. Huic sen-
sus exuperat,
sed est pudori
degener san-
guis.

l Gaspar Ens
polit. thes.
m Alij pro po-
tencia emunt
nobilitatem, alij
illum inuocant,
alij veneficii
alij parricidij;
multis perditio
nobilitate con-
ciliat, pleriq;
adulatione, de-
tractione, calu-
mniis etc. Agrip-
pe de vanit. scien.
n Ex homicidio
sæpe orta nobi-
litas et strenua
carificina.
o Plures ob pro-
stitutas filias,
uxores, nobiles
facti; multos
venationes, rap-
ine, cædes,
profligia, &c.

engraven on his tombe in Naples: Labour, sorrow, grief, sickness, want and woe, to serve proud masters, bear that superstitious yoke, and bury your dearest friends, &c. are the sawces of our life. If thy disease be continue and painfull to thee, it will not surely last: and a light affliction, which is but for a moment, causeth unto us a far more excellent and eternall weight of glory, 2 Cor. 4. 17. bear it with patience: women endure much sorrow in child-bed, and yet they will not contain; and those that are barren, with for this pain: be conragious, there is as much valour to be shewed in thy bed, as in an army, or at a sea fight: *aut vincetur, aut vincet*, thou shalt be rid at last. In the mean time, let it take his course, thy minde is not any way disabled. *Bilibaldus Pirkimerus*, Senator to *Charles the fifth*, ruled all Germany, lying most part of his days sick of the gout upon his bed. The more violent thy torture is, the lesse it will continue: and though it be severe and hideous for the time, comfort thy self as martyrs do, with honour and immortality. † That famous philosopher *Epicurus*, being in as miserable paine of stone and collick, as a man might endure, solaced himself with a conceit of immortality; the joy of his soul for his rare inventions, repelled the pain of his bodily torments.

Baseness of birth is a great disparagement to some men, especially if they be wealthy, bear office, & come to promotion in a common-wealth; then (as^k he observes) if their birth be not answerable to their calling, and to their fellowes, they are much abashed and ashamed of themselves. Some scorn their own father & mother, deny brothers & sisters, with the rest of their kindred & friends, & will not suffer them to come near them, when they are in their pomp, accounting it a scandal to their greatness, to have such beggarly beginnings. *Simon in Lucian*, having now got a little wealth, changed his name from *Simon* to *Simonides*, for that there were so many beggars of his kin, and set the house on fire where he was born, because no body should point at it. Others buy titles, coats of armes, and by all means screw themselves into ancient families, falsifying pedegrees, usurping scutchions, and all because they would not seem to be base. The reason is, for that this gentility is so much admired by a company of our sides, and such honour attributed unto it, as amongst^l *Germans, Frenchmen*, and *Venetians*, the gentry scorn the commonalty, and will not suffer them to match with them; they depreffe, & make them as so many asses, to carry burdens. In our ordinary talk and fallings out, the most opprobrious and scurrile name we can fasten upon a man, or first give, is to call him base rogue, beggarly rascal, and the like: Whereas in my judgement, this ought of all other grievances to trouble men least. Of all vanities and fopperies, to brag of gentility is the greatest; for what is it they crack so much of, and challenge such superiority, as if they were demi-gods? Birth?

Tantane vos generis tenuit fiducia vestri?

It is *non ens*, a mere flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progresse, ending of gentry, and then tell me what it is. ^m Oppression, fraud, cosening, usury, knavery, baudery, murther and tyranny, are the beginning of many ancient families; ⁿ One hath been a bloud-sucker, a parricide, the death of many a silly soul in some unjust quarrels, seditions, made many an orphan and poor widow, and for that he is made a Lord or an Earl, and his posterity gentlemen for ever after. Another hath been a bawd, a pander to some great men, a parasite, a slave, ^o prostituted himself, his

his wife, daughter, to some lascivious prince, and for that he is exalted. *Tiberius* preferred many to honours in his time, because they were famous whore-masters and sturdy drinkers; many come into this parchment row (so *†* one calls it) by flattery or cosening; search your old families, and you shall scarce find of a multitude (as *Annas Sylvius* observes) *qui sceleratum non habent ortum*, that have not a wicked beginning; *Aut qui vi & dolo eo fastigii non ascendunt*, as that plebian in *† Machiavel* in a set oration proved to his fellows, that do not rise by knavery, force, foolery, villany, or such indirect means. They are commonly able that are wealthy; virtue and riches seldom settle on one man: who then sees not the base beginning of nobility? spoiles enrich one, usury another, treason a third, witchcraft a fourth, flattery a fifth, lying, stealing, bearing false witness a sixth, adultery the seventh, &c. One makes a fool of himself to make his Lord merry, another dandles my young master, bestowes a little nag on him, a third marries a crackt piece, &c. Now may it please your good worship, your lordship, who was the first founder of your family? The Poet answers,

Aut Pastor fuit, aut illud quod dicere nolo.

Are he or you the better gentleman? If he, then we have traced him to his form. If you, what is it of which thou boastest so much? That thou art his son. It may be his heir, his reputed son, and yet indeed a priest or a serving man may be the true father of him, but we will not controvert that now; married women are all honest; thou art his sons sons son, begotten & born *infra quatuor maria*, &c. Thy great great great grandfather was a rich citizen, & then in all likelihood a usurer, a lawyer, & then a——a courtier, & then a——a country gentleman, and then he scraped it out of sheep, &c. And you are the heir of all his virtues, fortunes, titles; so then, what is your gentry, but as *Hierom* saith, *Opes antiqua, in veterata divitia*, ancient wealth: that is the definition of gentility. The father goes often to the divel, to make his son a gentleman. For the present, what is it? It began (saith *† Agrippa*) with strong impiety, with tyranny, oppression, &c. and so it is maintained: wealth began it (no matter how got) wealth continueth and increaseth it. Those *Roman* knights were so called, if they could dispend *per annum* so much. In the kingdome of *Naples* and *France*, he that buyes such lands, buyes the honour, title, barony together with it; and they that can dispend so much amongst us, must be called to bear office, to be knights, or fine for it, as one observes, ** nobiliorem ex censu judicant*, our Nobles are measured by their means. And what now is the object of honor? What maintaines our gentry but wealth? *† Nobilitas sine re projecta vilior algâ*, Without means gentry is naught worth, nothing so contemptible and base. *† Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stercoris*, saith *Nevisanus* the lawyer, to dispute of gentry without wealth, is (saying your reverence) to discusse the originall of a mard. So that it is wealth alone that denominates, money which maintaines it, gives esse to it, for which every man may have it. And what is their ordinary exercise? *† sit to eat, drink, lie down to sleep, and rise to play*: wherein lies their worth and sufficiency? in a few coats of armes, eagles, lions, serpents, bears, tygers, dogs, crosses, bends, fesses, &c. and such like bables, which they commonly set up in their galleries, porches, windowes, on boles, platters, coches, in tombs, churches, mens sleeves, &c. ** If he can hawk and hunt, ride on horse, play at cards and dice, swagger, drink, swear, take tobacco with a*

Rr 3

grace,

† Sat. Menip.
p Cum enim hos
dicunt nobiles vi-
demus, qui di-
vitias abun-
dant, divitiis
vero raro vi-
tutis sunt co-
mites, quis non
videt ortum no-
bilitatis dege-
nerem? hunc
usuræ ditâ-
runt, illum spo-
lia, produtiones;
hic veneficiis
ditatus, ille
adulationibus,
huc adulteria
lucrum præ-
bent, nonnullis
mendacia, qui-
dam ex conjug-
questum faci-
unt, plerique ex
nati, &c. Flo-
rent. hist. lib. 3.
q juven.

† Robusta im-
probitas à ty-
rannide ince-
pta, &c.

† Gasper Eus-
thesawo polit.
** Gresserus Hi-*
storiæ. fol. 266.
† Hor.
u Syl. nup. lib.
4 num. 111.
† Exod. 32.
x Omnium no-
bilitium suffi-
cientia in eo pro-
batur, si vena-
tica noverint, si
aleam, si corpo-
ris vires ingen-
tibus poculis
commestrent,
si nature robur
numerosa ve-
nerè probent,
&c.

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y Difficile est,
ut non sit su-
perbus dives,
Aulin. ser. 24.
z Nobilitas ni-
hil aliud nisi
improbitas, su-
ror, yapina, la-
trocinium,
homicidium,
luxus, venatio,
violentia, &c.
† The fool
took away my
lord in the
mask, twas
appofite.

† De miser. cu-
rial. Miseri
sunt, incepti
sunt, turpes
sunt, multi ut
parietes edi-
um suarum
speciosi.
a Miraris au-
reas vestes, e-
quos, canes, or-
dinem famule-
rum, lautas
mensas, edes,
villas, prædia,
piscinas, syl-
vas, &c. hec
omnia stultus
assequi potest.
Pandalus no-
ster lenocinio
nobilitatus est,
Æneas Syl-
vius.
b Bellonius eb-
serv. lib. 2.
c Mat. Riccius
lib. 1. cap. 3.
Ad regendam
rem, soli do-
ctores, aut li-
centiati adscit-
centur, &c.
† Lib. 1. b. fl.
conditio ser-
vus, caterum
acer bellus, &
animi magni-
tudo maxi-
morum regum
nemini secun-
dus: ob hæc à
Mameluchis in
regem electus.

grace, sing, dance, wear his clothes in fashion, court and please his mistress, talk big fustian, insult, scorn, strut, contemn others, and use a little mimical and apish complement above the rest, he is a compleat, (*Egregium vero laudem*) a well qualified gentleman; these are most of their employments, this their greatest commendation. What is gentry, this parchment nobility then, but as *Agrippa* defines it, a sanctuary of knavery and naughtines, a cloke for wickedness and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety? A nobleman therefore in some likelihood, as he concludes, is an *Atheist*, an oppressor, an Epicure, a gall, a disard, an illiterate idiot, an outside, a gloworm, a proud fool, an arrant ass, *Ventris & inguinis thancipium*, a slave to his lust and belly, *solaq; libidine fortis*. And as *Salvianus* observed of his Countrymen the *Aquitanes* in France, *sicut vituli primi fuere, sic & vituli*; & *Cabinet du Roy*, their own writer distinctly of the rest; *The Nobles of Berry* are most part leachers, they of *Touraine* thieves, they of *Narbone* covetous, they of *Guyenne* coyvers, they of *Province* Atheists, they of *Rhemes* superstitious, they of *Lions* treacherous, of *Normandy* proud, of *Picardy* insolent, &c. we may generally conclude, The greater men, the more vicious. In fine, as *Æneas Sylvius* adds, they are most part miserable, forrish and filthy fellows, like the walls of their houses, fair without, foul within. What dost thou vaunt of now? What dost thou gaze and wonder at? admire him for his brave apparell, horses, dogs, fine houses, manors, orchards, gardens, walks? Why? a fool may be possessor of this as well as he, and he that accounts him a better man, a Nobleman for having of it, he is a fool himself. Now go and brag of thy gentility. This is it belike, which makes the *Turkes* at this day scorn nobility, and all those huffing bumbast titles, which so much elevate their poles: except it be such as have got it at first, maintain it by some supereminent quality, or excellent worth. And for this cause, the *Ragusan* Commonwealth, *Switzers*, and the united *Provinces*, in all their Aristocracies, or Democratical Monarchies, (if I may so call them) exclude all these degrees of hereditary honours, & will admit of none to bear office, but such as are learned, like those *Athenian Areopagites*, wise, discreet, & well brought up. The *Chinenses* observe the same customes, no man amongst them noble by birth, out of their Philosophers and Doctors they choose Magistrates; their politick Nobles are taken from such as be *moraliter nobiles*, vertuous noble; *nobilitas ut olim ab officio, non à natura*, as in *Israel* of old and their office was to defend and govern their Country in war and peace, not to hawk, hunt, eat, drink, game alone, as too many do. Their *Loyssi*, *Manderini*, *literati*, *licentiati*, and such as have raised themselves by their worth, are their noblemen only, thought fit to govern a state; and why then should any that is otherwile of worth, be ashamed of his birth? why should not he be as much respected that leaves a noble posterity, as he that *Nath* had noble ancestors? nay why not more? for *plures solem orientem*, we adore the sun rising most part; and how much better is it to say, *Ego meis majoribus virtute praluxi*, to boast himself of his virtues, then of his birth? *Cathesbeius* Sultan of *Egypt* and *Syria*, was by his condition a slave, but for worth, valour and manhood second to no King, and for that cause (as *Jo. v. 10* writes) elected Emperour of the *Mameluches*. That poor Spanish *Pizarro* for his valour made by *Charles* the fifth Marquess of *Anatillo*, The *Turkie Bassa's* are all such. *Pertinax*, *Philippus Arabs*, *Maximinus*, *Probus*, *Aurelius*,

lius, &c. from common souldiers, became Emperours. Cato, Cincinnatus, &c. Consuls. Pius secundus, Sixtus quintus, Johan. secundus, Nicholas quintus, &c. Popes. Socrates, Virgil, Horace, libertino parte natus. ^a The Kings of Denmark fetch their pedigree, as some say, from one Ulf, that was the son of a bear. † *E tenni casa sapè vir magnus exit*, many a worthy man comes out of a poor cottage. Hercules, Romulus, Alexander, (by Olympia's confession) Themistocles, Ingurtha, king Arthur, Willia the Conqueror, Homer, Demosthenes, P. Lombard, P. Comestor, Bartholus, Adrian the fourth Pope, &c. bastards; and almost in every kingdom, the most ancient families have bin at first Princes bastards; their worthiest captains, best wits, greatest scholars, bravest spirits in all our Annals, have been base. † Cardan in his subtilities, gives a reason why they are most part better able then others, in body and mind, and so per consequens, more fortunate. Castrucius Castrucanus a poor childe, found in the field, exposed to misery, became prince of Luke and Senes in Italy, a most compleat souldier, and worthy captain; Machiavel compares him to Scipio or Alexander. And 'tis a wonderfull thing (saith he) to him that shall consider of it, that all those, or the greatest part of them, that have done the bravest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents. A most memorable observation, * Scaliger accompts it, & non pretereundum, maximorum virorum plerumq; patres ignoratos, matres impudicas fuisse. I could recite a great catalogue of them, every kingdom, every province will yeeld innumerable examples: and why then should baseness of birth be objected to any man? who thinks worse of Tully for being Arpinas, an upstart? Or Agathocles that Sicilian king for being a potters son? Iphicrates and Marius were meanly born. What wise man thinks better of any person for his nobility: as he said in † Machiavel, omnes eodem patre nati, Adams sons, conceived all and born in sin, &c. We are by nature all as one, all alike, if you see us naked, let us wear theirs and they our clothes, and what's the difference? To speak truth as * Bala did of P. Schalichins, I more esteeme thy worth, learning, honesty, then thy nobility, honour thee more that thou art a writer, a Doctor of divinity, then Earl of the Hannes, Baron of Skradine, or hast title to such and such provinces, &c. Thou art more fortunate and great (so † Lovius writes to Cosmus Medices then Duke of Florence) for thy virtues, then for thy lovely wife, and happy children, friends, fortunes, or great duchy of Tuscany. So I accompt thee; and who doth not so indeed? Adolominus was a gardner, and yet by Alexander for his virtues, made king of Syria. How much better is it to be born of mean parentage, & to excell in worth, to be morally noble, which is preferred before that naturall nobility, by divines, philosophers, and † politicians, to be learned, honest, discreet, well qualified, to be fit for any manner of imploiment, in country and common-wealth, war and peace, then to be Degeneres Neoptolemi, as many brave nobles are; only wise because rich, otherwise idiots, illiterate, unfit for any manner of service: † Vidaticus Earl of Cilia upbraided Iohn Huniades with the baseness of his birth, but he replied, in re Ciliensis Comitatus turpiter extinguitur, in me gloriose Bisstricensis exoritur, thine Earldome

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d'Onus Magnus lib. 18.

Saxo Grammaticus, à quo rex Sueno & cetera Danorum regum stemmata.

† Seneca de Controv. Philos. epist.

† Corpore sunt & animo fortes spiritus, plerumq; ob amoris vehementiam, seminis crass. &c.

e Vita Castrucii. Nec preter rationem miri videri debet, si quis rem considerare velit.

omnes eos vel scilicet maximam partem,

qui in hoc terrarum orbe res prestantiores aggressi sunt,

atque inter ceteros avi sui heroas excellunt, aut ob

scuro, aut abjecto loco editos,

& prognatos fuisse abjectis parentibus. Eorum ego Catalogum infinitum recensere possem.

* Exercit. 265.

† Flor. hist. l. 3.

Quod si nudos nos conspici contingat, omnium una eademque erit facies; nam si ipsi nostras, nos eorum vestes induamus, nos, &c.

* Ut merito dicam, quod simpliciter sentiam, Paulum Schalichium scriptorem, & doctorem, pluris facio quam

Comitem Hunorun, & Baronem Skradinum; Encyclopediam tuam, & orbem disciplinarum omnibus provinciis antefero. Balaus epist. nuncupat. ad 5. cent. ultimam script. Brit. † Prefat. hist. lib. 2. virtute tua major, quam aut Hetrusci imperio fortunas, aut numerosis & decora potius sollicitas beatia roland. 8. curia. † Bodin de rep. lib. 3. cap. 8. † Aeneas Silvium lib. 2. cap. 29.

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g If children
be proud,
haughty, foo-
lish, they defile
the nobility
of their kind-
red, *Eccle. 22. 8.*
† Cuius posses-
sio nec furto
eripi, nec incen-
dio absumi, nec
aquarum vo-
ragine absorbe-
ri, vel vi morbi
deservi potest.
y Send them
both to some
strange place
naked ad ig-
nora, as A-
ristippus said,
you shall see
the difference.
Bacon's Essays.
* *Familia
splendor nihil
opis attulit,
&c.*

is consumed with riot, mine begins with honor and renown. Thou hast had so many noble ancestors; what is that to thee? *Vix ea nostra voco*, when thou art a disard thy self: *quod prodest Pontice longo stemmate censer?* &c. I conclude, hast thou a sound body, and a good soul, good bringing up? art thou vertuous, honest, learned, well qualified religious, are thy conditions good? thou art a true nobleman, perfectly noble, although born of *Thersites*, — *dum modo tu sis* — *Æacida similis, non natus, sed factus*, noble for neither sword, nor fire, nor water, nor sickness, nor outward violence, nor the devil himself can take thy good parts from thee. Be not ashamed of thy birth then, thou art a gentleman all the world over, and shalt be honoured, when as he, strip him of his fine clothes, ^h dispossess him of his wealth, is a fudge (which ^{*} *Polynices* in his banishment found true by experience, Gentry was not esteemed) like a piece of coin in another countrey, that no man will take, and shall be contemned. Once more, though thou be a *Barbarian*, born at *Tontoteac*, a villain, a slave, a *Saldanian* Negro, or a rude *Virginian* in *Dasamonepenc*, he a French *monseur*, a Spanish *don*, a *senior* of Italy, I care not how descended, of what family, of what order, baron, count, prince, if thou be well qualified, and he not, but a degenerate *Neoptolemus*, I tell thee in a word, thou art a man, and he is a beast.

Let no *terra filius*, or upstart, insult at this which I have said, no worthy Gentleman take offence. I speak it not to detract from such as are well deserving, truly vertuous and noble: I do much respect and honour true Gentry and Nobility; I was born of worshipful parents my self, in an ancient family, but I am a younger brother, it concerns me not: or had I been some great heir, richly endowed, so minded as I am, I should not have been elevated at all, but so esteemed of it, as of all other humane happiness, honours, &c. they have their period, are brittle and unconstant. As he said of that great river *Danubius*, it riseth from a small fountain, a little brook at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatness, by the confluence of 60 navigable rivers, it vanisheth in conclusion, loseth his name, and is suddenly swallowed up of the *Euxine* sea: I may say of our greatest families, they were mean at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places, &c. by some prodigal son, for some default, or for want of issue, they are defaced in an instant, and their memory blotted outs.

So much in the mean time I do attribute to Gentility, that if he be well descended of worshipful or noble parentage, he will express it in his conditions.

— *nec enim feroces
Progenerant aquile columbas.*

And although the nobility of our times be much like our coins, more in number and value, but less in waight and goodnes, with finer stamps, cuts, or outsides, then of old: yet if he retain those ancient characters of true Gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroically & generous spirit, then that *vulgus hominum*, those ordinary boores & peasants, *qui adeo improbi, agrestes, & inculti plerumque sunt, ne dicam malitiosi, ut nemini ullum huma-*

i *Fluvius hic
illustris huma-
narum rerum
imago, quæ par-
vis ducta sub
initis in im-
mensum cre-
scunt, & subito
evanescent.
Exilis hic pri-
mo fluvius, in
admirandam
magnitudinem
excrevit, tan-
demque in mari
Euxino eva-
nescit. I. Stue-
lius peregr. mar.
Euxini.*

nitatis officium præsent, ne ipsi Deo si advenirent, as ^k one observes of them, a rude brutish, uncivil, wilde, a currish generation, cruel and malicious, incapable of discipline, and such as have scarce common sense. And it may be generally spoken of all, which *Lemnius* the Physician said of his travel into England, the common people were silly, sullen, dogged clowns, *sed minor nobilitas, ad omne humanitatis officium paratissima*, the gentlemen were courteous and civil. If it so fall out (as often it doth) that such peasants are preferred by reason of their wealth, chance, error, &c. or otherwise, yet as the cat in the fable, when she was turned to a fair maid, would play with mice; a cur will be a cur, a clown will be a clown, he will likely favor of the stock whence he came, and that innate rusticity can hardly be shaken off.

Licet superbus ambulet pecunia, Fortuna non mutat genus. And though

by their education, such men may be better qualified, and more refined; yet there be many symptomes, by which they may likely be descryed, an affected phantastical carriage, a tailor-like spruceness, a peculiar garb in all their proceedings, choicer then ordinary in his diet, and as *Hierome* well describes such a one to his *Nepotian*, *An upstart born in a base cottage that scarce at first had course bread to fill his hungry guts, must now feed on kickshoes and made dishes, will have all variety of flesh and fish, the best oysters, &c.* A beggers brat will be commonly more scornful, imperious, insulting, insolent, then another man of his rank: *Nothing so intolerable as a fortunate fool, as Tully found long since out of his experience,*

Asperius nihil est humili cum surgis in altum, set a begger on horseback, and he will ride a gallop a gallop, &c.

deservit in omnes.

Dum se posse putat, nec bellua se vior ulla est;

Quam servi rabies in libera colla furentis;

he forgets what he was, domineers, &c. and many such other symptomes he hath, by which you may know him from a true Gentleman. Many errors and obliquities are on both sides, noble, ignoble, *factis, natis*, yet still in all callings, as some degenerate, some are well deserving, and most worthy of their honours. And as *Boschequius* said of *Solyman* the magnificent, he was *tanto dignus imperio*, worthy of that great Empire: Many meanly descended, are most worthy of their honour, *poltrice nobiles*, and well deserve it. Many of our Nobility so born (which one said of *Hephæstion*, *Ptolemæus*, *Selenous*, *Antigonus*, &c. and the rest of *Alexanders* followers, they were all worthy to be Monarchs and Generals of Armies) deserve to be Princes.

And I am so far forth of *sestilius* his mind, that they ought to be preferred (if capable) before others, *As being nobly born, ingeniously brought up, and from their infancy trained to all manner of civility*. For learning and virtue in a Noble man is more eminent, and as a Jewel set in gold, is more precious, and much to be respected; such a man deserves better then others, and is as great an honour to his family as his Noble family to him. In a word, many Noblemen are an ornament to their order: many poor mens sons are singularly well endowed, most eminent, and well deserving for their worth, wisdom, learning, virtue, valour, integrity; excellent members & pillars of a Common-wealth. And therefore to conclude that which first I intended, to be base by birth, meanly born, is no such disparagement.

Er sit demonstratur, quod ex demonstrandum.

gmbjoo

Sf

Memb.

k *Sabinus* in 6. *Ovid. Met. fab.*

4. *Lib. 1. de 4. Complexionibus.*

* *Hor. ep. Od. 2.*

* *Lib. 2. ep. 15. Natus fœdido tugurio & pauperis domo, qui vix milio rugientem trem &c.*

* *Nihil fortunato, insipiente intolerabilius.*

m *Claud. 9 in Eutrop.*

* *Lib. 1. de Rep. Gal. Quoniam & commodiore utuntur conditione, & boniore loco nati, jam inde a parvultu ad morum civilitatem educati sunt, & assuefacti.*

Against poverty and want, with such other adversities.



n Nullum pau-
peratē gravius
onus.

o Ne quis in
divine judi-
um putaret, aut
paupertas exo-
sa foret. Quat-
in cap. 2. ver.
18. Luca.

p Inter proceres
Thebanos nu-
meratus lectum
habuit genus,
frequens famu-
litium, domus
amplius, &c.
Apuleius Flo-
rid. l. 4.

q P. Blesensis
ep. 72. & 232.
oblatus respui
honores ex o-
vere metiens;
motus ambit o-
fos rogatus non
iri, &c.

r Sudat pauper
foras in opere,
dives in cogita-
tione; hic os a-
perit oscitatio-
ne, ille vultuati-
one; gravius ille
fastidio quam
hic inedia cru-
ciatur. Ber. ser.

t In Hyperboreis
Natura equa
est, nec ulla
demum mundici-
um nulla ex-
parte regum si-
lis dissimiles
plerumque sa-
niores.

u Gallo Tom. 2.
Et e contuber-
nio sedis atque
olidi ventris
mors tandem
educit. Seneca
ep. 103.

v

w

Ne of the greatest miseries that can befall a man, in the worlds esteem, is poverty or want, which makes men steal, bear false witness, swear, forswear, contend, murder and rebel, which breaketh sleep, & causeth death it self. *As in his caput: pro in oporior, no burden (saith Alexander) so intolerable as poverty: it makes men desperate, it erects and dejects, confuses honores, census amicitias, money makes, but poverty mars, &c.* and all this in the worlds esteem: yet if considered aright, it is a great blessing in it self, an happy estate, and yields no such cause of discontent, or that men should therefore account themselves vile, hated of God, forsaken, miserable, unfortunate. Christ himself was poor, born in a manger, and had not a house to hide his head in all his life, *lest any man should make poverty a judgement of God, or an odious estate.* And as he was himself, so he informed his Apostles and Disciples, they were all poor, Prophets poor, Apostles poor (*Act. 3. Silver and gold have I none*) *As sorrowing (saith Paul) and yet always rejoicing, as having nothing, and yet possessing all things, 1 Cor. 6. 10.* Your great Philosophers have been voluntarily poor, not only Christians, but many others. *Crates Thebanus* was adored for a god in Athens, *a noble man by birth, many servants he had, an honourable attendance, much wealth, many mansors, fine apparel; but when he saw this, that all the wealth of the world was but brittle, uncertain and no whit availing to live well, he flung his burden into the sea, and renounced his estate.* Those *Curii* and *Fabritii* will be ever renowned for contempt of these fopperies, wherewith the world is so much affected. Amongst Christians I could reckon up many Kings and Queens, that have forsaken their crowns and fortunes, and wilfully abdicated themselves from these so much esteemed toys, many that have refused honour, titles, and all this vain pomp and happiness, which others so ambitiously seek, and carefully study to compass and attain. Riches I deny not are Gods good gifts, and blessings, and *better est in honor ante*, honours are from God, both rewards of vertue, and fit to be sought after, sued for, and may well be possessed; yet no such great happiness in having, or misery in wanting of them. *Vantur quidem bonis, saith Austin, ne quis mala aestimet: malis autem ne quis nimis bona,* good men have wealth that we should not think it evil; and bad men that they should not rely on or hold it so good; as the rain falls on both sorts, so are riches given to good and bad, *sed bonis in bonum*, but they are good only to the goodly. But conferre both estates, for natural parts they are not unlike; and a beggars child, as *Cardan* well observes, *is no whit inferior to a Prince, most parts better;* and for those accidents of fortune, it will easily appear there is no such odds, no such extraordinary happiness in the one, or misery in the other. He is rich, wealthy, fat, what gets he by it? pride, insolency, lust, ambition, cares, fears, suspicion, trouble, anger, emulation, and many filthy diseases of body and minde. He hath indeed variety of dishes, better fare, sweet wine, pleasant sauce, dainty musick, gay clothes, Lords bravely out, &c. and all that which *Ulysses* admitted in *Eucanon*, but with them he hath the gout, dropsies, apoplexies, palsies, stone, pox, rheumes, chalarries, crurdities, oppilations, Melancholy, &c. lust enters in, anger, ambition, ac-

cording

according to * *Chrysostome*, the sequel of riches is pride, riot, intemperance, arrogancy, fury, and all irrational courses.

—† *turpi fregerunt sacula luxu*

Divitia molles

of dishes, many such maladies of body and mind get in, which the poor man knowes not of. As *Saturn* in *Lucian*, answered the discontented commonalty, (which because of their neglected *Saturnal* feasts in *Rome*, made a grievous complaint and exclamation against rich men) that they were much mistaken in supposing such happiness in riches; * *you see the best* (said he) *but you know not their several gripings and discontents*: they are like painted wals, fair without, rotten within: diseased, filthy, crasie, full of intemperances effects; † *And who can reckon half? if you but knew their fears, cares, anguish of mind and vexation, to which they are subject, you would hereafter renounce all riches.*

† *O si pateant pectora divitum,*

Quantos intus sublimis agit

Fortuna metus? Brutia Coro

Pulsante fretum mitior unda est.

O that their breasts were but conspicuous,

How full of fear within; how furious?

The narrow Seas are not so boisterous.

Yea, but he hath the world at wil that is rich, the good things of the earth; *suaue est de magno tollere acervo*, he is a happy man, * adored like a God, a Prince, every man seeks to him, applauds, honours, admires him. He hath honours indeed, abundance of all things: but (as I said) withal * *pride, lust, anger, faction, emulation, fears, cares, suspicion enter with his wealth*; for his intemperance he hath aches, crudities, gowts, and as fruits of his idleness, and fulness, lust, surfeiting and drunkenness, all manner of diseases: *pecuniis augetur improbitas*, the wealthier, the more dishonest. ^b *He is exposed to hatred, envy, peril and treason, fear of death, of degradation, &c.* 'tis *lubrica statio* & *proxima precipitio*, and the higher he climbs, the greater is his fall.

—^c *celsa gravior a casu*

Decidunt turres, feriuntque summos

Fulgura montes,

the lightning commonly sets on fire the highest towers; ^d in the more eminent place he is, the more subject to fall.

Rumpitur innumeris arbor uberrima pomis,

Et subito nimia precipitantur opes.

As a tree that is heavy laden with fruit, breaks her own boughs, with their own greatness they ruine themselves: which *Joachimus Camerarius* hath elegantly expressed in his 13. *Embleme*, cent. 1. *Inopem se copia fecit*. Their means is their misery, though they do apply themselves to the times, to lye, dissemble, colloque and flatter their leiges, obey, second his will and commands, as much as may be, yet too frequently they miscarry, they sat themselves like so many hogs, as * *Aeneas Sylvius* observes, that when they are full fed, they may be devoured by their princes, as *Seneca* by *Nero* was served, *Sejanus* by *Tiberius*, and *Haman* by *Ahasuerus*: I resolve with *Gregory*, *potestas culminis, est tempestas mentis*; & *quo dignitas altior, casus gravior*, honour is a tempest; the higher they are elevated, the more grievously depressed. For the rest of his prerogatives which wealth affords,

* *Divitiarum sequela, luxus, intemperies, arrogantia, superbia, furor injustus, omnisque irrationalis bilis motus.*

† *Inven. Sat. 6. usaturn. Epist.*

* *Vos quidem divites putatis felices, sed ne scitis eorum miseria.*

† *Et quata pars hec eorum que istos discruciant? si nossetis metus & curas, quibus obnoxii sunt, plane fugiendas vobis divitias existimaretis.*

† *Seneca in in Herc. Oeteo.*

z *Et diis similes (sulta cogitatio facit.*

a *Flamma simul libidinis ingreditur: ira, furor & superbia,*

divitiarum sequela. Chryl.

b *Omnium oculis, odio, insidiis expostus, semper sollicitus, fortune ludibrium.*

c *Hor. 2. l. od. 10*

d *Quid me felicem toties iactastis amici?*

Qui cecidit, stabili non fuit ille loco. Boeth.

* *Ut postquam impinguiati fuerint, devorentur.*

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as he hath more, his expences are the greater. When goods increase, they are increased that eat them; and what good cometh to the owners, but the beholding thereof with the eyes? Eccles. 4. 10.

* Hor.

* *Millia frumenti tua triverit area centum,*

Non tuus hinc capiet venter plus quam meus——

an evil sickness Salomon calls it, and reserved to them for an evil, 12. verse. They that will be rich fall into many fears and temptations, into many foolish and noisome lusts, which drown men in perdition. 1 Tim. 6. 9. gold and silver hath destroyed many, Eccles. 8. 2. *divitiæ seculi sunt laquei diaboli*: so writes Bernard; Worldly wealth is the devils bait, and as the Moon when she is fuller of light is still farthest from the Sun, the more wealth they have, the farther they are commonly from God. (If I had said this of my self, rich men would have pulled me a pieces, but hear who saith, and who seconds it, an Apostle) therefore St James bids them weep and howle for the miseries that shall come upon them; their gold shall rust and canker, and eat their flesh as fire, James 5. 1, 2, 3. I may then boldly conclude with Theodoret, *quotiescunq; divitiis affluentem &c.* As often as you shall see a man abounding in wealth, *gemmis bibit & Serrano dormit in ostro*, and naught withal, I beseech you call him not happy, but esteem him unfortunate, because he hath many occasions offered to live unjustly: on the other side, a poor man is not miserable, if he be good, but therefore happy, that those evil occasions are taken from him.

cap. 6. de cu-
eat. grec. affect.
rap. de provi-
dentia quoties-
cunq; divitiis
affluentem bo-
minem vide-
mus, cumq; pes-
simum neque so-
hanc beatissi-
mum putemus,
sed infelicem
censeamus, &c.
† Hor. l. 2. od. 9.

† *Non possidentem multa vocaveris*

Recte beatum, rectius occupat

Nomen beati, qui deorum

Muneribus sapienter uti,

Duramq; callet pauperiem pati,

Pejusq; letho flagitium timet.

He is not happy that is rich,
And hath the world at will,
But he that wisely can Gods gifts
Possess and use them still:
That suffers and with patience
Abides hard poverty,
And chuseth rather for to dye
Then do such villany.

Wherein now consists his happiness? what priviledges hath he more then other men? Or rather what miseries, what cares and discontents hath he not more then other men?

g Hor. lib. 2.

g *Non animi gaze, neque consularis*

Summa, nec licet miseris tumultus

Mentis, & curas laqueata circum

Tecta volantes.

Nor treasures, nor majors officers remove

The miserable tumults of the mind:

Or cares that lie about, or fly above

Their high-roofed houses, with huge beams combin'd.

'Tis not his wealth can vindicate him, let him have Jobs inventory, *sint Cræsi & Cræsi licet, non hoc Patolus auras undæ agens, eripat unquam & miseriis*, Cræsus or rich Cræsus cannot now command health, or get himself a stomach.

stomack. ^h His Worship, as *Apuleius* describes him, in all his plenty and great provision, is forbidden to eat, or else hath no appetite, (sick in bed, can take no rest, sore grieved with some chronick disease, contracted with full dyet and ease, or troubled in mind) when as in the mean time, all his household are merry, and the poorest servant that he keeps, doth continually feast. 'Tis *Brutea* felicitas, as ⁱ *Seneca* terms it, tin-foyl'd happiness, *infelix felicitas*, an unhappy kind of happiness, if it be happiness at all. His gold, guard, clattering of harness, and fortifications against outward enemies, cannot free him from inward fears and cares.

Revera que metus hominum, curaque sequaces

Nec metuunt fremitus armorum, aut ferrea tela,

Audacterque inter reges, regumque potentes

Persantur, neque fulgorem reverentur ab auro.

Indeed men still attending fears and cares,

Nor armours clashing, nor fierce weapons fears :

With Kings converse they boldly, and Kings Peers,

Fearing no flashing that from gold appears.

Look how many servants he hath, and so many enemies he suspects; for liberty he entertains ambition; his pleasures are no pleasures; & that which is worst, he cannot be private or enjoy himself as other men do, his state is a servitude. ^k A country man may travel from kingdom to kingdom, province to province, city to city, and glut his eyes with delightful objects, hawk, hunt, and use those ordinary disports, without any notice taken, all which a Prince or a great man cannot do. He keeps in for state, *ne majestatis dignitas evilescat*, as our *Chin* kings, of *Bornay*, and *Tartarian* Chams,

those *aurea mancipia*, are said to do, seldom or never seen abroad, *ut major sit hominum erga se observantia*, which the ^{*} *Persian* Kings so precisely observed of old. A poor man takes more delight in an ordinary meals meat, which he hath but seldom, then they do with all their exotic dainties and continual Viands; *Quippe voluptatem commendat rarior usus*, 'tis the rarity and necessity that makes a thing acceptable and pleasant. *Darius* put to flight by *Alexander*, drank puddle water to quench his thirst, and it was pleasanter he swore then any wine or Mead. All excess as ^{*} *Epicetus*

argues, will cause a dislike; Sweet will be sour, which made that temperate *Epicurus* sometimes voluntarily fast. But they being alwayes accustomed to the same dishes, (which are nastily dressed by slovenly cooks, that after their obscenities, never wash their bawdy hands) be they fish, flesh, compounded, made dishes, or whatsoever else, are therefore cloyed; *Nec* *Ar* self grows loathsome to them, they are weary of all their fine palaces,

they are to them but as so many prisons. A poor man drinks in a wooden dish, and eats his meat in wooden spoons, wooden platters, earthen vessels, and such homely stuff: the other in gold, silver, and precious stones; but with what success? *in auro bibitur venenum*, fear of poyson in the one, security in the other. A poor man is able to write, to speak his mind, to do his own business himself, *locupletas mittit parastum* saith ^{*} *Philostatus*, a

rich man employes a parasite, and as the Mayor of a City, speaks by the Town-clerk, or by *M^r Recorder*, when he cannot express himself. [†] *Nonius* [†] *Plin. lib. 57. cap. 6.* the Senator hath a purple gear as stiff with jewels, as his mind is full of vices; rings on his fingers, worth 20000 sesterces, and as ^{*} *Pero* the *Persian*

King, ^{*} *Brisonius*. ^{*} *Si modum excesseris, suavisima sunt molestia.* [†] *Et in cupidius gule, coquius & pueri illotis manibus ab exoneratione ventris omnia trahant.* [†] *Cap. 46. de rerum varietate.*

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King, an union in his care worth 100 weight of gold: † *Cleopatra* hath whole boars and sheep served up to her table at once, drinks Jewels dissolved 40000 sesterces in value; but to what end?

† *Plutarch. vit. ejus*

* *Hor. Ser. lib. 1. Sat. 2.*

* *Num tibi cum fauces urit sitis, aurea quaris Pocula?* —

Doth a man that is a dry desire to drink in gold? Doth not a cloth shute become him as well, and keep him as warm, as all their silks, sattins, damasks, taffaries and tissues? Is not home-spun cloth as great a preservative against cold, as a coat of *Tartar* Lambs wooll, died in grain, or a gown of Giants beards? *Nero*, saith † *Sueton*, never put on one garment twice, and thou hast scarce one to put on; What's the difference? one's sick, the other sound: such is the whole tenor of their lives, and that which is the consummation & upshot of all, death it self makes the greatest difference. One like an hen feeds on the dunghil all his daies, but is served up at last to his Lords table; the other as a Falcon is fed with partridge and pigeons, and carried on his masters fist, but when he dyes is flung to the muckhil, and there lies. The rich man lives like *Dives* jovially here on earth, *temulentus divitiis*, make the best of it; and boasts himself in the multitude of his riches, *Psal. 49. 6, 11*. he thinks his house called after his own name, shall continue for ever, but he perisheth like a beast, ver. 20. his way utters his folly, ver. 13. *male parva, male dislabuntur*, like sheep they lye in the grave, 14. *Puncto descendunt ad infernum*, They spend their dayes in wealth, and go suddenly down to hell, *Job 21. 13*. For all Physicians and medicines inforcing nature, a fawning wife, families complaints, friends tears, Dirges, Masses, *manias*, funerals, for all Orations, counterfeit hired acclamations, Elogiums, Epitaphs, herfes, heralds, black mourners, solemnities, obelisks, and *Mausolean* tombs, if he have them at least, he like a hog, goes to hell with a guilty conscience (*propter hos dilatavit infernus os suum*) and a poor mans curse: his memory stinks like the snuffe of a candle when it is put out; scurril libels, and infamous obloquies accompany him. When as poor *Lazarus* is *Dei sacrarium*, the Temple of God, lives and dies in true devotion, hath no more attendants, but his own innocency, the heaven a tomb, desires to be dissolved, buried in his mothers lap, and hath a company of Angels ready to convey his soul into *Abrahams* bosom, he leaves an everlasting and a sweet memory behind him. *Crasus* and *Sylla* are indeed still recorded; but not so much for their wealth, as for their victories: *Crasus* for his end, *Solomon* for his wisdom. In a word, * *to get wealth is a great trouble, anxiety to keep, grief to lose it.* † *Quid dignum stolidis mentibus improcer?*

m *Ad generum Ceteris sine cede & sanguine pauci Descendunt reges, & sicca morte tyranni.*

n God shall deliver his soule from the power of the grave, *Psal. 49. 15.*

* *Contempl. 1. diot. Cap. 37. divitiarum acquisitio magni laboris, possessio magni timoris, amissio magni doloris.*

† *Boetium de consol. phil. l. 3. o. Austin in P. 76. omnis Philosophia magistra ad celum via.*

p *Bona mentis soror paupertas q Pedagogia pretas soria pia mater, cultu propter, habu fecunda consilio bona. apud.*

Opes, honores ambiant

Et cum falsa gravi mole paraverint,

Tum vera cognoscant bona.

But consider all those other unknown, concealed happinefles, which a poor man hath (I call them unknown, because they be not acknowledged in the worlds esteem, or so taken) O fortunatos nimium bona si sua norint: happy they are in the mean time if they would take notice of it, make use, or apply it to themselves. A poor man wife is better then a foolish king, *Ecc. 2. 13.* Poverty is the way to heaven, the mistress of philosophy, the mother of religion, vertue, sobriety, sister of innocency, and an upright mind. How many such encomiums might I adde out of the Fathers, Philosophers, Orators? It troubles many that are poor, they account of it as a great plague curse

curse, a sign of Gods hatred, *ipsum scelus damnâ villany it self, a disgrace,* shame and reproach; but to whom, or why? † If fortune hath changed me wealth, thieves have robbed me, my father have not left me such revenues as others have, that I am a younger brother, basely born,

— *cui sine luce genus, surdumq; parentum* — *nomen, & lumen* to

of mean parentage, a dirt-daubers son, am I therefore to be blamed? an Eagle, a Bull, a Lion is not reproached for his poverty, and why should a man? Tis * *fortuna telum, non culpa*, fortunes fault not mine. Good Sir, I am a servant (to use † Seneca's words) *homo sum, non sum deus*, a servant, and yet your chamberfellow, and if you consider breaser of it, your fellow servant. I am thy drudge in the worlds eyes, yet in Gods sight peradventure thy better, my soule is more precious, and I dearer unto him. *Eriam servi diis cura sunt*,

as Evangelus at large proves in † *Macrobius*, the meanest servant is most precious in his sight. Thou art an Epicure, I am a good Christian: Thou art many parasanges before me in means, favour, wealth, honour, *Claudius his Narcissus, Nero's Natta, Domitians Pardinus*, a favourite, a golden slave; thou coverest thy floors with marble, thy roofs with gold, thy wals with pictures, fine pictures, curious hangings, &c. what of all this? *calcas opes*, &c. whats all this to true happiness? I live and breathe under that glorious heaven, that August Capitol of nature, enjoy the brightness of

stars, that cleer light of Sun and Moon, those infinite creatures, plants, birds, beasts, fishes, herbs, all that sea and land affords, far surpassing all that art and *opulentia* can give. I am free, and which † *Seneca* said of *Rome*, *calimen liberis vixit, sub marmore et auro postea servitus habitavit*, thou hast

Amalthea cornu, plenty, pleasure, the world at will, I am despicable and poor; but a word overhot, a blow in choler, a game at tables, a loss at sea, a sudden fire, the Princes dislike, a little sickness, &c. may make us equal in an instant; howsoever take thy time, triumph and insult a while, *tuus aquat*, as * *Alphonsus* said, death will equalize us all at last. I live sparingly; in the mean time, am clad homely, fare hardly, is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended?

A learned man in * *Nevisanus* was taken down for sitting amongst Gentlemen, but he replied, *my nobility is about the head, yours declines to the taile*, and they were silent. Let them mock, scoffe and revile, 'tis not thy scorn, but his that made thee so; *He that mocketh the poor, reproacheth him that made him*, Prov. 13. 5. and he that rejoyceth at affliction, shall not be unpunished. For the rest, the poorer thou art, the happier thou art, *divior est, at non melior*: saith † *Epictetus*, he is richer, not better then thou art, not so free from lust, envy, hatred, ambition.

Beatus ille qui procul negatilis
Paterna rura bobus exercebat suis.

Happy he, in that he is freed from the tumults of the world, he seeks no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but lives privately, and well contented with his estate,

Ne spes corde avidas, nec curam pascit inaniem,
Securus quod fata cadunt.

He is not troubled with state matters, whether kingdoms thrive better by succession or election, whether Monarchies should be mixt, temperate, or absolute; the house of *Orontius* and *Susys* is all one to him; he en-

† Cardan. Op-
probrium non
est paupertas:
quod latro cri-
pit, aut pater
non reliquit; cur
mibi vitio da-
retur, si fortu-
na divitias in-
vidi non aequi-
le non &c.
* Tully.

† Epist. 74. ser-
vus summe bo-
nos servus sum;
immo contuber-
natis; servus
sum, at humilia
amicus, immo
confervus si
cogitaveris
† Epist. 66. &
90.

* Panormitan.
rebus gestis
Alph.

† Lib. 4. num.
118. quidam
deprehensus
quod federes lo-
co nobilitatis
mea nobilitas
ait, est circa
caput, vestra
declinat ad
caudam.

† Tanto beatior
es, quanto col-
lector.

u. Non amoribus
in servit,
non appetit bo-
nos, & qua-
litercunque re-
lictus satis ha-
bet. hominem se
esse meminit,
invidere nemini,
neminem despi-
cit, neminem
miratur, sermo-
nibus malignis
non attendit,
aut alitur.
Plinius.

quires

quires not after Colonies or new discoveries; whether Peter were at Rome, or Constantines donation be of force; what comets or new stars signifie, whether the earth stand or move, there be a new world in the Moon, or infinite worlds, &c. He is not touched with fear of invasions, factions or emulations;

* *Postianus in*
Rossico.

* *Ogyes regno*
Lydia in flauis

seiscitatum
misit Apollo-

nem an quis
mortalium se

felicior esset. A-
glaium Arca-

dum pauperi-
mum Apollo

pretulit, qui
terminos agri

sui nunquam
excesserat, rure

suo contentus.
Vall. lib. 1. c. 7.

* *Hor. hec est*
Vita soluto-

rum misera
ambitione gra-

uique.
† Amos 6.

* *Piesat. lib. 7.*
Quid naturam

quod infra deos
fit, irascitur

dis quod quis
illi antecedit.

* *De Ira cap.*
3. lib. 3. Etsi

multum acce-
perit, injuriam

putat plura non
accepisse, non

agit pro tribu-
natu gratias,

sed queritur
quod non sit ad

pretium per-
ditus, neque

hec grata, si de-
fit consulatus.

* *Lips. admi.*
† Of some

good inhabi-
bitants now,

† Of some
good inhabi-

bitants now,
† Of some

bitants now,
† Of some

* *Felix ille animi, deusque simillimus ipse,*

Quem non mordaci resplendens gloria fuso,

Solicitar, non fastosi mala gaudia luxur,

Sed tacitos sinit irasci, & paupere culin

* *Exierit innocua in tranquilla silentia uisa,*

An happy Soule, and like to God himself,

Whom not vain glory macerates or strife,

Or wicked joyes of that proud swelling pelfe,

But leads a still, poor and contented life:

A secure, quiet, blisful state he hath, if he could acknowledge it. But here

is the misery, that he will not take notice of it, he repines at rich mens

wealth, brave hangings, dainty fare, as *Simonides* objecteth to *Hieran* he

hath all the pleasures of the world, *in lectis thurneis dormit, vinis ali-*

alis bibit, optimis unguentis delibuitur, he knows not the affliction of *Jehoi-*

stretching himself on ivory beds, and singing to the sound of the viol. And

troubles him that he hath not the like, there is a difference (he grumbles)

between *Lapdally* and *Phesants*, to tumble in straw and lye in a down-

bed, betwixt wine and water, a cottage and a palace. He hates nature as

* *Pliny* characterizeth him: that she hath made him lower then a God, and

angry with the Gods that any man goes before him, and although he hath re-

ceived much, yet as *Seneca* followes, he thinks it an injury that he has

no more, and is so far from giving thanks for his Tribuneship, that he complai-

he is not *Pretor*; neither doth that please him, except he may be *Consul*. Why

he not a Prince, why not a Monarch, why not an Emperour? Why should

one man have so much more then his fellowes, one have all, another no-

thing? Why should one man be a slave or drudge to another? One sur-

feit, another starve, one live at ease, another labour, without any hope of

better fortune? Thus they grumble, mutter, and repine: Not consider-

ing that inconstancy of humane affairs, judicially conferring one condi-

on with another, or well weighing their own present estate. What they

are now, thou mayst shortly be; and what thou art they shall likely be.

Expect a little, confer future and times past with the present, see the even,

and comfort thy self with it. It is as well to be discarded in Common-

wealths, Cities, Families, as in private mens estates. *Italy* was once Lord

of the world, *Rome* the Queen of Cities, vaunted her self of two my-

riades of inhabitants; now that all-commanding country is possessed by

petty Princes, *Rome* a small Village in respect. *Greece* of old the seat of

civility, mother of sciences and humanity, now forlorn, the nurse of bar-

barism, a den of thieves, *Germany* then, saith *Tacitus*, was incult and hor-

rid, now full of magnificent Cities. *Athens*, *Corinth*, *Carthage*, how flour-

ishing Cities, now buried in their own ruins? *Coruam*, *ferarum*, *apri-*

um & *bestiarum lustra*, like so many wildernesses, a receptacle of wild

beasts. *Venice* a poor fisher town, *Paris*, *London*, small Cottages in *Caesars*

time, now most noble Empires. *Valais*, *Plantagenet* and *Scaliger* how

fortunate

fortunate families, how likely to continue? now quite extinguished and rooted out. He stands aloft to day, full of favour, wealth, honour, and prosperity, in the top of fortunes wheele: to morrow in prison, worse then nothing, his son's a begger. Thou art a poor servile drudge, *Fax populi*, a very slave, thy son may come to be a Prince, with *Maximinus*, *Agathocles*, &c. a Senator, a Generall of an Army; Thou standest bare to him now, workest for him, drudgest for him and his, takest an almes of him: stay but a little, and his next heire peradventure shall consume all with riot, be degraded, thou exalted, and he shall beg of thee. Thou shalt be his most honorable Patron, he thy devout servant, his posterity shall run, ride, and do as much for thine, as it was with ** Frisgobald* and *Cromwel*, it may be for thee. Citizens devour countrey Gentlemen, and settle in their seats; after two or three descents, they consume all in riot, it returnes to the City again.

—† *Novus incola venit, Nam propria telluris heru natura neq; illum, Nec me, nec quenquam statuit; nos expulit ille, Illum aut nequities, aut vafri inscitia juris.*

A Lawyer buyes out his poor Client, after a while his Clients posterity buy out him and his, so things go round, ebbe and flow.

Nunc ager Umbreni, sub nomine nuper Ofelli

Dictus erat, nulli proprius, sed cedit in usum

Nunc mihi, nunc aliis; — as he said then, ager cujus, quot

habes Dominos? So say I of land, houses, moveables and mony, mine to day, his anon, whose to morrow? In fine (as ** Machiavel* observes) vertue and prosperity beget rest; rest idlenes; idlenes riot; riot destruction: From which we come again to good lawes; good lawes engender vertuous actions; vertue, glorie, and prosperity; and 'tis no dishonour then (as *Guicciardine* adds) for a flourishing man, City, or State to come to ruine, nor infelicitie to be subject to the law of nature.

Ergo terrena calcanda, sitienda caelestia, therefore (I say) scorn this transitory stare, look up to Heaven; think not what others are, but what thou art:

** Quâ parte locatus es in re:* and what thou shalt be, what thou mayst be.

Do (I say) as Christ himself did, when he lived here on earth, imitate him as much as in thee lies. How many great *Casars*, mighty Monarches, Tetrarches, Dynastes, Princes lived in his dayes, in what plentie, what delicacie, how bravely attended, what a deal of gold and silver, what treasure, how many sumptuous palaces had they, what Provinces, & Cities, ample territories, fields, rivers, fountains, parkes, forrests, lawnes, woods, cellcs, &c? Yet Christ had none of all this, he would have none of this, he voluntarily rejected all this, he could not be ignorant, he could not erre in his choice, he contemned all this, he chose that which was safer, better and more certaine, and lesse to be repented, a mean estate, even povertie it self; and why dost thou then doubt to follow him, to imitate him, and his Apostles, to imitate all good men? So doe thou tread in his divine steps, and thou shalt not erre eternally, as too many worldlings doe, that runne on in their owne dissolute courses, to their confusion and ruine, thou shalt not doe amisse. Whatsoever thy fortune is, be contented with it, trust in him, relie on him, refer thy selfe wholly to him. For know this, in conclusion, *Non est volentis nec currentis, sed miserentis Dei*, 'tis not as men, but as God will. The Lord maketh poor and maketh rich, bringeth low, and exalteth. (1 Sam. 2. ver. 7. 8.) he lifteth the poor

Tt

from

a Reade the story at large in *Iohn Fox* his AEs and Monuments. † *Hor: Sat. 2. ser. lib. 2.*

* *5 Florent. hist. virtus quietem parat, quies otium, otium porro luxum generat, luxum interi-* tum, a quo iterum ad saluberrimas &c.

† *Guicciard. in Hispanest: nulla infelicitas subiectum esse legi natura, &c. * Persius.*

from the dust, and raiseth the begger from the dunghill, to set them amongst Princes, and make them inherit the seat of glory; tis all as he pleaseth, how, and when, and whom; he that appoints the end (though to us unknown) appoints the meanes likewise subordinate to the end.

Yea but their present estate crucifies and torments most mortall men, they have no such forecast, to see what may be, what shall likely be, but what is, though not wherefore, or from whom, *hoc anget*, their present misfortunes grinde their soules, and an envious eye which they cast upon other mens prosperities, *Vicinumq; pecus grandius uber habet*, how rich, how fortunate, how happy is he? But in the mean time he doth not confidet the others miseries, his infirmities of body and minde, that accompany his estate, but still reflects upon his own false conceived woes and wants, whereas if the matter were duely examined, ^b he is in no distresse at all, he hath no cause to complain.

— ^c *tolle querelas,*

Pauper enim non est cui rerum suppetit usus,

he is not poore, he is not in need. ^d Nature is content with bread and water; and he that can rest satisfied with that, may contend with Iupiter himselfe for happinesse. In that golden age, [†] *somnos dedit umbra salubres, potum quoq; lubricis amnis*, the trees gave wholsome shade to sleep under, and the clear rivers drink. The Israelites drank water in the wilder nesse, Sampson, David, Saul, Abrahams servant when he went for Isaacs wife, the Samaritan woman, and how many besides might I reckon up, Egypt, Palestina, whole countries in the ^{*} Indies, that drink pure water all their lives. [†] The Persian kings themselves drank no other drink then the water of Chaospis, that runs by Susa, which was carried in bottles after them, whither soever they went. Jacob desired no more of God, but bread to eat, and clothes to put on in his journey. Gen. 28. 20. *Bene est cui deus obtulit Parca quod satis est manu*, bread is enough ^e to strengthen the heart. And if you study Philosophy aright, saith ^f *Maudarensis*, whatsoever is beyond this moderation, is not usefull, but troublesome. ^g *Agellius* out of *Enripides*, accounts bread and water enough to satisfie nature, of which there is no surfeit, the rest is not a feast, but ryot. ^h S. Hierome esteemes him rich, that hath bread to eat, and a potent man that is not compelled to be a slave: hunger is not ambitious, so that it have to eat, and thirst doth not prefer a cup of gold. It was no Epicurean speech of an Epicure, He that is not satisfied with a little, will never have enough: And very good counsell of him in the [†] Poet, *O my sonne, Mediocris est meanes agrees best with men; too much is pernicious.*

Divitia grandes homini sunt vivere paræ,

Equo animo,— And if thou canst be content, thou hast abundance, *nihil est, nihil deest*, thou hast little, thou wantest nothing.

[†] Tis all one to be hanged in a chain of gold, or in a rope, to be filled with dainties or courser meat. [†] *Si ventri bene, si lateri, pedibusq; ruis, nil*

Divitia poterunt regales addere majus.

If belly, sides and feet be well at ease,

A princes treasure can thee no more please.

Socrates in a Fair, seeing so many things bought and sold, such a multitude of people convented to that purpose, exclaimed forthwith, *O ye gods what a sight of things doe not I want?* Tis thy want alone that keeps thee

^b Omnes divites qui colo et terra sui possunt.

^c Hor. lib. 1.

^d Seneca epist.

^e 15 paucam

^f aquam natura desiderat

^g & hec qui habet ipso cum

^h Jove de felicitate contendat.

ⁱ Cibus simplex famem sedat,

^j vestis tenuis frigis arceat.

^k Senec. pist. 8.

^l Boetius.

^m Minus est & alii.

ⁿ Brissionius.

^o Psal. 84.

^p Si recte philosophemini,

^q quicquid aptam moderatiorem supergreditur,

^r oneri potius quam usui est.

^s Lib. 7. 16.

^t Cereis munus & aquæ poculum mortales querunt habere,

^u & quorum saties nunquam est; luxus autem sunt cetera, non epule.

^v h Satis est divites qui pane non indigent; minimum potens qui servare non cogitur.

^w Ambitiosus non est famens, &c.

^x † Euripides Alcibiades.

^y O fili, mediocres divitiæ hominibus conveniunt, nimia vero molestæ perniciose.

^z i Hor.

in health of body and minde, and that which thou persecutest and abhorrest as a ferall plague, is thy physician and ^k chiefeft friend, which makes thee a good man, an healthfull, a sound, a vertuous, an honest and happy man. For when *Vertue* came from heaven (as the Poet faines) rich men kicked her up, wicked men abhorred her, courtiers scoffed at her, citizens hated her, ^{*} and that she was thrust out of doors in every place, she came at last to her sister *Poverty*, where she had found good entertainment. *Poverty* and *Vertue* dwell together.

— *O vita tuta facultas
Pauperis, angustique lares, à munera nondum
Intellecta deum.*

how happy art thou if thou couldst be content. *Godlinesse is great gain, if a man can be content with that which he hath*, 1 Tim. 6.6. And all true happiness is in a mean estate. I have a little wealth, as he said, ^m *sed quas animus magnas facit*, a kingdom in conceit: — ⁿ *nil amplius opto*

Maià nate, nisi ut propria hac mihi munera faxis;

I have enough and desire no more.

† *Dii bene fecerunt inopis me quodq; pusilli*

Fecerunt animi

— ^{tis} very well, and to my content. ^{*} *Vestem & fortunam concinnam potius quam laxam probo*, let my fortune and my garments be both alike, fit for me. And which † *Sebastian Foscarinus* sometime Duke of *Venice*, caused to be engraven on his Tomb in Saint Markes Church, *Hear, O ye Venetians, and I will tell you which is the best thing in the world: To contemne it.* I will engrave it in my heart, it shall be my whole studie to contemne it. Let them take wealth, *Stercora sterco amet*, so that I may have security; *bene qui lauit, bene vixit*; though I live obscure, ^o yet I live clean and honest; and when as the lofty oke is blown down, the silly reed may stand. Let them take glory, for that's their misery; let them take honour, so that I may have hearts ease. *Duc me O Jupiter & iusatum*, ^{*} &c. Lead me, O God, whither thou wilt, I am ready to follow; command, I will obey. I do not envie at their wealth, titles, offices;

Stet quicunq; volet potens

Aula culmine inbrico,

Me dulcis saturet quies, let me live quiet and at ease. ^{*} *Erinus forsasse* (as he comforted himself) *quando illi non erunt*, when they are dead and gone, and all their pomp vanished, our memory may flourish: —

† *dant perennes*

Stemmata non peritura Musa.

Let him be my Lord, Patron, Baron, Earl, and possesse so many goodly Castles, 'tis well for me ^q that I have a poor house, and a little wood, and a Well by it, &c.

His me consolator victurum suavius, ac si

Quaestor avus pater avus, meus, patruusq; fuissent.

I live I thank God as merrily as he, and triumph as much in this my mean estate, as if my father and uncle had been Lord Treasurer, or my Lord Major. He feeds of many dishes, I of one; ^q *qui Christum sicut, non multum curat quam de preciosis cibis sterco conficiat*, what care I of what stuffe my excrements be made: ^q *He that lives according to nature, cannot be poor, and*

^k O noctes co-
neque deum.

^{*} Per mille
fraudes do-
ctosq; dolos eji-
citur, apud so-
ciam paupertate-
tem ejusq; enu-
tores divergens
in eorum
sua et tucela
deliciatur.

Lucan.

m Lip. miscelli
ep. 40.

n Sat. 6. lib. 2.

† Hor. Sat. 4.

^{*} Apuleius.

† Chyrenus in

Europe delici-

is. Accipite ci-

ves Veneti

quod est opti-

um in rebus

humanis, res

humanas con-

temnere.

o Vah, vivere

etiam nunc tu-

ber, as Democ-

ritus, Adolph.

lib. 4. Quam

multis non eget,

quam multis

non desidero,

ut Socrates in

pompâ, ille in

nundina.

^{*} Epictetus 77.

cap. Quo sum

declinatus &

sequar ala-

criter.

p Puteanus epi-

62.

† Marullus

q Hoc eris in

votis modus a-

gri non ita par-

vus, Hortus ubi

est lecto, eni-

nus jugis aquae

fontes, et paulum

lyce, &c. Hor.

Sat. 6. lib. 2.

Ser.

† Hieronym.

† Seneca consi-

ad Albiu m.

21. qui contem-

se in a natura

limites, pau-

peritatem non

sentit; qui ex-

cedit cum in

opibus pauper-

tas sequitur.

he that exceeds can never have enough, totus non sufficit orbis, the whole world cannot give him content. A small thing that the righteous hath, is better then the riches of the ungodly, Psal. 37. 19. and better is a poor morsell with quietnesse, then abundance with strife, Prov. 17. 7.

Be content then, enjoy thy self, and as *Chrysostome adviseth, be not angry for what thou hast not, but give God hearty thanks for what thou hast received.

† Si dat oluscula

Mensa minuscula

pace referta,

Ne pete grandia,

Lantauque prandia

lite repleta.

But what wastest thou, to expostulate the matter? or what hast thou not better then a rich man? *Heath, competent wealth, children, securitie, sleep, friends, libertie, diet, apparell, and what not, or at least maist have (the means being so obvious, easie, and well known) for as he inculcated to himself,

† Vitam qua faciunt beatorem,

Fecundissime Martialis, haec sunt;

Res non parva labore, sed relicta,

Lis nunquam, &c. I say again thou hast, or at least

maist have it, if thou wilt thy self, and that which I am sure he wants, a merry heart. Passing by a village in the territorie of Millan, saith * S. Austin, I saw a poor begger that had got belike his belly full of meat, jesting and merry, I sighed and said to some of my friends that were then with me, what a deal of trouble, madnesse, pain and grief do we sustain and exaggerate unto our selves, to get that secure happinesse which this poor begger hath prevented us of, and which we peradventure shall never have? For that which he hath now attained with the begging of some small peeces of silver, a temporall happinesse, and present hearts ease, I cannot compasse with all my carefull windings, and running in and out. * And surely the begger was very merry, but I was heavy: he was secure, but I timorous. And if any man should ask me now, whether I had rather be merry, or still so solicitous and sad, I should say, Merry. If he should ask me again, whether I had rather be as I am, or as this beggar was, I should sure choose to be as I am, tortured still with cares and fears, but out of peevishness and not out of truth. That which S. Austin said of himself here in this place, I may truly say to thee, thou discontented wretch, thou covetous niggard, thou churl, thou ambitious and swelling toad, 'tis not want but peevishness which is the cause of thy woes; settle thine affection, thou hast enough.

Deniq; sis finis quarendi, quoq; habeas plus,

Pauperiem metuas minus, & finire laborem

Incipias; parto, quod auebas, utere.

Make an end of scraping, purchasing this Manor, this field, that house, for this and that child, thou hast enough for thy self and them;

† Quod petis hic est,

Est Ulubus, animus si te non deficit aquus.

Thou art hand, at home already, which thou so earnestly seekest. But

Q si angulus ille

Proximus accedat, qui nunc denormat agellum,

O that

* Hom. 12. pro
his qua accepisti
gratias age,
noli indignare
pro his qua non
accepisti.

† Nat. Chytricus
deliciis Europ.
Gustonii in edibus
Alibianis in canaculo e
regione mensa.
Quid non habet
melius pauper
qua dives? vitam,
valetudinem, cibum,
sommum, libertatem, &c.

† Martial. l. 10
epig 47. read it
cur thy self in
the author.

unconfess. lib. 6.
Transiens per
vicum quendam
Mediolanensem,
animadverti pauperem
quendam mendicum,
jam credo saturum,
jocantem atq;
videntem, et ingenuis
& locutus sum cum
amicis qui mecum
erant, &c.

† Et certe ille
letabatur, ego
anxius; cecurus
ille, ego trepidus.
Et si percontaretur me
quispiam exultare
mallem, an metuerem
respondere, exultare
&c. si rursus interroga-
retur an ego
talis essem, an
qualis nunc
sum, me ipse
cuius confectum
esset, sed
perveritate
non veritate.

† Hor. ep. lib. 1.

† Hor. ep. lib. 1.

O that I had but that one nook of ground, that field there, that pasture,
O si venam argenti fors quis mihi monstret — O that I could
 but finde a pot of mony now, to purchase, &c. to build me a new house, to
 marry my daughter, place my son, &c. ² *O if I might but live a while longer*
to see all things settled, some two or three year, I would pay my debts, make all
 my reckonings even; but they are come and past, and thou hast more
 businesse then before. *O madness to think to settle that in thine old age when*
thou hast more, which in thy youth thou canst not now compose having but a little.
 † *Pyrrhus* would first conquer *Africk*, and then *Asia*, & *tum suaviter agere*,
 and then live merrily and take his ease: but when *Cyneas* the Orator
 told him he might do that already, *id jam posse fieri*, rested satisfied, con-
 demning his own folly. *Si parva licet componere magnis*, thou maist do the
 like, and therefore be composed in thy fortune. Thou hast enough; he
 that is wet in a bath, can be no more wet if he be flung into *Tiber*, or into
 the *Ocean* it self; and if thou hadst all the world, or a solid masse of
 gold as big as the world, thou canst not have more then enough; enjoy
 thy self at length, and that which thou hast; the minde is all; be con-
 tent, thou art not poor, but rich, and so much the richer, as † *Censorinus*
 well writ to *Cerellius*, *quanto pauciora optas, non quo plura possides*, in wish-
 ing less, not having more. I say then *Non adice opes, sed minue cupidi-*
tates ('tis * *Epicurus* advice) adde no more wealth, but diminish thy de-
 fires; and as * *Chrysostome* well seconds him, *Si vis ditari, contemne*
divitias; that's true plenty, not to have, but not to want riches,
non habere, sed non indigere, vera abundantia; 'tis more glory to contemne,
 then to possesse; & *nihil egere, est decorum*. How many deaf, dumb, halt,
 lame, blinde, miserable persons could I reckon up that are poor, and
 withall distressed, in imprisonment, banishment, gally slaves, condemned
 to the mines, quarries, to gives, in dungeons, perpetuall thraldome,
 then all which thou art richer, thou art more happy, to whom thou art
 able to give an almes, a Lord, in respect, a petty prince: ² be contented
 then I say, repine and mutter no more, *for thou art not poor indeed but in*
opinion.

Yea, but this is very good counsell, and rightly applied to such as have
 it, and will not use it, that have a competency, that are able to work and
 get their living by the sweat of their browes, by their trade, that have
 something yet; he that hath birds, may catch birds; but what shall we do
 that are slaves by nature, impotent, and unable to help our selves, meer beg-
 gers, that languish and pine away, that have no means at all, no hope of
 means; no trust of delivery, or of better successe: as those old *Britans*
 complained to their Lords and Masters the *Romans* oppressed by the *Picts*,
mare ad Barbaros, Barbari ad mare, the Barbarians drove them to the sea, the
 sea drove them back to the Barbarians; our present misery compels us to
 cry out and howl, to make our moan to rich men; they turn us back with a
 scornfull answer to our misfortune again, and will take no pity of us;
 they commonly overlooke their poor friends in adversity; if they
 chance to meet them, they voluntarily forget and will take no notice of
 them; they will not, they cannot help us. Instead of comfort they threa-
 ten us, miscall, scoffe at us, to aggravate our misery, give us bad language,
 or if they do give good words, what's that to relieve us? According to

² O si nunc mo-
 rerer, inquit,
 quanta et qua-
 li a mihi imper-
 fecta mane-
 rent: sed si
 mensibus decem
 vel octo super-
 viverem, omnia
 redigam ad li-
 bellum, ab omni
 debito creditos-
 que me explicabo;
 pretereunt in-
 terim menses
 decem, & octo,
 & cum illis an-
 ni, et adhuc re-
 stant plura
 quam prius;
 quid igitur spe-
 ras. O insane,
 finem quem
 rebus tuis non
 inveneras in
 juvenia, in se-
 nectia imposi-
 turum? O de-
 mentiam, quum
 obicuras et ne-
 gotia tuo judi-
 cio sis infelix,
 quid putas fu-
 turum quum
 plura super-
 vint? Cardan.
 lib. 8. cap. 40.
 de rer. var.
 † Plutarch.
 * Lib. de nata-
 li. cap. 1.
 * Apud Stobe-
 um ser. 17.
 * Hom. 12. in
 2 Cor. 6.
 a Non in pau-
 pertate, sed in
 paupere (Se-
 nec. non res, sed
 opinione labo-
 res.

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that of *Thales*, *Facile est alios monere*; who cannot give good counsell: 'tis cheap, it costs them nothing. It is an easie matter when ones belly is full to declame against fasting, *Qui satur est pleno laudat jejunia ventre*; Dost the wild Ass bray when he hath grasse, or loweth the Oxe when he hath fodder? Job 6.5. * *Neq; enim populo Romano quidquam potest esse letius*; No man living so joynd, so merry as the people of Rome when they had plenty; but when they came to want, to be hunger-starved, neither shame, nor lawes, nor armes, nor Magistrases could keep them in obedience: *Seneca* pleadeth hard for poverty; and so did those lazie Philosophers: but in the mean time^b he was rich; they had wherewithall to maintain themselves; but doth any poor man extoll it? There are those (saith † *Bernard*) that approve of a mean estate, but on that condition they never want themselves; and some again are meek so long as they may say or do what they list; but if occasion be offered, how far are they from all patience? I would to God (as he said) * *No man should commend poverrie, but he that is poor, or he that so much admires it, would relieve, help, or ease others.*

† *Nunc si nos audis, atque es divinus Apollo,
Dic mihi, qui nummos non habet, unde petat:*

Now if thou hearst us, and art a good man,
Tell him that wants, to get means, if you can.

But no man hears us, we are most miserably dejected, the skumme of the world, * *Vix habet in nobis jam nova plaga locum,*

We can get no relief, no comfort, no succour,

† *Et nihil invenio quod mihi ferret opem.*

We have tried all means, yet finde no remedy: No man living can express the anguish and bitterness of our souls; but we that endure it; we are distressed, forsaken, in torture of body and mind, in another hell: and what shall we do? When * *Crassus* the Roman Consul warr'd against the *Parthians*, after an unlucky battell fought, he fled away in the night, and left four thousand men fore sick and wounded in his tents, to the furie of the enemy, which when the poor men perceived, *clamoribus & ululatus omnia complerunt*, they made lamentable moan, and roared down right, as lowd as *Homers Mars* when he was hurt, which the noise of a 10000 men could not drown, and all for fear of present death. But our estate is farre more tragicall and miserable; much more to be deplored, and far greater cause have we to lament; the devil and the world persecute us, all good fortune hath forsaken us, we are left to the rage of beggery, cold, hunger, thirst, nastiness, sickness, irksomness; to continue all torment, labour and pain, to derision and contempt, bitter enemies all; and far worse then any death; Death alone we desire, death we seek, yet cannot have it, and what shall we do?

Quod male fers, assuesce; feres bene

accustome thy self to it, and it will be tolerable at last. Yea but I may not, I cannot, *In me consumpsit vires fortuna nocendo*, I am in the extremitie of humane adversitie; and as a shadow leaves the bodie when the Sun is gone, I am now left and lost, and quite forsaken of the world. *Qui jacet in terra, non habet unde cadat*; Comfort thy self with this yet, thou art at the worst; and before it be long it will either overcome thee or thou it. If it be violent, it cannot endure; *non solvetur, aut solvet*. Let the devil him-

* *Vopiscus* *Aureliano*, sed si populus famelicus inedia laboret, nec arma, leges, pudor, magistratus, concitare valent.
b One of the richest men in Rome.

† *Serm. Quid sunt qui pauperes esse volunt ita ut nihil illis desit, sic commendant ut nullam patiantur inopiam?*

Et alii mites, quamdiu dicitur & agitur ad eorum arbitrium.

* *Nemo paupertatem commendaret nisi pauper.*

† *Petronius* *Catalec.*

* *Ovid.*

† *Ovid.*

* *Plutarch.* *viz. Crassi.*

himself and all the plagues of Egypt come upon thee at once,

Ne tu cede malis, sed contra audentior ito,
be of good courage; Misery is vertues whetstone.

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**serpens, sitis, ardor, arena,*

* *Lucan. lib. 9.*

Dulcia virtuti, as *Cato* told his souldiers marching in the deserts of *Lybia*, Thirst, heat, sands, serpents, were pleasant to a valiant man; honourable enterprises are accompanied with dangers and dammages, as experience evinceth; they will make the rest of thy life relish the better. But put case they continue, thou art not so poor as thou wast born, and as some hold, much better to be pittied then envied. But be it so thou hast lost all, poor thou art, dejected, in pain of body, grief of mind, thine enemies insult over thee, thou art as bad as *Job*; yet tell me (saith *Chrysostome*) was *Job* or the devil the greater conqueror? surely *Job*; The devil had his goods, he sate on the muck-hil and kept his good name; he lost his children, health, friends, but he kept his innocency; he lost his mony, but he kept his confidence in God, which was better then any treasure. Do thou then as *Job* did, triumph as *Job* did, and be not molested as every fool is. Sed qua ratione potero? How shall this be done? *Chrysostome* answers, facile si cælum cogitaveris, with great facility, if thou shalt but meditate on heaven. * *Hanna* wept sore, and troubled in mind, could not eat; but, why weepest thou, said *Elkanah* her husband, and why eatest thou not? why is thine heart troubled? am not I better to thee then ten sons? and she was quiet. Thou art here vexed in this world; but say to thy self, Why art thou troubled, O my soule? Is not God better to thee then all temporalities, and momentary pleasures of the world? be then pacified. And though thou beeest now peradventure in extreme want, it may be 'tis for thy further good, to try thy patience, as it did *Jobs*, and exercise thee in this life: trust in God, and rely upon him, and thou shalt be crowned in the end. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes all are gone: yet know this, that the very hairs of thine head are numbred, that God is a spectator of all thy miseries, he sees thy wrongs, woes, and wants, 'Tis his good will and pleasure it should be so, and he knows better what is for thy good then thou thy self. His providence is over all, at all times; he hath set a guard of angels over us, and keeps us as the apple of his eye, *Ps.* 17. 8. Some he doth exalt, prefer, blesse with worldly riches, honours, offices and preferments, as so many glistering stars he makes to shine above the rest: some he doth miraculously protect from theeves, incursions, sword, fire, and all violent mischances, and as the † *Poet* fains of that *Lycian Pandarus*, *Lycaons* son, when he shot at *Menelaus* the *Gracian* with a strong arm, and deadly arrow, *Pallas*, as a good mother keeps flies from her child's face asleep, turned by the shaft, and made it hit on the buckle of his girdle; so some he solicitously defends, others he exposeth to danger, poverty, sickness, want, misery, he chastiseth and corrects, as to him seems best, in his deep, unsearchable and secret judgement, and all for our good. The tyrant took the city (saith *Chrysostome*) God did not hinder it; led them away captives, so God would have it; he bound them, God yielded to it: slung them into the furnace, God permitted it: heat the Oven hotter, it was granted: and when the Tyrant had done his worst, God shewed his power, and the Childrens patience, he freed them: so can

† An quum super simo sedet Job, an cum omnia abstulit diabolus, &c. pecunias privatus fiduciam deo habuit, omni thesauro preciosorem.
* Hac videntes sponte philosophemini, nec insipientium afflictibus agitur.
† *1 Sam.* 1. 8.
c *James* 1. 2.
My brethren, count it an exceeding joy, when ycu fall into divers temptations.
d Afflictio dat intellectum; quos Deus diligit castigat.
Deus optimum quemq; aut mala valitudine aut lucu afficit. *Seneca*.
e Quam sordet mihi terra quicælum intueor!
* *Seneca*. de providentia cap. 2.
Dixi ita visum, dii melius norunt quid sit in commodum meum.
† *Hom.* *Iliad.* 4.
† *Hom.* 9. voluit tyrannus convertere, &c.
Deus non prohibuit: voluit captivos ducere, non impedire, voluit ligare, concessit, &c.

he

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† Psal. 113. De
terra inopem
de stercore eri-
git pauperem;
g Micab. 8. 7.
h Preme, preme
ego cum Pinda-
ro, a' a' a' i' s' c' s'
e' u' a' s' c' e' i' a' o' s'
a' d' a' i' a' s' i' m'
m' c' i' s' i' b' i' l' i' s' s' u' m'
f' i' c' u' t' s' u' b' e' r' s' u-
p' e' r' m' a' r' i' s' s' e' p-
t' u' m. Lippus.
i Hic ure, hic
seco, ut in eter-
num parcas,
Aust. n.
Dii fruitur
gratis, superat
et crescit ma-
lus. Mutium
ignis, Fabricii
paupertas, Re-
gulum tormen-
ta, Socratem
venenum supe-
rare non potuit.
† Hor. epist. 18.
lib. 1.
† Hom. 5. Au-
sciet pecunias?
at habet in co-
lis: patria deji-
ciat? at in co-
lestem circuta-
tem mittet:
vincula injici-
et? at habet so-
lutam consci-
entiam: corpus
interficiet, at
iterum resur-
get; cum umbra
pugnat qui cum
justis pugnat.
† Leonides.
* Modo in pres-
sura, in tenta-
tionibus, erit
postea bonum
tuum requies,
aeternitas, im-
mortalitas.
k Dabit Deus
his quoq; finem.
l Seneca
m Nemo despe-
ret meliora
lapis.
† Theocritus.

he thee, and can help in an instant, when it seems to him good. Rejoyce
not against me, O my enemy, for though I fall, I shall rise: when I sit in darkness,
the Lord shall lighten me. Remember all those Martyrs what they have en-
dured, the utmost that humane rage and fury could invent, with what pa-
tience they have born, with what willingness embraced it. Though he kill
me, saith Job, I will trust in him. Justus in expugnabilis, as Chrysostome holds,
a just man is impregnable, and not to be overcome. The gout may hurt
his hands, lameness his feet, convulsions may torture his joynts, but not
rebellam mentem, his soule is free.

— — — — — † nempe pecus, rem,
Lectos, argentum tollas licet; in manicis &
Compedibus sevo teneas custode — — — — —

† Take away his money, his treasure is in heaven; banish him his country; he is an
inhabitant of that heavenly Jerusalem; cast him into bands, his conscience is
free; kill his body, it shall rise again; he fights with a shadow that contends with
an upright man: He will not be moved.

— — — — — si fractus illabatur orbis,
Impavidum serient ruina,

Though heaven
it self should fall on his head, he will not be offended. He is impenetrable,
as an anvil hard, as constant as Job.

† Ipse deus simulatq; volet me solvet opinor.

Be thou such a one; let thy misery be what it will, what it can, with pati-
ence endure it; thou mayst be restored as he was. Terris proscriptus, ad ca-
lum propera; ab hominibus desertus, ad deum fuge. The poor shall not alwayes be
forgotten, the patient abiding of the meek shall not verish for ever; Psal. 10. 18.
ver. 9. The Lord will be a refuge of the oppressed, & a defence in the time of
trouble.

Servus Epictetus, multilati corporis, Irus
Pauper: at hac inter charus erat superis, 1
Lame was Epictetus, and poor Irus,
Yet to them both God was propitious:

Lodovicus Vertomannus that famous traveller, indured much misery, yet
surely saith Scaliger, he was vir deo charus, in that he did escape so many
dangers, God especially protected him, he was dear unto him: Modo in ege-
state, tribulatione, convale deplorationis &c. Thou art now in the vale of mis-
ery, in poverty, in agony, * in temptation; rest, eternity, happiness, immortali-
ty shall be thy reward, as Chrysostome pleads, if thou trust in God, and keep thine
innocency. Non si male nunc, & olim sic eris semper, a good houre may come
upon a sudden; * expect a little.

Yea, but this expectation is it which tortures me in the mean time, fu-
tura expectans praesentibus angor, whilest the grass grows the horse starves;

Despair not, but hope well,

† Spera Batte, tibi melius lux Crastina ducet;

Dum spiras spera —

Chear up, I say, be not dismayd;

Spes alit agricolas; he that sows in teares, shall reap in joy, Psal. 126. 7.

Si fortune me tormento,
Esperance me contente.

hope

hope refresheth, as much as misery depresseth; hard beginnings have many times prosperous events, and that may happen at last which never was yet. *A desire accomplished delights the soul*, Prov. 13. 19.

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* *Grata superveniet quæ non sperabitur hora.*

* Ovid.

Which makes me enjoye my joys long wish'd at last,

Welcome that houre shall come when hope is past :

a louring morning may turne to a fair afternoone,

† *Nube soles pulsa candidus ire dies.*

† Ovid.

the hope that is defer'd, is the fainting of the heart, but when the desire cometh, it is a tree of life, Prov. 13. 12. *suavisimum est voti compos fieri.*

a Thales.

Many men are both wretched and miserable at first, but afterwards most happy; and oftentimes it so falls out, as Machiavel relates of Cosmo Medices, that fortunate and renowned Citizen of Europe, that all his youth was full of perplexity, danger and misery till forty yeares were past, and then upon a sudden the Sun of his honour brake out as through a cloud. Hunniades was fetched out of prison, and Henry the third of Portugall out of a poor Monastery, to be crowned kings.

o Lib. 7. Flor. hist. Omnium felicissimus, & locupletissimus, &c. incarcerationis sepe adolescentiam periculo mortis habuit, solitudinis & discriminis plenam, &c.

Multa cadunt inter calicem supremæque labra;

beyond all hope and expectation many things fall out, and who knows what may happen? *Nondum omnium dierum Soles occiderunt*, as Philippus said, All the Sunnes are not yet set, a day may come to make amends for all. *Though my father and mother forsake me, yet the Lord will gather mee up*, Psal. 27. 10. *Waite patiently on the Lord, and hope in him*, Psal. 37. 7. *Bee strong, hope and trust in the Lord, and he will comfort thee, and give thee thine hearts desire*, Psal. 27. vers. 14.

Sperate & vosmet rebus servate secundis.

Fret not thy self because thou art poor, contemned, or not so well for the present as thou wouldest be, not respected as thou oughtest to be, by birth, place, worth; or that which is a double corrosive, thou hast been happy, honourable and rich, art now distressed and poor, a scorn of men, a burden to the world, irksome to thy self and others, thou hast lost all: *Miserum est fuisse felicem*, and as Boethius calls it, *Infelicissimum genus infortunii*; this made Timon halfe mad with melancholy, to think of his former fortunes and present misfortunes; this alone makes many miserable wretches discontent. I confesse it is a great misery to have been happy, the quintessence of infelicity, to have been honourable and rich, but yet easily to be endured: Security succeeds, and to a judicious man a far better estate. The loss of thy goods and money is no loss; *thou hast lost them, they would otherwise have lost thee*. If thy many be gone, *thou art so much the lighter*, and as Sain Hierome perswades Rusticus the Monke, to forsake all and follow Christ: *Gold and silver are too heavy metals for him to carry that seeks heaven*.

p Latior successu securitas, quæ simul cum divitiis cohabitare nescis, Camden.

q Pecuniam perdidisti, fortassis illa te perderet, mærens. Seneca. r Expeditionis æ ob pecuniarum salutem. Fortuna opes auferre, non animum potest, Seneca.

† *Vel nos in mare proximum,*

Gemmas & lapides, aurum & inutilia,

Summi materiam mali

Mittamus, scelerum si bene peniteat.

Zeno the Philosopher lost all his goods by shipwrack, he might like of it, fortune had done him a good turne: *Opes à me, animum auferre non potest*: She can take away my means, but not my minde. He set her at de-

† Hor. tiber me post hac fortuna expeditus Philo- sophus.

† in frag. Qui-
rites, multa mi-
hi pericula do-
mi, militia
multa adversa
fuerunt, quorum
alia toleravi,
alia deorum
auxilio repuli
& virtute

mea: nunquam
animus negotio
desiit, nec de-
cretis labor;
nulla res nec
prospera nec
adversa inge-
nium muta-
bat.

* Qualis mun-
di status supra
lunam semper
serenus.

† Bona mens
nullum tristis-
sime fortune re-
cipit incursum,
Val. lib. 4. c. 1.

Qui nil potest
speculare, despe-
ret nihil.

u Hor.

x Equam
memento rebus
in arduis ser-
vare mentem.
lib. 2. Od. 3.

† Epist. c. 18.

y Ter. Adel. act.

4. Sc. 7.

* Unaqueq;
res duas habet
anfas, alteram
que teneri, al-
teram qua non
potestis in manu
nostra quam
volumus acci-
pere.

2 Ter. And.
Act. 4. sc. 6.

* Epictetus. In-
vitatus ad con-
vivium, que
apponuntur co-
medis, non qua-
vis ultra in
mundum multa
fugiat que dii
negant.

a cap. 8. de pro-
videntia. Mor-
tales cum sint
rerum omnium
indigentes, ideo de-
ut aliis diviti-
as, aliis pauper-
tatem distribuunt,

fiance ever after, for she could not rob him that had naught to lose: for he was able to contemn more then they could possess or desire. Alexander sent an hundred talents of gold to Phocion of Athens for a present, because he heard he was a good man: but Phocion returned his talents back again with a *permittite me in posterum virum bonum esse* to be a good man still; let me be as I am:

Non mi auram posco, nec mi precium —

That Theban Crates flung of his own accord his money into the Sea, *abite nuntii, ego vos mergam, ne mergar à vobis*, I had rather drown you, then you should drown me. Can Stoicks and Epicures thus contemn wealth, and shall not we that are Christians? It was *mascula vox & praelara*, a generous speech of Cotta in † Salust, *Many miseries have happened unto me at home, and in the wars abroad, of which by the help of God some I have endured, some I have repelled, and by mine own valour overcome: courage was never wanting to my designs, nor industry to my intents: prosperity or adversity could never alter my disposition. A wise mans minde as Seneca holds, * is like the state of the world above the moon, ever serene. Come then what can come, befall what may befall, infractum invictumq; 'animum opponas: Rebus angustis animosus atque fortis appare.* (Hor. Od. 11. lib. 2.) Hope and Patience are two soveraign remedies for all, the surest reposals, the softest cushions to lean on in adversity;

"Durum sed levius sit patientia,

Quicquid corrigere est nefas.

If it cannot be helped, or amended, * make the best of it; † *neccesitati quise accommodat, sapit*, he is wise that suits himself to the time. As at a game at tables, so do by all such inevitable accidents.

† *Ita vita est hominum quasi cum ludas tesseris,*

Si illud quod est maxime opus jacta non cadit,

Illud quod cecidit forte, id arte non corrigas;

If thou canst not sling what thou wouldst, play thy cast as well as thou canst. Every thing saith * Epictetus hath two handles, the one to be held by, the other not: tis in our choice to take and leave whether we will (all which Simplicius his Commentator, hath illustrated by many examples) and tis in our own power, as they say, to make or mar our selves. Con- forme thy self then to thy present fortune, and cut thy coat according to thy cloth, * *Quintus (quod aium) quando quod volumus non licet, Be contented with thy lasse, state and calling wharsoever it is, and rest as well satisfied with thy present condition in this life:*

Esse quod es, quod sunt alii, sine quemlibet esse;

Quod non es, nonis; quod potes esse, velis.

Be as thou art; and as they are, so let

Others be still; what is and may be cover.

And as he that is * invited to a feast, eats what is set before him, and looks for no other, enjoy that thou hast, and aske no more of God then what he thinks fit to bestow upon thee. *Non tuus est coningit adire Corinthum*, we may not be all Gentlemen, all Cato's, or Lullies, as Tully telleth us, all honourable, illustrious and serene, all rich; but because mortall men want many things, * *Therefore, saith Theodoret, hath God diversly distributed his*

ut qui opibus pollent, auteriam (Mundum) qui vero inopes, auterit ut adhibeant manus utroque.

gists;

gifts, wealth to one, skill to another, that rich men might encourage and set poor men a work, poor men might learn severall trades to the common good. As a peece of Arras is composed of severall parcels, some wrought of filke, some of gold, silver, crewell of divers colours, all to serve for the exornation of the whole: Musick is made of divers discords and keyes, a totall summe of many smal numbers. so is a Common-wealth of severall unequal trades and callings. ^b If all should be *Crafi* and *Darii*, all idle, all in fortunes equall, who should till the land? As ^c *Menenius Agrippa* well satisfied the tumultuous rout of *Rome*, in his elegant Apologue of the belly and the rest of the members: Who should build houses, make our severall stuffs for raiments? We should all be starved for company, as *Poverty* declared at large in *Aristophanes Plutus*, and sue at last to be as we were at first. And therefore God hath appointed this inequality of States, orders and degrees, a subordination, as in all other things. The earth yields nourishment to vegetals, sensible creatures feed on vegetals, both are substitutes to reasonable souls, and men are subject amongst themselves, and all to higher powers, so God would have it. All things then being rightly examined and duely considered as they ought, there is no such cause of so general discontent, 'tis not in the matter it self, but in our minde, as we moderate our passions and esteeme of things. *Nihil aliud necessarium ut sis miser* (saith ^d *Cardan*) *quam ut te miserum credas*, Let thy fortune be what it will, 'tis thy minde alone that makes thee poor or rich, miserable or happy. *Vidi ego* (saith divine *Seneca*) *in villa hilari & amana mastos, & mediâ solitudine occupatos; non locus sed animus facit ad tranquillitatem*. I have seen men miserably dejected in a pleasant Village, and some again, well occupied and at good ease in a solitary desert. 'Tis the mind not the place causeth tranquillity, and that gives true content. I will yet add a word or two for a Corollary. Many rich men, I dare boldly say it, that lye on down-beds, with delicacies pampered every day, in their well furnished houses, live at less hearts ease, with more anguish, more bodily pain, and through their intemperance more bitter hours, then many a prisoner or gally-slave; *Maccenas in plumâ, aquè vigilat ac Regulus in dolio*: those poor starved *Hollanders* whom [†] *Bartison* their Captain left in *Nova Zembla*, An. 1596. or those * eight miserable Englishmen that were lately left behind, to winter in a stove in Greenland in 77. deg. of lat. 1630. so pitifully forsaken and forced to shift for themselves in a vast dark and desert place, to strive and struggle with hunger, cold, desperation, and death it self. 'Tis a patient and quiet minde (I say it again and again) gives true peace and content. So for all other things, they are as old ^e *Chremes* told us, as we use them.

Parentes, patriam, amicos, genus, cognatos, divitias,

Hac perinde sunt ac illius animus qui ea possidet;

Qui uti scit, ei bona; qui utitur non recte, mala.

Parents, friends, fortunes, country, birth, alliance, &c. ebbe and flow with our conceit; please or displease, as we accept and construe them, or apply them to our selves. *Faber quisq; fortuna sua*, and in some sort I may truly say, prosperity and adversity are in our own hands. *Nemo laditur nisi a seipso*, and which *Seneca* confirms out of his judgement and experience, [†] Every mans minde is stronger then fortune, and leads him to what side he will; a cause to himself each one is, of his good or bad life. But will we, or nill we,

V u 2

make

^b Si sint omnes
equales, necesse
est ut omnes sa-
me pereant;
quis aratro ter-
ram sulcaves,
quis sementem
faceret, quis
plantas sereret,
quis vinum
exprimeret?
^c Liv. l. 1.

^d Lib. 3. de
conf.

[†] Seneca

[†] Vide Isaacum
Pontanum de-
script. Amster-
dam. lib. 2. c. 22.
* 17. de Bd.
Pelhams book
edit. 1630.

^e Heautontim.
Act. 1. Sc. 2.

[†] Epist. 98. Om-
ni fortuna va-
lentior ipse a-
nimus in u-
tramq; partem
res suas ducit,
beatusq; ac mi-
sera vita sibi
causa est.

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f Fortuna
quem nimium
fovet et stultum
facit. Pub. Mi-
mus.

* Seneca de be-
at. vit. cap. 14.
miseri si dese-
rantur ab ea,
miseriores si
obruantur.

† Plutarch.
vit. ejus.

* Horæpist. l. i.
ep. 18.

make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitely prefer before prosperity; of two extremes it is the best. *Luxuriant animi rebus plerumque secundis*, men in prosperity forget God and themselves, they are besotted with their wealth, as birds with henbane: * miserable if fortune forsake them, but more miserable if she tarry and overwhelm them: for when they come to be in great place, rich, they that were most temperate, sober and discreet in their private fortunes, as *Nero, Ottho Vitellius, Heliogabalus* (*optimi imperatores nisi imperassent*) degenerate on a sudden into brute beasts, so prodigious in lust, such tyrannicall oppressors, &c. they cannot moderate themselves, they become monsters, odious, harpies, what not? *cum triumphos, opes, honores adepti sunt, ad voluptatem & otium deinceps se convertunt*: 'twas † Cato's note, they cannot contain. For that cause belike,

* *Entrapilus cuicumq; nocere volebat,
Vestimenta dabat pretiosa: beatus enim jam,
Cum pulchris tunicis sumet nova consilia & spes,
Dormiet in lucem scorto, postponet honestum
Officium*

Entrapilus when he would hurt a knave,
Gave him gay clothes and wealth to make him brave:
Because now rich he would quite change his minde,
Keep whores, fly out, set honesty behinde.

On the other side, in adversity many mutter and repine, despair, &c. both bad I confess,

g Hor.

— *ut calcens olim*

Si pede major erit, subvertet: si minor, uret.

h Boeth. 2.

As a shoe too big or too little, one pincheth, the other sets the foot awry, *sed è malis minimum*. If Adversity hath killed his thousand, prosperity hath killed his ten thousand: therefore Adversity is to be preferred; *hac freno indiget, illa solatio: illa fallit, hac instruit*: The one deceives, the other instructs: the one miserably happy, the other happily miserable: and therefore many Philosophers have voluntarily sought adversity, and so much commend it in their precepts. *Demetrius* in *Seneca* esteemed it a great infelicity, that in his life time he had no misfortune, *miserum cui nihil unquam accidisset adversi*. Adversity then is not so heavily to be taken, & we ought not in such cases so much to macerate our selves: there is no such odds in poverty and riches. To conclude in *Hieroms* words, *I will ask our magnificoes that build with marble, and bestow a whole Manor on a thread, what difference betwixt them and Paul the Ermit, that bare old man: they drink in jewels, he in his hand: he is poor and goes to heaven, they are rich and go to hell.*

i Epist. lib. 3.
vit. Paul.

Ermit. Libet
eos nunc in-
terrogare qui
domus marmo-
ribus vestiunt,
qui uno filo
villarum po-
nunt precia,
huic seni modo
quid unquam
desuit? vos

*gemma bibitis,
ille concavis
manibus natu-
ra satifecit;
ille pauper
paradisum ca-
pit, vos avaros
gehenna susci-
piet.*



Servitude, loss of liberty, imprisonment, are no such miseries as they are held to be: we are slaves and servants the best of us all: as we do reverence our masters, so do our masters their superiours: Gentlemen serve Nobles, and Nobles subordinate to Kings, *Omne sub regno graviore regnum*, Princes themselves are Gods servants, *Reges in ipsos imperium est Jovis*. They are subject to their

MEMB. 4.

Against servitude, loss of liberty, imprisonment, banishment.

their own lawes, and as the Kings of *China*, endure more then slavish imprisonment, to maintain their state and greatness, they never come abroad. *Alexander* was a slave to fear, *Cæsar* of pride, *Vespasian* to his money, (*nihil enim refert, rerum sis servus an hominum.*) *Heliogabalus* to his gut, and so of the rest. Lovers are slaves to their mistresses, rich men to their gold; Courtiers generally to lust and ambition, and all slaves to our affections, as *Evangelus* well discourseth in † *Macrobius*, and * *Seneca* the Philosopher, *assiduam servitutem extremam & ineluctabilem* he calls it, a continual slavery, to be so captivated by vices; and who is free? Why then dost thou repine? *Satis est potens*, *Hierom* saith, *qui servire non cogitur*. Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou hast. Thou art not sick, and what wouldst thou have? But *nitimur in vetitum*, we must all eat of the forbidden fruit. Were we injoyed to go to such and such places, we would not willingly go: but being barred of our liberty, this alone torments our wandering soul that we may not go. A citizen of ours, saith ^k *Cardan*, was 60 years of age, and had never been forth of the wals of the city *Millan*; the Prince hearing of it, commanded him not to stir out: being now forbidden that which all his life he had neglected, he earnestly desired, and being denied, *dolore confectus mortem obiit*, he dyed for grief.

† *Satur. l. iii.*
Alius libidini
servit, alius
ambitioni, om-
nes spei, omnes
timori.
 * *Nat. lib. 3.*

k *Consol. l. 5.*

What I have said of servitude, I say again of imprisonment, We are all prisoners. What is our life but a prison? We are all imprisoned in an land. The world it self to some men is a prison, our narrow seas as so many ditches, and when they have compassed the Globe of the earth; they would fain go see what is done in the Moon. In ^m *Muscovy* and many other northern parts, all over *Scandia* they are imprisoned half the year in stoves, they dare not peep out for cold. At ⁿ *Aden* in *Arabia* they are penned in all day long with that other extreme of heat, and keep their markets in the night. What is a ship but a prison? And so many cities are but as so many hives of Bees, Ant-hills; but that which thou abhorrest, many seek: Women keep in all winter, and most part of summer to preserve their beauties; some for love of study: *Demosthenes* shaved his beard because he would cut off all occasion from going abroad: how many Monks and Friers, Anchorites, abandon the world? *Monachus in urbe, piscis in arido*. Art in prison? Make right use of it and mortifie thy self; ° *Where may*

l O *generose,*
quid est vita
nisi carcer a-
nimi?
 m *Herbaslein.*

n *Vertomannus*
navig. l. 2. c. 4.
Commercium in
nundinis noctis
hora secunda,
ob nimios qui
serviunt inter-
dictu assus ex-
ercent.

o *Ubi verior*
contemplatio
quam in solitu-
dine? ubi stu-
dium solidius
quam in qui-
ete?

* *Alex. ab Alex.*
gen. diar. lib. 13
cap. 2.

a man contemplate better then in salutariness; or study more then in quietness? Many worthy men have been imprisoned all their lives, and it hath been occasion of great honour and glory to them, much publick good by their excellent meditation. * *Ptolomeus* King of *Egypt*, *cum viribus attenuatis infirmâ valesudine laboraret, miro discendi studio affectus, &c.* Now being taken with a grievous infirmity of body that he could not stir abroad, became *Strato's* scholler, fell hard to his book, and gave himself wholly to contemplation, and upon that occasion (as mine author adds) *pulcherimum regie opulentia monumentum, &c.* to his great honour built that renowned Library at *Alexandria*, wherein were 40000 volumes. *Severinus Boethius* never writ so elegantly as in prison, *Paul* so devoutly, for most of his Epistles were dictated in his bands: *Joseph*, saith ^p *Austin*, *got more credit in prison, then when he distributed corn, and was Lord of Pharaoh's house.* It brings many a lewd riotous fellow home, many wandering rogues it se-

p In *Ps. 76.* non
 ita laudatur
Joseph cum
frumenta di-
stribueret, ac
quum carcerem
habitaet.

349.

cles, that would otherwise have been like raving Tygers, ruined themselves and others.

Banishment is no grievance at all, *Omne solum forti patria, &c. & patria est ubicunque bene est*, That's a mans Country where he is well at ease. Many travel for pleasure to that City, saith *Seneca*, to which thou art banished, and what a part of the Citizens are strangers born in other places?

q Boethius.

Incolentibus patria, 'tis their Country that are born in it, and they would think themselves banished to go to the place which thou leavest, and from which thou art so loth to depart. 'Tis no disparagement to be a

† *Philostratus*
in deliciis. Pe-
regriini sunt
imbroes in terra
& fluvii in
mari. *Jupiter*
apud *Egyptos*,
sol apud omnes;
hospes anima
in corpore,
lusciniæ in aere,
pirundo in do-
mo. *Ganymedes*
cælo, &c.

stranger, or so irksome to be an exile. † *The rain is a stranger to the earth, rivers to the sea, Jupiter in Egypt, the Sun to us all. The Soul is an alien to the Body, a Nightingale to the ayre, a Swallow in an house, and Ganymede in heaven, an Elephant at Rome, a Phoenix in India;* and such things commonly please us best, which are most strange and come farthest off. Those old *Hebrews*

esteemed the whole world *Gentiles*; the *Greeks* held all *Barbarians* but themselves; our modern *Italians* account of us as dull *Transalpines* by way of reproach, they scorn thee and thy country which thou so much admirest. 'Tis a childish humour to hone after home, to be discontent at that which others seek; to prefer as base *Islanders* and *Norwegians* do, their own ragged Iland before *Italy* or *Greece*, the Gardens of the world. There is a

* *Lib. 16. cap. 1.*
Nullam fru-
gem habet; po-
tus ex umbra:
Et hæ gentes si
vincantur, &c.

base nation in the North, saith * *Pliny*, called *Chanci*, that live amongst rocks and sands by the seaside, feed on fish, drink water: and yet these base people account themselves slaves in respect, when they come to *Rome*. *Ita est profecto* (as he concludes) *multis fortuna parcat in penam*, So it is, Fortune favors some to live at home, to their further punishment; 'tis want of

judgement. All places are distant from heaven alike, the Sun shines happily as warm in one city as in another, and to a wise man there is no difference of climes: friends are every where to him that behaves himself well, and a Prophet is not esteemed in his own country. *Alexander, Caesar, Trajan, Adrian*, were as so many land-leapers, now in the East, now in the West, little at home, and *Polus Venetus, Lod. Vertomannus, Pinxonus, Cadamustus, Columbus, Americus Vesputius, Vascus Gama, Drake, Candish, Oliver Annot, Schoutien*, got all their honour by voluntary expeditions. But you say such mens travel is voluntary, we are compelled, and as malefactors

* *Lib. 5. de le-
gibus. Cumq;
cognatis careat
& amicis, ma-
jorem apud de-
os & apud ho-
mines miseri-
cordiam mere-
tur.*

must depart: yet know this of * *Plato* to be true, *ultiori Deo summa cura peregrinus est*, God hath an especial care of strangers, and when he wants friends and allies, he shall deserve better and find more favour with God and men. Besides the pleasure of peregrination, variety of objects will make amends; and so many nobles, *Tully, Aristides, Themistocles, Theseus, Codrus, &c.* as have been banished, will give sufficient credit unto it. Read *Pet. Alcionius* his two books of this subject.

MEMB. 5.

Against sorrow for death of friends or otherwise, vain fear, &c.

r *Cardan. de
consol. lib. 2.*



Eath and departure of friends are things generally grievous, *Omnium quæ in humana vita contingunt, luctus atque mors sunt acerbissima*, the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere*, to part forever, to forsake the world and all our friends, 'tis *ultimum terribilium*, the last and the greatest terrour, most irksome and troublesome unto

unto us. † *Homo toties moritur, quoties amittit suos.* And though we hope for a better life, eternall happines; after these painfull and miserable daies, yet we cannot compose our selves willingly to dye; the remembrance of it is most grievous unto us, especially to such who are fortunate and rich: they start at the name of death, as an horse at a rotten post. Say what you can of that other world, with † *MeseXuma* that Indian Prince, *Bonum est esse hic*, they had rather be here. Nay many generous spirits, and grave staid men, otherwise, are so tender in this, that at the loss of a dear friend they will cry out, roare, and tear their hair, lamenting some months after, houlung *O Hone*, as those Irish women, and † *Greeks* at their graves, commit many undecent actions, and almost go besides themselves. My dear father, my sweet husband, mine only brother's dead, to whom shall I make my moan? *O me miserum!*

Quis dabit in lachrymas fontem, &c.

What shall I do?

“ *Sed totum hoc studium luctu fraterna mihi mors*

Abstulit, hei misero frater adempte mihi!

My brothers death my study hath undone,

Woe's me, alas my brother he is gone!

Mezentius would not live after his son:

“ *Nunc vivo, nec adhuc homines lucemq; relinquo,*

Sed linguam—

And *Pompey's* wife cryed out at the news of her husbands death,

“ *Turpe mori post te solo non posse dolore,*

Violetta luctu & nescia tolerandi,

as † *Tacitus* of *Agrippina*, not able to moderate her passions. So when she heard her son was slain, she abruptly broke off her work, changed countenance and colour, tore her hair, and fell a roaring down right,

— *subitus misera color ossa reliquit,*

Excussi manibus radii, revolutaque pensa:

Evolat infelix & fœmineo ululatu

Scissa comam—

Another would needs run upon the swords poin after *Euryalus* departure,

“ *Figite me, si qua est pietas, in me omnia tela*

Conjicite o Rutili;—

“ O let me dye, some good man or other make an end of me. How did *Achilles* take on for *Patroclus* departure? A black cloud of sorrows overshadowed him, saith *Homer*. *Luctu* rent his clothes, put sack-cloth about his loines, sorrowed for his son a long season, and could not be comforted, but would needs go down into the grave unto his son, *Gen.* 37. 37. Many years after, the remembrance of such friends, of such accidents, is most grievous unto us, to see or hear of it, though it concern not our selves but others. *Scaliger* saith of himself, that he never read *Socrates* death, in *Plato's Phædon*, but he wept: “ *Austia* shed tears when he read the destruction of *Troy*. But howsoever this passion of sorrow be violent, bitter, and seizeth familiarly on wise, valiant, discreet men, yet it may surely be withstood, it may be diverted. For what is there in this life, that it should be so dear unto us? or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one anothers presence,

† *Seneca.*

† *Benzo.*

† *Summo manu ululatum oriuntur, pectora percipientes &c. miserabile spectaculum exhibentes. Ortelius in Grecia.*
u *Catullus.*

“ *Virgil.*

† *Lucan.*

† *Annal.*

“ *Virg. &c.*

10.

“ *Confess. L. 1.*

presence, feasting, hawking, hunting, brooks, woods, hills, musick, dancing, &c. all this is but vanity and losse of time, as I have sufficiently declared.

† Juvenalis.

—† *dum bibimus, dum ferta, unguenta, puellas*

Poscimus, obrepit non intellecta senectus.

Whilst we drink, prank our selves, with wenches dally,
Old age upon's at unawares doth sally.

As *Alchymists* spend that small modicum they have to get gold, and never finde it, we lose and neglect eternity, for a little momentary pleasure

which we cannot enjoy, nor shall ever attain to in this life. We abhor death, pain, and grief, all, and yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust our selves upon it. ^b *The*

lascivious prefers his whore before his life, or good estate; an angry man his revenge; a parasite his gut; ambitious, honours; covetous, wealth; a thief his booty; a souldier his spoyle; we abhor diseases, and yet we pull them upon us. We

are never better or freer from cares then when we sleep, and yet, which we so much avoid and lament, death is but a perpetuall sleep, and why

should it as ^{*} *Epicurus* argues, so much affright us? *When we are, death is not: but when death is, then we are not: our life is tedious and troublesome*

unto him that lives best; † *'tis a misery to be born, a pain to live, a trouble to dye*; death makes an end of our miseries, and yet we cannot consider of it;

a little before ^{*} *Socrates* drank his potion of *Cicuta*, he bid the Citizens of *Athens* cheerfully farewell, and concluded his speech with this short sentence; *My time is now come to be gone, I to my death, you to live on; but which*

of these is best, God alone knows. For there is no pleasure here but sorrow is annexed to it, repentance follows it. ^c *If I feed liberally, I am likely sick*

or surfeit; If I live sparingly, my hunger and thirst is not allayed; I am well neither full nor fasting; If I live honest, I burn in lust; If I take my pleasure, I tire and starve my self, and do injury to my body and soul. † Of so

small a quantity of mirth, how much sorrow? after so little pleasure, how great misery? Tis both waies troublesome to me, to rise and go to bed, to eat

and provide my meat; cares and contentions attend me all day long, fears and suspicions all my life. I am discontented, and why should I desire so

much to live? But an happy death will make an end of all our woes and miseries;

Omnibus una mea certa medela malis;

Why shouldst not thou then say with old *Simeon* since thou art so well affected, Lord, now let thy servants depart in peace: or with *Paul*, *I desire to be*

dissolved, and to be with Christ? Beata mors que ad beatam vitam aditum aperit, tis a blessed houre that leads us to a blessed life; and blessed are they

that dye in the Lord. But life is sweet, and death is not so terrible in it self as the concomitants of it, a loathsome disease, pain, horroir, &c. and many

times the manner of it, to be hanged, to be broken on the wheel, to be burned alive. † *Servetus* the heretick, that suffered in *Geneva*, when he was

brought to the stake, and saw the executioner come with fire in his hand, *homo viso igne tam horrendum exclamavit, ut universum populum perterritum fecit*, roared so loud, that he terrified the people. An old *Stoick* would have

scorned this. It troubles some to be unburied, or so: *Non enim*

^b *Amator secretum vite preponit iracundiam vindictam, parasitus guttam, ambitiosus honores, avarus opes, miles rapinam, fur praedam, morbos odium, & accersimus. Catd.*

^{*} *Seneca; quum nos sumus mors non adest, cum vero mors adest, tum nos non sumus.*
† *Bernard, c. 3. med. nasci miserum, vivere penam, angustia mori.*

^{*} *Plato Apol. Socrati; Sed jam hora est hinc abire, &c.*
^c *Comedi ad satietatem, gravitas me offendit; parcius edo, non est expletum de fide; veneras delicias sequor, hinc morbus, lassitudo, &c.*

† *Bern, c. 3. med. de tamilla letitia, quanta tristitia; post tantam voluptatem quam gravis miseria d Est enim mors piorum felix transitus de labore ad refrigerium, de expectatione ad pre-mium, de regione ad beatitudinem.*

† *Vaticanus vita ejus.*

* non te optima mater

*Condet humi, patriove onerabis membra sepulchro;**Alitibus linguere feris, & gurgite mersum**Vnda feret, piscesq; impasti vulnera lambent:*

Thy gentle parents shall not bury thee,

Amongst thine Ancestors entomb'd to be,

But feral fowle thy carcass shall devour,

Or drowned corps hungry fish maws shall scoure.

As *Socrates* told *Crito*, it concerns me not what is done with me when I am dead; *Facilis iactura sepulchri*: I care not so long as I feel it not, let them set mine head on the pike of *Tenariffa*, and my quarters in the foure parts of the world, — *pascam licet in cruce corvos*, let Wolves or Bears devour me;

— * *Cælo tegitur qui non habet urnam*,

e Luc.

The Canopy of heaven covers him that hath no tomb. So likewise for our friends, why should their departure so much trouble us? They are better as we hope, and for what then doest thou lament, as those do whom *Paul* taxed in his time, *1 Thes. 4. 13. that have no hope*? 'Tis fit there should be some solemnity.

† *Sed sepelire decet defunctum, pectore forti,*
Constantes, unumq; diem fletui indulgentes.

† Il. 9. *Homer.*

Iobs friends said not a word to him the first seven daies, but let sorrow and discontent take their course, themselves sitting sad and silent by him. When *Jupiter* himself wept for *Sarpedon*, what else did the poet insinuate, but that some sorrow is good.

* *Quis matrem nisi mentis inops in funere nati*
Flere vetat? — who can blame a tender mother if she

weep for her children? Beside as † *Patriarch* holds, tis not in our power not to lament, *Indolentia non cuius contingit*, it takes away mercy and pity, not to be sad; 'tis a natural passion to weep for our friends, an irresistible passion to lament and grieve. I know not how (saith *Seneca*) but sometimes tis good to be miserable in misery: and for the most part all grief ev acuates it self by teares, — *est quedam flere voluptas*,

Expletur lachrymis egeriturq; dolor:

yet after a dayes mourning or two, comfort thy self for thy heaviness, *Eccles. 38.*

17. † *Non decet defunctum ignavo questu prosequi*, twas *Germanicus* advice of old, that we should not dwell too long upon our passions, to be desperately sad, immoderate grievers, to let them tyrannize, there's *indolentia*

ars, a medium to be kept: we do not (saith * *Austin*) forbid men to grieve, but to grieve overmuch. I forbid not a man to be angry, but I ask for what cause he is so? Not to be sad, but why is he sad? Not to fear, but wherefore is he afraid?

I require a moderation as well as a just reason. † The Romans and most civil Commonwealths have set a time to such solemnities, they must not mourn after a set day, or if in a family a child be born, a daughter or son married, some state or honour be conferred, a brother be redeemed from his bands, a friend from his enemies, or the like, they must lament no more. And tis fit it should be so; to what end is all their funeral pomp, complaints and tears? When *Socrates* was dying, his friends *Apollodorus* and *Crito* with some others, were weeping by him, which he perceiving, asked them what they meant: *for that very cause he put all the women out of the roome, upon*

X x

which

* *Ovid.*
† *Consolad. A-*
polon. non est
libertate nostra
positum non do-
lere, misericor-
diam abolet,
&c.

† *Ovid. 4. Trist.*
† *Tacitus lib. 4.*
* *Lib. 9. cap. 9.*
de civitate Dei:
Non quero cum
irascatur sed
cui, non utrum
sit tristis sed
nude, non ut-
rum timeat
sed quid time-
at.

† *Festus verbo*
minuitur. Lu-
ctui dies indi-
cebatur cum
liberi nascan-
tur, cum fra-
tri abire, amicus
ab hospite cap-
tivus domum
redeat, puella
desponsetur.
g *Ob hanc cau-*
sam mulieres
ablegaram ne
talita facerent;
nos hec audien-
tes exnuimus
& desistimus
a lachrymis.

nec solidis prodest sua machina terris, the names are only left, those at length forgotten, and are involved in perpetual night.

Returning out of Asia, when I sailed from Egina toward Megara, I began (saith Servius Sulpicius in a consolatory Epistle of his to Tully) to view the country round about. Egina was behind me, Megara before, Pyraeus on the right hand, Corinth on the left, what flourishing towns heretofore, now prostrate and overwhelmed before mine eyes? I began to think with myself, Alas, why are we men so much disquieted with the departure of a friend, whose life is much shorter? When so many goodly cities lye buried before us. Remember O Servius thou art a man; and with that I was much confirmed, and corrected my self. Correct then likewise, & comfort thy self in this, that we must necessarily dye, and all dye, that we shall rise again: as Tully held; *Lucundiorq. multo congressus noster futurus, quam insuavis & acerbus digressus,* Our second meeting shall be much more pleasant, then our departure was grievous.

o Epist. Tull. lib. 3. p. 40. 4. 5.

p. Quam tot oppidorum cada- vera ante oculos proposita ja- cent.

† Hor. lib. 1. Od. 24.

q. De remed. fortuit.

r. Erubescet tanta tempestate quod ad unam ancoram sta- bas.

† In agrum, & morbidum, si- tibundum— gaude potius quod his malis liberatus si-

r. Uxorem bo- nam aut inve- nisti, aut sic se- cisti? si invene- ris, aliam habe- re te posse ex- hoc intelligi- mus: si feceris, bene speras, sal- vus est artifex.

u. Stulti est compedes licet aureas amare. † Hor.

I but he was my most dear and loving friend, my sole friend,

† *Quis desiderio sit pudor aut modus*

Tam chari capitis? — And who can blame my woe?

Thou mayst be ashamed, I say with *Seneca*, to confess it, in such a tem- pest as this to have but one anchor, go seek another: and for his part thou dost him great injury to desire his longer life. Wilt thou have him crazed and sickly still, like a tired traveller that comes weary to his Inn, begin his journey afresh, or to be freed from his miseries? thou hast more need re- joice that he is gone. Another complains of a most sweet wife, a young wife, *Nondum sustulerat flavum Proserpina crinem*, such a wife as no mor- tal man ever had, so good a wife, but she is now dead and gone, *latha- que jacet condita sarcophago*. I reply to him in *Seneca's* words, if such a woman at least ever was to be had, He did either so find or make her; if he found her, he may as happily find another; if he made her, as *Critobulus* in *Xenophon* did by his, he may as good cheap inform another, & *bona tam sequitur, quam bona prima fuit*; he need not despair, so long as the same master is to be had. But was she good? Had she been so tried peradventure as that *Ephesian* widow in *Petronius*, by some swaggering souldier, she might not have held out. Many a man would have been willingly rid of his: before thou wast bound, now thou art free; "and 'tis but a folly to love thy fetters though they be of gold. Come into a third place, you shall have an aged father sighing for a sonne, a pretty childe;

† *Impube pectus quale vel impia*

Molliret Thracum pectora.

He now lyes asleepe,

Would make an impious Thracian weep.

Or some fine daughter that dyed young, *Nondum experta novi gaudia pri- ma tori*. Or a forlorn son for his deceased father. But why? Prior exiit, prior intravit, he came first, and he must go first. *Tu frustra pins, ben, &c.* What wouldst thou have the laws of nature altered, and him to live al- ways? *Julius Caesar*, *Augustus*, *Alcibiades*, *Galen*, *Aristotle*, lost their fa- thers young. And why on the other side shouldst thou so heavily take the death of thy little son?

** Hor. lib. 1. Od. 24.*

* Num quia nec fato, meritis nec morte peribat,

Sed miser ante diem —

he died before his time, per-

haps, not yet come to the solstice of his age, yet, was he not mortal?

Hear that divine * Epictetus, If thou comest thy wife, friends, children should

live always; thou art a fool. He was a fine child indeed, dignus Apollineis

Lachrymis, a sweet, a loving, a fair, a witty child, of great hope, another

Ætæoneus, whom Pindarus the Poet, and Aristides the Rhetorician so much

lament, but who can tell whether he would have been an honest man?

He might have proved a thief, a rogue, a spendthrift, a disobedient son,

vexed and galled thee more than all the world beside, he might have

wrangled with thee and disagreed, or with his brothers, as Ætæoles and

Polynices, and broke thy heart; he is now gone to eternity as another Ga-

rymede in the flower of his youth, as if he had risen, saith Plutarch, from

the midst of a feast, before he was drunk, the longer he had lived, the worse

he would have been, & quo vita longior (Ambrose thinks) culpa numerosior,

more sinful, more to answer he would have had. If he was naughty, thou

mayst be glad he is gone; if good, be glad thou hadst such a son. Or

art thou sure he was good? It may be he was an hypocrite as many are,

and howsoever he spake thee fair, peradventure he prayed amongst the

rest that Icaro Menippus heard at Jupiters whispering place in Lucian, for

his fathers death, because he now kept him short, he was to inherit much

goods, and many fair Manors after his decease. Or put case he was very

good, suppose the best, may not thy dead son expostulate with thee, as

he did in the same Lucian, Why dost thou lament my death, or call me mis-

erable that am much more happy than thy self? what misfortune is befallen me?

Is it because I am not bald, crooked, old, rotten, as thou art? What have I lost,

some of your good cheer, gay cloths, musick, singing, dancing, kissing, merry

meetings, thalami lubentias, &c. is that it? Is it not much better not to hun-

ger at all then to eat, not to thirst then to drink to satisfy thirst; not to be cold

then to put on cloths to drive away cold? Thou hadst more need rejoice that I am

freed from diseases, agues, canes, anxieties, liver, stone, carelessness, hatred, en-

vy, malice, that I fear no more thieves, tyrants, enemies as you do.

† Id cinerem & manes credis curare sepulchris?

Do they concern us at all, think you, when we are once dead? Condole

not others then overmuch, with not for fear thine death.

* Summum nec opes diem nec metuas;

Excessi e vita arumque facilisq; lubensq;

Ne peiora ipsa morte dehinc videam,

I left this irksome life with all mine heart,

Left worse then death should happen to my part.

† Cardinal Brundisius, caused this Epitaph in Rome to be inscribed on

his tomb, to shew his willingness to dye, and leave those that were so

loath to depart. Weep and howl no more then, is to no small purpose,

and as Tully advieth us in the like case, Non quia amissimus sed quantum luge-

repar sit cogitemus. Think what we do not whom we have lost. So David

did, 2 Sam. 22. While the child was yet alive, I fasted and wept, but being now

dead, why should I fast? Can I bring him again? I shall goe him, but he cannot

return.

* Virg. 4. Æn.

* Cap. 19. Si id

studes ut uxor,

amici liberi

perpetuo vi-

vant, stultus es.

x Deus quos

diligat juvenes

rapit, ætæon.

y Confol. ad Al-

pol. Apollonius

filius tuus in

flore decessit,

ante nos ad æ-

ternitatem di-

gressum, tan-

quam è contri-

butio abiens, pri-

usquam inter-

vorum aliquem

è temulentia

incideret, qua-

les in longâ se-

culâ incidere

solet.

z Rom. 8. Tristi-

de lullis. Quid

me mortuum

miserum vocas,

qui de sum-

mo felicitas?

aut quid meriti

mihi putas

consequisse ut

quiescam, cum

malus senex,

ut in facie ru-

gosus, indur-

vus, &c.

O demens, quid

tibi videtur in

vita boni? ni-

mirum amici-

tias, canas,

&c.

Longe melius

non esurire

quam edere;

non friv. &c.

Gaude potius

quod morbos

& febres effu-

gerim, ango-

rem animi,

&c.

Epulatus quid

prodest, quid

lachryme, &c.

† Virgil.

* Hor.

† Chytreus deli-

cius Europa.

return to me. He that doth otherwise is an intemperate, a weak, a silly, and undiscerning man. Though Aristotle deny any part of intemperance to be conversant about sorrow, I am of *Seneca's* mind, *he that is wise is temperate, and he that is temperate is constant, free from passion, and he that is such a one, is without sorrow: as all wise men should be.* The *Thracians* wept still when a child was born, feasted and made mirth when any man was buried: and so should we rather be glad for such as die well, than they are so happily freed from the miseries of this life. When *Eteocles* that noble young Greek was so generally lamented by his friends, *Pindarus* the Poet saies some god saying, *Silere homines, non enim miser est, &c.* he quiet good folks, this young man is not so miserable as you think: he is neither gone to *Stryx* nor *Acheron*, *sed gloriosus & semis ex pers heros*, he lives for ever in the *Elisian* fields. He now enjoyes that happinesse, which your great Kings so earnestly seek, and wears that garland for which ye contend. If our present weakness is such, we cannot moderate our passions in this behalf, we must divert them by all means, by doing something else, thinking of another subject. The *Italians* most part sleep away care and grief, if it unreasonably seise upon them, *Danes*, *Dutchmen*, *Palanders* and *Bohemians* drink it down, our country men go to playes: doe something or other, let it not transpose thee, or by *premeditation* make such accidents familiar, as *Ulysses* that wept for his dog, but not for his wife, *quod peritus affert animo obfirmato*, (*Plut. de anim. tranqu.*) accustom thy self, and harden before hand by seeing other mens calamities, and applying them to thy present estate:

Prævisum est levius quod fuit ante malum.

I will conclude with *† Epictetus*, If thou lovest a pot, remember 'tis but a pot thou lovest, and thou wilt not be troubled when 'tis broken: If thou lovest a son or wife, remember they were mortall, and thou wilt not be so impatient. And for false fears and all other fortune inconveniences, mischances, calamities, to resist and prepare our selves, nor to faint is best; ** Stultum est timere quod vitari non potest*, 'tis a folly to fear that which cannot be avoided, or to be discouraged at all.

¶ Nam quisquis trepidus pariet vel optat,

Abiecit clypeum, locaq; motus

Nectit quæ valeat trahi catenam.

For he that so faints or fears, and yeelds to his passion, flings away his own weapons, makes a cord to bind himself, and puts a beam upon his own head.

MEMBR. 6.

Against Envy, Livor, Emulation, Hatred, Ambition,
Self-love, and all other affections.



Against those other passions & affections, there is no better remedy, then as Mariners when they go to sea, provide all things necessary to resist a tempest: to furnish our selves with Philosophicall & Divine precepts, other mens examples, *† Periculum ex aliis facere sibi quod ex usu fiet*: To balance our hearts with love, charity, meekness, patience, and counterpoise those irregular motions of envy, livor, spleen, hatred, with their opposite vertues, as we bend a crooked staffe another way, to oppose *†* *suſſurance* to labour, patience to reproach;

X x 3

reproach;

** Epist. 39.*

a. 6. modus de mor. gen.

b. Præmeditatione facilius

reddere quævis

casum. Plutar.

chus consolati-

one ad Apollo-

nium. Assue-

facere nos ca-

sibus debemus;

Tull. lib. 3.

Tusculan.

quest.

† Cap. 8. Si ol-

lam diligas,

memento te ol-

lam diligere,

non perturba-

beris eâ con-

fractâ sibi sibi-

am qui ux-

tem memento

hominem a

te diligere &c.

** Seneca.*

c. Beeth. lib. 1.

prof. 4.

d. Qui in ur-

diam ferre non

potest, ferre

contumaciam

cogitur.

† Ter. Heau-

lont.

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† Epictetus c.
4. Si labor ob-
jectus fuerit to-
lerantia convi-
cium patientia,
et si ista con-
sueveris, vitium
non obtempera-
bis.

† Ter Phor.

† Alciat. Embl.

* Virg. Æn.

† Nat. Chyrenus
delictis Euro-
pæ. Felix civi-
tas que tempo-
re pacis de bel-
lo cogitat.

d Occupet ex-
tremum scabi-
es; mihi turpe
relinqui est.
Hor.
e Lipsius epist.
quæst. l. 1. ep. 7.

reproach; bounty to covetousness, fortitude to pusillanimity, meekness to anger, humility to pride, to examine our selves for what cause we are so much disquieted, on what ground, what occasion, is it just or fained? And then either to pacifie our selves by reason, to divert by some other object, contrary passion, or premeditation. † *Meditari secum oportet quo pacto ad ver- sum ærumnam ferat, Pericla, damna, exilia peregre rediens semper cogitet, Aut filii peccatum, aut uxoris mortem, aut morbum filia, communia esse hac: fieri posse, ut ne quid animo sit novum.* To make them familiar, even all kinde of calamities, that when they happen, they may be lesse troublesome unto us. In secundis meditare, quo pacto feras adversa; or out of mature judgement to avoid the effect, or disannull the cause, as they do that are trou- bled with toothach, pull them quite out.

† *Ut vivat castor, sibi testes amputat ipse;*† *In quoque si qua nocent, abijce, tutus eris.*

The Beaver bites off's stones to save the rest:

Do thou the like with that thou art oppress'd.

Or as they that play at walters, exercise themselves by a few cudgels how to avoid an enemies blows: let us arm our selves against all such violent incursions, which may invade our minds. A little experience and practice will inure us to it; *vetula vulpes*, as the proverb saith, *laqueo haud capitur*, an old Fox is not so easily taken in a snare: an old souldier in the world me thinks should nor be disquieted, but ready to receive all fortunes, en- counters, and with that resolute Captain, come what may come, to make answer,

— * *non ulla laborum*
O virgo nova mi facies inopinæ surgit,
Omnia percepi atq; animo mecum ante peregi.

No labour comes at unwares to me,

For I have long before cast what may be.

— *non hoc primum mea pectora vulnus**Senserunt, graviora tuli* —

The Commonwealth of † Venice, in their Armory have this inscription, Happy is that citie which in time of peace thinks of war, a fit Motto for every mans private house; happy is the man that provides for a future assault. But many times we complain, repine and mutter without a cause, we give way to passions, we may resist, and will not. *Socrates* was bad by nature, envious, as he confessed to *Zopirus* the Physiognomer, accusing him of it, froward and lascivious: but as he was *Socrates*, he did correct and amend himself. Thou art malicious, envious, covetous, impatient, no doubt, & la- scivious, yet as thou art a Christian correct & moderate thy self. 'Tis some- thing I confesse, and able to move any man, to see himself contemned, ob- scure, neglected, disgraced, undervalued, ^d left behind, some cannot endure it, no not constant *Lipsius*, a man discreet other wise, yet too weak and pas- sionate in this, as his words expresse, ^e *collegas olim, quas ego sine fremitu non intueor, nuper terra filios, nunc Macenates & Agrippas habeo, — summo jam monte potius.* But he was much too blame for it; to a wise staid man this is nothing, we cannot all be honoured and rich, all *Cæsars*; if we will be content, our present state is good, and in some mens opinion to be prefer- red: Let them go on, get wealth, offices, titles, honours, preferments, and what they will themselves, by chance, fraud, imposture, simony, and in-

indirect means, as too many do, by bibery, flattery, and parasiticall insinuation, by impudence, and time-serving, let them climb up to advancement in despite of vertue, let them go before, *cross me on every side, me non offendunt modo non in oculos incurrant*, as he said, correcting his former error, they do not offend me, so long as they run not into mine eyes. I am inglorious and poor, *composita paupertate*, but I live secure and quiet: they are dignified, have great means, pompe and state, they are glorious; but what have they with it? *Envie, trouble, anxiety, as much labour to maintain their place with credit, as to get it at first*. I am contended with my fortunes, *spectator è longinquo*, and love *Neptunum procul à terrâ spectare furentem*: he is ambitious, and not satisfied with his: but what gets he by it? to have all his life laid open, his reproaches seen; not one of a thousand but he hath done more worthy of dispraise and animadversion, then commendation; no better means to help this then to be private. Let them run, ride, strive as so many filhes for a crum, scrape, climb, catch, snatch, cozen, colloque, temporize and fleire, take all amongst them, wealth, honour, and get what they can, it offends me not:

Lare secreto tutoq; tegat,

I am well pleased with my fortunes,

— Vivo & regno simul ista relinquens.

I have learned in

what state soever I am therewith to be contented, *Philip. x. 11. Come what can come, I am prepared, Nave ferar magna an parva, ferar unus & idem*. I am the same. I was once so mad to bussell abroad, and seek about for preferment, tyre my self, and trouble all my friends, *sed nihil labor tantus profecit; nam dum alios amicorum mors avocat, aliis ignotus sum, his invisus, alii largè promittunt, intercedunt illi mecum solliciti, hi vanâ spe lactant; dum alios ambio, hos capto, illis innotesco, otas perit, anni defluunt, amici fatigantur, ego deferor, & jam mundi casus, humaneq; satur infidelitatis acquiesco*. And so I say still; although I may not deny, but that I have had some † bountifull patrons, and noble benefactors, *ne sim interim ingratus*, and I do thankfully acknowledge it, I have received some kindness, *quod Deus illis beneficium rependat, si non pro votis, fortasse pro meritis*, more peradventure then I deserve, though not to my desire, more of them then I did expect, yet not of others to my desert; neither am I ambitious or covetous, all this while, or a *Suffenus* to my self; what I have said, without prejudice or alteration shall stand. And now as a mired horse that struggles at first with all his might and main to get out, but when he sees no remedy, that his beating will not serve, lies still, I have laboured in vain, rest satisfied, and if I may usurpe that of † *Prudentius*,

Inveni portum; spes & fortuna valet,

Nil mihi vobiscum, ludite nunc alios.

Mine haven's found, fortune and hope adieu,

Mock others now, for I have done with you.

f Lipsius epist. lib. 1. epist. 7.

g Gloria comitem habet inviam, pavore premittitur retinendo ac acquiendo.

h Quid aliud ambitiosus sibi parat quam ut probra ejus pateant? nemo vivens qui non habet in vita plura vituperatione quam laude digna; his malis non melius occurritur, quam si bene latueris.

i Et omnes fama per urbes garrula laudet.

k Sen. Her. fur.

l Hor.

† The right honourable Lady Francis Countesse Dowager of Exeter. The Lord Berkley.

† Distichon ejus in militem Christi animum è Greco.

Engraven on the tomb of Fr. Puccius the Florentine in Rome. Chytreus in deliciis.

MEMB.

Against Repulse, Abuses, Injuries, Contempts, Disgraces,
Consumelies, Slanders, Scoffes, &c.

Repulse.

m Pederatus
in 300 Lace-
demoniorum
numerus non
electus riste,
gratulari se di-
cens civitatem
habere 300 ci-
ves se meliores.
n Kissing goes
by favour:

* Aeneas Syl.
demiser. curial.
Dantur bono-
res in curia
non secundum
honores & vir-
tutes, sed ut
quisq; ditior
est atq; potenti-
or, eo magis ho-
noratur.

† J. S. lib. 2.
de repub. Gal-
lorum. Favore
apud nos &
gratia plerum-
que res agitur;
& qui commo-
dum aliquem
nacti sunt in-
tercessorem, a-
ditum fere ha-
bent ad omnes
præfectoras.

* Imperitus
periti munus
occupat; & sic
apud vulgus
habetur. Ille
proficetur
mille coronatis,
cum nec decem
mereatur; alius
e diverso nulle
dignus, vix de-
cem consequi
potest.

† Epist. dedic.
disput. 2. abbo
Bandemonio,
& Cosmo
Rucelcio.
T. Quum is qui
regnat, & reg-
nandi su impe-
ritus.

* Lib. 22. hist.
† Ministri locu-
pletiores sunt
his quibus mi-
nistatur.



May not yet conclude, think to appease passions, or quiet the minde till such time as I have likewise removed some other of their more eminent and ordinary causes, which produce so grievous tortures and discontents: to divert all I cannot hope; to point alone at some few of the chiefest, is that

which I aime at:

Repulse and disgrace are two main causes of discontent, but to an understanding man not so hardly to be taken. Caesar himself hath been denied, and when two stand equall in fortune, birth, and all other qualities alike, one of necessity must lose. Why shouldst thou take it so grievously? It hath been a familiar thing for thee thy self to deny others. If every man might have what he would, we should all be deified, Emperours, Kings, Princes; if whatsoever vain hope suggests, unsatiabie appetite affects, our preposterous judgement thinks fit were granted, we should have another Chaos in an instant, a meer confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwayes given by desert or worth, but for love, affinitie, friendship, affection, great mens letters, or as commonly they are bought and sold. * Honours in court are bestowed not according to mens vertues and good conditions (as an old courtier observes) but as every man hath means, or more potent friends, so he is preferred. With us in France († for so their own countrey man relates) most part the matter is carried by favour and grace; he that can get a great man to be his mediatur, runnes away with all the preferment. Indignissimus plerumque præfertur, Vatinius Catoni, illaudatus laudatissimo,

—servi dominantur; aselli

ornantur phaleris, dephalerantur equi.

An illiterate fool sits in a mans seat, and the common people hold him learned, grave and wise: one professeth (* Cardan well notes) for a thousand Crownes, but he deserves not ten, whereas he that deserves a thousand cannot get ten. Solarium non dat multis salem. As good horses draw in carts, as coaches. And oftentimes, which Machiavel seconds, † Principes non sunt qui ob insignem virtutem principatu digni sunt, he that is most worthy wants employment; he that hath skill to be a pilot wants a ship, and he that could govern a Commonwealth, a world it self; a King in conceit, wants means to exercise his worth, hath not a poor office to manage. And yet all this while he is a better man that is fit to reign, etsi careat regno, though he want a kingdome, † then he that hath one, and knows not how to rule it; a Lion serves not alwayes his keeper, but oftentimes the keeper the Lion, and as * Polydore Virgil hath it, multi reges ut pupilli ob insciam non regunt sed reguntur. Hieron of Syracuse was a brave King, but wanted a Kingdome; Perseus of Macedon had nothing of a King, but the bare name and title, for he could not govern it: so great places are often ill bestowed, worthy persons unrespected. Many times too the servants have more means then the masters whom they serve, which † Epictetus counts an eye-sore and inconvenient. But who can help it? It is

an ordinary thing in these dayes to see a base impudent asse, illiterate, unworthy, insufficient, to be preferred before his betters, because he can put himself forward, because he looks big, can buble in the world, hath a fair outside, can temporize, collogue, insinuate, or hath good store of friends and mony, whereas a more discreet, modest, and better deserving man shall lie hid or have a repulse. 'Twas so of old, and ever will be, and which *Tiresias* advised *Ulysses* in the † Poet,

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Accipe quâ ratione queas ditescere, &c.

† *Hor. lib. 2.*
Sat. 5.

is still in use, lie, flatter and dissemble: If not, as he concludes,

— *Ergo pauper eris*, then go like a begger as thou art. *Erasmus*, *Melancthon*, *Lipsius*, *Budaus*, *Cardan*, liv'd and died poor. *Gesner* was a silly old man, *baculo innixus*, amongst all those huffing Cardinals, swelling Bishops that flourished in his time, and rode on foot-clothes. It is not honesty, learning, worth, wisdom, that prefers men, *The race is not to the swift, nor the battle to the strong*, but as the wise man said, ° *Chance*, and sometimes a ridiculous chance. * *Casus plerumq; ridiculus multos elevavit.*

° *Solomon Eccl. 9. 11.*
* *Sat. Menip.*

'Tis fortunes doings, as they say, which made *Brutus* now dying exclaim, *O misera virtus, ergo nihil quam verba eras, atqui ego te tanquam rem exercebam, sed tu serviebas fortuna.* Beleeve it hereafter O my friends! Vertue serves fortune. Yet be not discouraged (O my well deserving spirits) with this which I have said, it may be otherwise, though seldom I confesse, yet sometimes it is. But to your farther content, Ile tell you a tale. In *Moronia* *na*, or *Moronia felix*, I know not whether, nor how long since, nor in what Cathedrall Church, a fat Prebend fell void. The carcasle scarce cold, many suitors were up in an instant. The first had rich friends, a good purse, and he was resolved to out-bid any man before he would lose it, every man supposed he should carry it. The second was my Lord Bishops Chaplain (in whose gift it was) and he thought it his due to have it. The third was nobly born, and he meant to get it by his great parents, patrons, and allies. The fourth stood upon his worth, he had newly found out strange mysteries in Chymistry, and other rare inventions which he would detect to the publike good. The fifth was a painfull preacher, and he was commended by the whole parish where he dwelt, he had all their hands to his Certificate. The sixth was the prebendaries son lately deceased, his father died in debt (for it, as they say) left a wife and many poor children. The seventh stood upon fair promises, which to him and his noble friends had been formerly made for the next place in his Lordships gift. The eight pretended great losses, and what he had suffered for the Church, what pains he had taken at home and abroad, and besides he brought noble mens letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a forrain Doctor, a late convert, and wanted means. The eleventh would exchange for another, he did not like the formers site, could not agree with his neighbours and fellows upon any termes, he would be gone. The twelfth and last was (a suitor in conceit) a right honest, civil, sober man, an excellent scholar, and such a one as lived private in the Universitie, but he had neither means nor mony to compasse it, besides he hated all such courses, he could not speak for himself, neither had he any friends to sollicite his cause, and therefore made no suit, could not expect, neither did he hope for, or look

† *Tale quid est apud Valent. Andream Apolog. Manip. 5. apol. 39.*

after it. The good Bishop amongst a jury of competitors thus perplexed, and not yet resolved what to do, or on whom to bestow it, at the last, of his own accord, meer motion, and bountifull nature, gave it freely to the Vniversity student, altogether unknown to him but by fame; and to be brief, the Academical Scholar had the Prebend sent him for a present. The newes was no sooner published abroad, but all good students rejoiced, and were much cheered up with it, though some would not beleve it; others as men amazed, said it was a miracle; but one amongst the rest, thanked God for it, and said, *Nunc iuvat tandem studiosum esse, & Deo integro corde servire.* You have heard my tale; but alas it is but a tale, a meer fiction, 'twas never so, never like to be, and so let it rest. Well, be it so then, they have wealth and honour, fortune and preferment, every man (there's no remedy) must scramble as he may, and shift as he can; yet *Cardan* comforted himself with this, *the star Fomahant would make him immortal*, and that † after his decease his Books should be found in Ladies studies.

* *Dignum laude virum Musa vetat mori.*

But why shouldst thou take thy neglect, thy Canvas so to heart? It may be thou art not fit; but as a † child that puts on his fathers shoes, hat, headpiece, brestplate, breeches, or holds his spear, but is neither able to wield the one, or wear the other; so wouldst thou doe by such an office, place, or Magistracy: thou art unfit; *And what is dignity to an unworthy man*, but (as * *Salvianus* holds) *a gold ring in a swines snout*? Thou art a brute. Like a bad actor (so † *Plutarch* compares such men) in a Tragedy, *diadema fert, at vox non auditur*: Thou wouldst play a Kings part, but actest a Clowne, speakest like an Ass. † *Magna petis Phaeton & quae non viribus istis &c.* as *Fames* and *John* the sons of *Zebedy* did ask they knew not what, *nescis temerarie nescis*; thou dost, as another *Suffenus*, overween thy self; thou art wise in thine own conceit, but in other more mature judgement altogether unfit to manage such a businesse. Or be it thou art more deserving then any of thy rank, God in his providence hath reserved thee for some other fortunes, *sic superbi visum*. Thou art humble as thou art, it may be; hadst thou been preferred, thou wouldst have forgotten God and thy self, insulted over others, contemned thy friends, † been a block, a tyrant, or a demi-god, *sequiturq; superbia formam*: † *Therefore, saith Chrysostome, good men do not alwayes finde grace and favour, lest they should be puffed up with turgent titles, grow insolent and proud.*

Injuries, abuses, are very offensive, and so much the more in that they think *veterem ferendo invitant novam*, by taking one they provoke another: but it is an erroneous opinion: for if that were true, there would be no end of abusing each other; *lis litem generat*; 'tis much better with patience to bear, or quietly to put it up. If an Ass kick me, saith *Socrates*, shall I strike him again? and when † his wife *Xantippe* stroke and misused him, to some friends that would have had him strike her again, he replied that he would not make them sport, or that they should stand by and say *Eia Socrates, eia Xantippe*, as we do when dogs fight, animate them the more by clapping of hands. Many men spend themselves, their goods, friends, fortunes, upon small quarrels, and sometimes at other mens procurements, with much vexation of spirit and anguish of minde, all which with good advice, or mediation of friends might have been happily composed

o *Stella Fomahant immortalitatem dabit.*

† *Lib. de lib. Propriis.*

* *Hor.*

† *Qui induit thoracem aut galeam &c.*

* *Lib. 4. de gubern. Dei. Quid est dignitas indigno nisi circulus aureus in navibus suis.*

p *In Lyfandro.*

q *Ovid. Met.*

r *Magistratus virum indicat.*

s *Ideo boni viri aliquando gratiam non accipiunt, ne in superbiam eleventur vento.*

t *itate iactantia, ne altitudo muneris negligentiores efficiat.*

u *Alian.*

sed, or if patience had taken place. Patience in such cases is a most sovereign remedy, to put up, conceal, or dissemble it, to *forget and forgive; not seven, but seventy seven times, as often as he repents forgive him; Luk. 17. 3 as our Saviour enjoys us stroken, to turn the other side: as our Apostle persuades us, to recompence no man evil for evil, but as much as is possible to have peace with all men: not to avenge our selves, and we shall heap burning coales upon our adversaries head. For if you put up wrong (as Chrysostome comments) you get the victorie; he that loseth his money, loseth not the conquest in this our Philosophy. If he contend with thee; submit thy self unto him first, yeeld to him. *Durum & durum non faciunt murum*, as the proverb is; two refractory spirits will never agree, the onely means to overcome, is to relent, obsequio winces. Euclide in Plutarch, when his brother had angered him, swore he would be revenged; but he gently replied, † *Let me not live if I do not make thee to love me again*, upon which meek answer he was pacified.

* *Flectitur obsequio curvatus ab arbore ramus,*

Frangis si vires experiare tuas.

A branch if easily bended yeelds to thee,

Pul' hard it breaks: the difference you see,

The noble family of the *Columni* in Rome, when they were expelled the city by that furious Alexander the sixt, gave the bending branch therefore as an Impresse with this motto, *Flecti potest, frangi non potest*, to signifie that he might break them by force, but so never make them stoop, for they fled in the midst of their hard usage to the kingdom of Naples, and were honourably entertained by Frederick the King, according to their callings. Gentleness in this case might have done much more, and let thine adversary be never so perverse, it may be by that means thou mayst win him, † *favore & benevolentia etiam immanis animus mansuescit*, soft words pacifie wrath, and the fiercest spirits are so soonest overcome; † A generous Lion will not hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is *infestus infestis*, a terroure and scourge al one to such as are stubborn, and make resistance. It was the symbole of Emmanuel Philibert Duke of Savoy, and he was not mistaken in it, for

* *Quo quisq; est major, magis est placabilis ira,*

Et faciles motus mens generosa capit.

A greater man is soonest pacified,

A noble spirit quickly satisfied.

It is reported by ^b Walter Mapes an old Historiographer of ours, (who lived 400 years since) that king Edward Seneor, and Leolin Prince of Wales, being at an interview neer Aust upon Severn in Gloucestershire, & the Prince sent for, refused to come to the King, he would needs goe over to him: which Leolin perceiving, ^c *went up to the armes in water, and imbracing his boat, would have carried him out upon his shoulders, adding that his humility and wisdom had triumphed over his pride and folly*; And thereupon was reconciled unto him, and did his homage. If thou canst not so win him, put it up, if thou beest a true Christian, a good divine, an imitator of Christ, (For he was reviled and put it up, whipped and sought no revenge) thou wilt pray for thine enemies, ^d *and blesse them that persecute thee*; be patient, meek, humble, &c. An honest man will not offer thee injury, *probus non vult*; if he were a brangling knave, 'tis his fashion so to do; where is least heart, is

^x *Injuriarum remedium est obli-vio.*

^y *Mat. 18. 22. Mat. 5. 39.*

^z *Rom. 12. 17. Si solvas iniuriam, victor evadis; qui enim pecuniis privatus est, non est privatus victoria.*

in hac Philosophia.

[†] *Dispercam nisi te ultus fuero: dispera nisi ut me deinceps ames effecero.*

* *Ioach. Camerarius Embl.*

21. cent. 1.

^a *Heliodorus*

[†] *Reipsa repeti nihil esse homini melius facilitate & clementia.*

Ter. Adelph.

* *Ovid.*

^b *Camden in Glouc.*

^c *Ps. ad peccatus ingressus est, aquam &c. cymbam amplectens, sapientissime rex ait, tua humilitas meam vincit superbiam, & sapientia triumphavit ineptiam; collu ascende quod contra te factus exis, intrabis terram quam bodie fecit tuam benignitas &c.*

[†] *Chrysostome;*

Contumelia affectus est et eas pertulit; opprobriis, nec ultus est; verberibus casus, nec vicem reddidit.

^d *Rom. 12. 14.*

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e Pro.

f Contend
not with a
greater man,
Pro.

* Occidere
possunt.

† Non facile
aut tutum in
cuius scribere
qui potest pro-
scribere.

† Arcana ta-
cere, otium ve-
ste collocare,
iniuriam posse
ferre, difficulti-
mum.

f Psal. 45.

g Rom. 12.

* Psal. 13. 12.

† Nullus tam
severè inimi-
cum suum ul-
cisci potest,
quam deus so-
let miserorum
oppressores.

† Arcturus in
Plant.

* Hor. 3. od. 2.

† Wild. 11. 6.

* Juvenal.

most tongue; *quo quisque statior, eo magis insolens*, the more scornish he is, still the more insolent: *Do not answer a fool according to his folly*. If he be thy superiour, bear in by all means, grieve not at it, let him take his course; *Anita and Melina* * *may kill me, they cannot hurt me*; as that gene-
rous *Socrates* made answer in like case. *Mene immota manet*, though the
body be torn in peeces with wild horses, broken on the wheel, punched
with fiery tongs, the Soul cannot be distracted. 'Tis an ordinary thing
for great men to vilifie and insult, oppress, injure, tyrannise, to take what
liberty they list, and who dare speak against? *Miserum est ab eo ledi, a quo
non possis queri*; a miserable thing 'tis to be injured of him, from whom is
no appeal: and not safe to write against him that can proscribe and punish
a man at his pleasure, which *Asinus Pollio* was ware of, when *Octavianus*
provoked him. 'Tis hard I confesse to be so injur'd; One of *Chilo's* three
difficult things: † *To keep counsell, spend his time well, put up injuries*; but be
thou patient, and leave revenge unto the Lord. * *Vengeance is mine and I will
repay*, saith the Lord. I know the Lord, saith * *David*, will avenge the afflict-
ed and judge the poor. No man (as † *Plato* farther addes) can so severely punish
his adversary, as God will such as oppress miserable men.

† *Iterum ille rem judicatum judicat.*
Majorq; multa multa.

If there be any religion, any God, and that God be just, it shall be so, if
thou beleevest the one, beleeve the other: *Erit, erit*, it shall be so. *Nemesis*
comes after, *serò sed serò*, stay but a little and thou shalt see Gods just
judgement overtake him.

* *Raro antecedentem scelestum.*
Deservit pede panna clauda.

Thou shalt perceive that verified of *Samuel* to *Agag*, 1. Sam. 15. 33. *thy sword
hath made many women childless*, so shall thy mother be childless amongst other
women. It shall be done to them as they have done to others. *Conradinus*
that brave *Suevian* Prince, came with a well prepared army into the
Kingdom of *Naples*, was taken prisoner by King *Charles*, and put to death
in the flower of his youth; a little after (*ultionem Conradini mortis*, *Pandul-
phus Collinutius Hist. Neap. lib. 5.* calls it,) King *Charles* his own sonne, with
200. Nobles was so taken prisoner, and beheaded in like sort. Not in this
only, but in all other offences, *quo quisque peccat in eo punietur*; † they shall be
punished in the same kinde, in the same part, like nature, eye with or in the
eye, head with or in the head, persecution with persecution, lust with ef-
fects of lust; let them march on with ensignes displayed, let drums beat
on, lettimbers founde *Tarantularum*, let them sack cities, take the spoil of
countreies, murder infants, deflower Virgins, destroy, burn, persecute, and
tyrannize, they shall be fully rewarded at last in the same measure, they
and theirs, and that to their desert.

* *Ad generum Ciceronis sine cade & sanguine poci.*
Deservunt reges & fisci morte tyranni.
Few Tyrants in their beds do die.
But stab'd or maim'd to hell they lie.

Oftentimes too a base contemptible fellow is the instrument of Gods ju-
stice to punish, to torture and vex them, as an *Idem* doth a *Crocodile*.
They shall be recompensed according to the works of their hands, as *Ha-*
man

man was hanged on the gallows he provided for *Mordochy*; They shall have sorrow of heart, and be destroyed from under the heaven, *Thre. 3. 64. 65. 66.* Only be thou patient: *vincit qui patitur*; and in the end thou shalt be crowned. Yea but 'tis a hard matter to do this, flesh and blood may not abide it; 'Tis grave, grave! no (*Chrysostome* replies) *non est grave & homo*, 'tis not so grievous, † neither had God commanded it, if it had been so difficult. But how shall it be done? Easily, as he followes it, if thou shalt look to heaven, behold the beauty of it, and what God hath promised to such as put up injuries. But if thou resist and go about *vim vi repellere*, as the custome of the world is, to right thy self, or hast given just cause of offence, 'tis no injury then but a condign punishment; thou hast deserved as much: *A te principium, in te recidit crimen quod à te fuit, peccasti, quiesce*, as *Ambrose* expostulates with *Cain. lib. 3. de Abel & Cain.* † *Dionysius* of *Syracuse*, in his exile was made stand without dore, *patienter ferendum, fortasse nos tale quid fecimus, quum in honore essemus*, he wisely put it up, and laid the fault where it was, on his own pride and scorn which in his prosperity he had formerly shewed others. 'Tis † *Tullius* axiome, *ferre ea malefissimè homines non debent, qua ipsorum culpa contracta sunt*, self do, self have, as the saying is, they may thank themselves. For he that doth wrong must look to be wronged again; *habet & musca splenem, & formica sua bilis inest*, The least fly hath a Spleen, and a little Bee a sting. † An Assle overwhelmed a Thisselwarps nest, the little Bird pecked his gaul'd back in revenge; and the Humble-bee in the fable hung down the Eagles eggs out of *Jupiter's* lap. *Bracidas* in *Plutarch* put his hand into a Moule nest, and hurt her young ones, he bit him by the finger: * *I see now* (saith he) *there is no creature so contemptible, that will not be revenged.* 'Tis *lex Talionis*, and the nature of all things so to do: If thou wilt live quietly thy self, † do no wrong to others; if any be done thee, put it up, with patience endure it. For *this* is thank worthy, saith our Apostle, if a man for conscience towards God endure grief, and suffer wrong undeserved: for what praise is it, if when ye be buffeted for your faults, ye take it patiently? but if when you do well, ye suffer wrong, and take it patiently, there is thanks with God, for herewithin verily we are called. *Qui mala non fert, ipse sibi testis est per impatiensiam quod bonus non est*, He that cannot bear injuries witnesseth against himself that he is no good man, as *Gregory* holds. 'Tis the nature of wicked men to do injuries, as it is the property of all honest men patiently to bear them. *Improbis nulla flectitur obsequio.* The Wolf in the † Emblem sucked the Goat, * (so the Shepherd would have it) but he kept nevertheless a Wolf's nature, a knave will be a knave. Injury is on the other side a good mans foot boy, his slave *Archates*, and as a lackey followes him wheresoever he goes. Besides *miser a est fortuna qua caret inimico*, he is in a miserable estate that wants enemies: it is a thing not to be avoided, and therefore with more patience no be endured: *Cato Censorius*, that upright Cato of whom *Parriculus* gives that honourable eulogium, *benefecit quod aliter facere non poterat*, was † 30 times endited and accused by his fellow citizens, and as † *Adrianus* well hath it, *Quis eris innocens si clam vel palam accusatus suffragari non possis* be sufficient to accuse a man openly or in private, who shall be free? If there were no other respect then that of Christianity, Religion and the like, to induce men to be long suffering and patient, yet me thinks the nature of injury it self is sufficient to

i Apud Christianos non qui patitur, sed qui facit injuriam miser est. Leo ser.

† Neq. præcipiet deus si grave fuisset: sed qua ratione poterit? facile si calum supspexeris; & ejus pulchritudine, & quod pollicetur Deus, &c.

k Valer. lib. 4. cap. 2.

† Ep. Q. frat.

† Camerarius emb. 75: con. 2.

* Pape, inquit, nullum animal tam pusillum quod non cupiat ulcisci.

† Quod tibi fieri non vis, alteri ne feceris.

l Pet. 2.

k Siquidem malorum proprium est inferre damna, & bonorum perdissequa est injuria.

† Alciat. emb.

† Naturam expellas furca tunc usq. recurret.

l By many indignities we come to dignities.

Tibi subdito que sunt alius, furtum, concubina, &c.

Et in tuis te admissis non excandescas.

Epictetus.

† Plutarch, quinquagies Catoni dies dicta ab inimicis.

* Lib. 18.

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m Hoc scio pro
certo quod si
cum stercore
certo, Vinco
seu vincor,
semper ego ma-
culor.
† Lib. 8. cap. 2.

n Obloquutus
est, probumq;
tibi intulit
quispiam, siue
vera is dixe-
rit, siue falsa,
maximam tibi
coronam texu-
eris si mansue-
te convitium
tulit. Chrys.
in 6. cap. ad
Rom. scr. 10.

o Tullius epist.
Dolabella, tu
forti sis animo;
& tua mode-
ratio, constantia,
eorum infamie
injuriarum.
† Boetius con-
sol. lib. 4. prof. 3.

keep them quiet, the tumults, uproars, miseries, discontents, anguish, losse, dangers that attend upon it might restrain the calamities of contention: for as it is with ordinary gamesters, the gains go to the box, so falls it out to such as contend; the Lawyers get all; and therefore if they would consider of it, *aliena pericula cautos*, other mens misfortunes in this kind, and common experience might detain them. The more they contend, the more they are involved in a Labyrinth of woes, and the *Catastrophe* is to consume one another, like the Elephant and Dragons confli in *Pliny*; the Dragon got under the Elephants belly, and sucked his blood so long, till he fell down dead upon the Dragon, and killed him with the fall; so both were ruin'd. Tis an Hydra's head, contention; the more they strive, the more they may: and as *Praxitiles* did by his glaſs, when he saw a scurvy face in it, brake it in pieces: but for that one, he saw many more as bad in a moment: for one injury done they provoke another *cum favore*, and twenty enemies for one. *Noli irritare crabrones*, oppose not thy self to a multitude: but if thou hast received a wrong, wisely consider of it, and if thou canst possibly, compose thy self with patience to bear it. This is the safest course, and thou shalt find greatest ease to be quiet.

I say the same of scoffs, slanders, contumelies, obloquies, defamations, detractions, pasquilling libels, and the like, which may tend any way to our disgrace: 'tis but opinion: if we could neglect, contemn, or with patience digest them, they would reflect on them that offered them at first. A wise citizen I know not whence, had a scold to his wife: when she brawled, he plaid on his drum, and by that means madded her more, because she saw that he would not be moved. *Diogenes* in a crowd when one called him back, and told him how the boys laughed him to scorn, *Ego, inquit non rideor*, took no notice of it. *Socrates* was brought upon the stage by *Aristophanes*, and misused to his face, but he laughed as if it concerned him not: and as *Ælian* relates of him, whatsoever good or bad accident or fortune befel him, going in or coming out, *Socrates* still kept the same countenance: Even so should a Christian souldier do, as *Hierom* describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, not be moved: for honesty is a sufficient reward, *probitas sibi pramium*; and in our times the sole recompence to do well, is, to do well: but naughtiness will punish it self at last,

† *Improbis ipsa nequitia supplicium*, As the diverbe is,

Qui bene fecerunt, illi sua facta sequuntur;

Qui male fecerunt, facta sequuntur eos:

They that do well, shall have reward at last;

But they that ill, shall suffer for that's past.

Yea but I am ashamed, disgraced, dishonoured, degraded, exploded: my notoriour crimes and villanies, are come to light, (*deprendi miserum est*) my filthy lust, abominable oppression and avarice lies open, my good name's lost, my fortune's gone, I have been stigmatized, whipt at post, arraigned and condemned; I am a common obloquy, I have lost my ears, odious, execrable, abhorred of God and men. Be content, 'tis but a nine dayes wonder, and as one sorrow drives out another, one passion another, one cloud another, one rumor is expelled by another, every day almost, come new news unto our ears, as how the Sun was eclipsed, meteors seen in the

aire,

aire, monsters born, prodigies, how the *Turks* were overthrown in *Persia*, an Earth-quake in *Helvetia*, *Calabria*, *Japan*, or *China*, an inundation in *Holland*, a great plague in *Constantinople*, a fire at *Prage*, a death in *Germany*, such a man is made a Lord, a Bishop, another hanged, deposed, prest to death, for some murder, treason, rape, theft, oppression, all which we do hear at first with a kind of admiration, detestation, consternation, but by and by they are buried in silence : thy father's dead, thy brother rob'd, wife runs mad, neighbour hath kild himself; 'tis heavy, gasly, fearfull newes at first, in every mans mouth, table talk; but after a while who speaks or thinks of it? It will be so with thee and thine offence, it will be forgotten in an instant, be it theft, rape, sodomy, murder, incest, treason, &c. thou art not the first offender, nor shalt not be the last, 'tis no wonder, every houre such malefactors are called in question, nothing so common,

Quocunq; in populo, quocunq; sub axe?

Comfort thy self, thou art not the sole man. If he that were guiltless himself should sling the first stone at thee, and he alone should accuse thee that were faultless, how many executioners, how many accusers wouldst thou have? If every mans finnes were written in his fore-head, and secret faults known, how many thousands would parallel, if not exceed thine offence? It may be the Judge that gave sentence, the Jury that condemned thee, the spectators that gazed on thee, deserved much more, and were farre more guilty then thou thy self. But it is thine infelicity to be taken, to be made a publike example of justice, to be a terror to the rest; yet should every man have his desert, thou wouldest peradventure be a Saint in comparison; *vexat censura columbas*, poor souls are punished; the great ones do twenty thousand times worse, and are not so much as spoken of.

Non rete accipitri tenditur neq; mikvio,

Qui male faciunt nobis; illis qui nil faciunt tenditur.

The net's not laid for kites or birds of prey,

But for the harmlesse still our gins we lay.

Be not dismayd then, *humanum est errare*, we are all sinners, daily and houely subject to temptations, the best of us is an hypocrite, a grievous offender in Gods sight, *Noah*, *Lot*, *David*, *Peter*, &c. how many mortal sins do we commit? Shall I say, be penitent, ask forgiveness, and make amends by the sequel of thy life, for that foule offence thou hast committed? recover thy credit by some noble exploit, as *Themistocles* did, for he was a most deboshed and vicious youth, *sed iuventa maculas praeclaris factis deleuit*, but made the World amends by brave exploits; at last become a new man and seek to be reformed. He that runs away in a battle, as *Demosthenes* said, may fight again; and he that hath a fall may stand as upright as ever he did before. *Nemo desperet meliora lapsus*, a wicked liver may be reclaimed, and prove an honest man; he that is odious in present, hissed out, an exile, may be received again with all mens favours, and singular applause; so *Tully* was in *Rome*, *Alcibiades* in *Athens*. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled; trouble not thy selfe,

vexce,

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vexe and grieve thy self no more, be it obloquy, disgrace, &c. No better way, then to neglect, contemn, or seem not to regard it, to make no reckoning of it, *Deesse robur arguit dicacitas*: If thou be guiltless it concerns thee not:

† *Camerar.*
emb. 61. cent. 3.
p. *Lipfius elect.*
lib. 3. ult. L. 1.
trant me jaceo
ac taceo, &c.
* *Catullus.*
o *Tullius epist.*
Dolabella; tu
forti sis animo,
& tua modera-
tio, constantia
eorum infamet
injuriam.
o The symbole
of I. *Revenber*
der a *Carinthi-*
an Baron saith
Sambucus.
* The symbole
of *Gonzaga*
Duke of *Man-*
rua
q *Pres. sat. 1.*
* *Magni animi*
est injurias de-
spicere. *Seneca*
de ira, cap. 31.
† *Quid turpius*
quam sapientis
vitam ex insi-
pientis sermone
pendere? *Tulli-*
us 2. de finibus.
1. *Tua te con-*
scientia salva-
re, in cubicu-
lum ingredi, ubi
securus ve-
quiescas. Mi-
nuit se quo-
dammodo pro-
ba bonitas con-
scientia secre-
tum, *Boethius*
l. 1. prof. 4.
† *Ringantur li-*
cet & maledi-
cant; *Palladi-*
um illud pecto-
ri oppono, Non
moverit: con-
silio modestie
veluti sudi in-
nitens, excipio
& frango stut-
tissimum impe-
tum livoris.
Putcan. lib. 2.
epist. 58.

† *Irrita vaniloqua quid curas spicula lingua,*
Lairantem curasne alia Diana canem?

Doth the Moon care for the barking of a dog: They detract, scoffe and raile: saith one, P and bark at me on every side, but I, like that *Albanian* dog sometimes given to *Alexander* for a present, vindicate me ab illis solo contemptu. I lie still and sleep, vindicate my self by contempt alone.

* *Expers terroris Achilles armatus*: As a Tortoise in his shell, *virtute me à me involvo*, † or an Urchin round, *nil moror ictus*, ° a Lizard in *Camomile*, I decline their fury and am safe.

Integritas virtusq; suo munimine tuta,

Non patet adversa moribus invidia:

Vertue and integrity are their own fence,

Care not for envy or what comes from thence.

Let them rail then, scoffe, and slander, *sapiens contumeliâ non afficitur*, a wise man *Seneca* thinks, is not moved, because he knows, *contra Sycophantia morsum non est remedium*, there is no remedy for it: Kings and Princes, wise, grave, prudent, holy, good men, divine, all are so served alike. ° *Fane à tergo quem nulla ciconia pinxit*, *Antevorta* and *Postvorta* *Jupiters* gardians may not help in this case, they cannot protect; *Moses* had a *Dathan*, a *Co-rath*, *David* a *Shimei*, God himself is blasphemed: *nondum felix es si te nondum turba deridet*. It is an ordinary thing so to be misused; * *Regium est cum bene faceris male audire*, the chiefest men and most understanding are so vilified; let him take his † course. And as that lusty courser in *Aesop*, that contemned the poor Ass, came by and by after with his bowels burst, a pack on his back, and was derided of the same Ass: *contemnentur ab iis quos ipsi prius contempserunt*, & *irridebuntur ab iis quos ipsi prius irriserunt*, they shall be contemned and laughed to scorn of those whom they have formerly derided. Let them contemn, defame, or undervalue, insult, oppress, scoffe, slander, abuse, wrong, curse and swear, fain and lye, do thou comfort thy self with a good conscience, *in sinu gaudeas*, when they have all done, a good conscience is a continual feast, innocency will vindicate it self: And which the Poet gave out of *Hercules*, *diis fruitur iratis*, enjoy thy self, though all the world be set against thee, contemn and say with him, *Elogium mibi præ feribus*, my possie is, not to be moved, that † my *Palladium*, my breast-plate, my buckler, with which I ward all injuries, offences, lies, slanders; I lean upon that stake of modesty, so receive and break asunder all that foolish force of *Livor* and spleen. And whosoever he is that shall observe these short instructions, without all question he shall much ease and benefit himself.

In fine, if Princes would do justice, Judges be upright, Clergie-men truly devout, and so live as they teach, if great men would not be so insolent, if souldiers would quietly defend us, the poor would be patient, rich men would be liberal and humble, Citizens honest, Magistrates meek, Superiours would give good example, subjects peaceable, young men would stand in awe: if Parents would be kind to their children, and they again obedient to their Parents, brethren agree amongst themselves, enemies be

be reconciled, servants trusty to their Masters, Virgins chaste, Wives modest, Husbands would be loving and less jealous: If we could imitate *Christ* and his Apostles, live after Gods laws, these mischiefs would not so frequently happen amongst us; but being most part so irreconcilable as we are, perverse, proud, insolent, factious and malicious, prone to contention, anger and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to virtue, void of grace, how should it otherwise be? Many men are very ready by nature, apt to mistake, apt to quarrel, apt to provoke and misinterpret to the worst every thing that is said or done, & thereupon heap unto their selves a great deal of trouble, & disquietness to others, smatterers in other mens matters, tale-bearers, whisperers, lyers, they cannot speak in season, or hold their tongues when they should, * *Et suam partem isidem tacere, cum aliena esset oratio*: they will speak more then comes to their shares, in all companies, and by those bad courses accumulate much evil to their own souls, (*qui contendit, sibi convicium facit*) their life is a perpetual brail, they snarl like so many dogs, with their wives, children, servants, neighbours, and all the rest of their friends, they can agree with nobody. But to such as are judicious, meek, submiss, and quiet, these matters are easily remedied: they will forbear upon all such occasions, neglect, contemn, or take no notice of them, dissemble, or wisely turn it off. If it be a natural impediment, as a red nose, squint eyes, crooked legs, or any such imperfection, infirmity, disgrace, reproach, the best way is to speak of it first thy self, & so thou shalt surely take away all occasions from others to jest at, or contemn, that they may perceive thee to be careless of it. *Vatinius* was wont to scoffe at his own deformed feet, to prevent his enemies obloquies and sarcasms in that kind, or else by prevention, as *Corys* King of *Thrace*, that brake a company of fine glassees presented to him, with his own hands, lest he should be overmuch moved when they were broken by chance. And sometimes again, so that it be discreetly and moderately done, it shall not be amiss to make resistance, to take down such a saucy companion, no better means to vindicate himself to purchase final peace: for he that suffers himself to be ridden, or through pusillanimity or foolishness will let every man baffle him, shall be a common laughing stock for all to flout at. As a cur that goes through a Village, if he clap his taile between his legs, and run away, every cur will insult over him: but if he bristle up himself, and stand to it, give but a counter-snarle, there's not a dog dares meddle with him: much is in a mans courage and discreet carriage of himself.

Many other grievances there are, which happen to mortals in this life, from friends, wives, children, servants, masters, companions, neighbours, our own defaults, ignorance, errours, intemperance, indiscretion, infirmities, &c., and many good remedies to mitigate and oppose them, many divine precepts to counterpoise our hearts, special antidotes both in Scriptures & humane Authors, which who so will observe, shall purchase much ease and quietness unto himself: I will point at a few. Those Prophetical, Apostolical admonitions are well known to all, what *Salomon*, *Siracides*, our Saviour *Christ* himself hath said tending to this purpose, as *Fear God: obey the Prince: be sober and watch: pray continually: be angry but sin not: remember thy last: fashion not your selves to this world, &c. apply your selves to the*

t Bion said his father was a rogue, his mother a whore, to prevent obloquy, and to shew that nought belonged to him but goods of the mind.

Mem. 8.

Against Melancholy it self.

Every man, such, *Sonns*, thinks his own burden the heaviest, and a melancholy man above all others complains most; weariness of life, abhorring all company and light, fear, sorrow, suspicion, anguish of mind, bashfulness, and those other dread Symptomes of body and mind must needs aggravate this misery; yet conferred to other maladies, they are not so famous as they be taken. For first this disease is either in habit or disposition, curable or incurable. If new and in disposition, tis commonly pleasant, and it may be helped. If inveterate, or an habit, yet they have *lucida intervalla*, sometimes well, and sometimes ill, or if more continuant, as the *Pestis* were to the *Romans*, *tis hostis magis assiduus quam gravis*, a more durable enemy then dangerous: and amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as *Erasmus* comforted himself, when he was grievously sick of the stone, though it was most troublesome, and an intolerable pain to him, yet it was no whit offensive to others, not lothsome to the spectators, gaily, fullom, terrible, as plagues, apoplexies, leprogies, wounds, sores, retters, pox, pestilent agues are, which either admit of no company, terrify or offend those that are present. In this malady that which is, is wholly to themselves and those symptoms not so dreadful, if they be compared to the opposite condition. They are most part bashful, suspicious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no sharers, no Consecrations, no prolers, no fine feasts, praters, panders, parasites, bawds, drunkards, whoresmasters, necessity and defect compels them to be honest, as *Uicinius* told *Damocles* in the comedy,

*Hac se nup, ego nup, in seclusum,**Non sum, et sic seclusum non.*

If we be honest, tis poverty made us so: if we melancholy men be not as bad as he that is worst, tis our same melancholy keeps us so.

Non deum videmus sed seclusum.

Besides they are freed in this from many other misfortunes, solitariness makes them more apt to contemplate, suspicion wary, which is a necessary humour in these times. *Tom* *petitum maxime videtur, si sepe canor captus est*, he that takes most heed, is often circumvented & overtaken. Fear and sorrow keep them temperate and sober, and free them from many dissolute acts, which jollity and boldness thrust men upon. They are therefore no *semit*, roaring boyes, thieves or assassines. As they are soon dejected, so they are as soon, by soft words and good persuasions reared. Weariness of life makes them they are not so beloved on the transitory vain pleasures of the world. If they dote in one thing, they are wise and well understanding in most other. If it be inveterate, they are *insensati*, most part doing, or quite mad, infernal of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnifie and commend, so is simplicity, & folly, as he said, *ut super d sapiens, si nihil perperamus*. Some think fools and dildards live the sweetest lives, as *Asar* in *Sophocles*, *ut sit sine vita iocundissima*, tis the pleasantest life to know nothing, *ut sit nullum remedium ignorantia*, ignorance is a

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† *Parmeno Ca-*
leſtine, Aſſ. 8.
Si ſtultitia do-
lor eſſet, in mul-
ta non domo e-
julatus audires.
† Buſbequius.
Sands lib. 1.
fol. 89.

† *Quis bodie*
beator, quam
cui licet ſtult-
um eſſe, &
corundam im-
munitatibus
frui. Sat. Me-
ni.

down-right remedy of evils. These curious arts and laborious sciences, *Galens, Tullies, Aristotles, Justinians*, do but trouble the world some think; wemight live better with that illiterate *Virginian* simplicity, and groſs ignorance; entire Idots do best, they are not macerated with cares, tormented with fears, and anxiety, as other wise men are: for as he said, If folly were a pain, you should hear them howl, roar, and cry out in every house, as you go by in the street, but they are most free, jocund, and merry, and in some countries, as amongst the *Turks*, honoured for Saints, and abundantly maintained out of the common stock. They are no dissemblers, lyers, hypocrites, for fools and mad men tell commonly truth. In a word as they are distressed, so are they pitied, which some hold better then to be envied, better to be sad then merry, better to be foolish and quiet, quam sapere & ringi, so be wise and still vexed, better to be miserable then happy: of two extremes it is the best.

SECT. 4.

MEMB. 1. SUBJECT.

Of Physick which curth with Medicines.



After a long and tedious discourse of these six non-naturall things, and their severall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmaceutice*, or that kinde of Physick which curth by Medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavill at this kinde of Physick, & hold it unnecessary, unprofitable to this or any other disease, because those countries which use it least, live longest, and are best in health, as *Hector Boethius* relates of the Isles of *Orcades*, the people are still sound of Body and minde, without any use of Physick, they live commonly 120 years, and *Ortelius* in his *Itinerary* of the inhabitants of the Forrest of *Aiden*, † they are very painfull, long-lived, sound, &c. † *Martianus Capella*, speaking of the *Indians* of his time, saith, they were (much like our western *Indians* now) bigger then ordinary men, bred coarsly, very long-lived in so much, that he that died at an hundred yeers of age, went before his time, &c. *Damianus A-Gag*, *Saxo Grammaticus*, *Aubanus Bakemus*, say the like of them that live in *Norway*, *Lapland*, *Finmark*, *Biermjn*, *Corelia*, all over *Scandia*, and those Northern Countries, they are most healthfull, and very long-lived, in which places there is no use at all of Physick, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Island* 1607, makes mention amongst other matters, of the Inhabitantes, and their manner of living, which is dried fish in stead of bread, butter, cheese, and salt-meate, most part they drink water and whey, and yet without Physick or Physitian, they live many of them 120 years. I finde the same relation by *Leiris*, and some other Writers of *Indians* in *America*, *Paulus Jovius* in his description of *Brittain*, and *Levinus Lemnius* observe as much of this our Island, that there was of old no use of Physick amongst us, and but little at this day, except it be for a few nice idle citizens, surfering Courtiers, and stall-fed Gentlemen lubbers. The country people use kitchen Physick, and common experience tells us, that they live freeſt from all manner of infirmities, that make least use

g *Lib. Hist.*
† *Parvo viventes*
laboriosi,
longevi, sub
contenti, ad
centum annos
vivunt.
* *Lib. 6. de*
Nup. Philol.
Ultra humanam
fragilitatem
prolixi, ut
immutare poterat
qui centenarius mori-
tur, &c.

h *ictus eorum*
caseo & lacte
confecti, potus
aqua & serum
pasces loco panis
habent, ita multi
tos annos sepe
120 absq; me-
dico & medicina
na vivunt.
† *Lib. de*
complex.

use of Apothecaries Physick: Many are overthrowne by preposterous use of it; and thereby get their banes, that might otherwise have escaped;

* Some think Physicians kill as many as they save; and who can tell,

Quot Themison agros autumnis occiderit uno?

How many murders they make in a year; quibus impune licet hominem occidere, that may freely kill folks and have a reward for it, and according to the * Dutch proverb; a new Physician must have a new Church-yard; and who daily observes it not? Many that did ill under Physicians hands, have happily escaped; when they have been given over by them, left to God and Nature, and themselves. I was *Plinius dilemma* of old, *Every disease is either curable or incurable, a man recovers of it; or is killed by it, both wayes Physick is to be rejected. If it be deadly, it cannot be cured; if it may be helped, it requires no Physician, Nature will expell it of its selfe.* *Plato* made it a great signe of an intemperate and corrupt commonwealth, where Lawyers and Physicians did abound; and the *Romans* distasted them so much that they were often banished out of their city; as *Pliny* and *Celsus* relate, for 600 yeeres not admitted. It is no art at all, as some hold, no nor worthy the name of a liberall science (nor Law neither) as *† Pet. And. Canonherius* a Patritian of *Rome* and a great Doctor himself, one of their own tribe, proves by 16 arguments, because it is mercenary as now used, base, and as *Fidlers* play for a reward. *Juridicis, medicina, fisco, fas vivere rapto,* tis a corrupt trade; no science; art, no profession; the beginning, practice, and progresse of it, all is naught, full of imposture, incertainty, and doth generally more harm then good. The *Divell* himself was the first inventor of it: *Inventum est medicina meum,* said *Apollo*, and what was *Apollo*, but the *Divell*? The *Greeks* first made an Art of it, and they were all deluded by *Apollo's* sons, *Priests*, *Oracles*. If we may beleve *Varro*, *Pliny*, *Columella*, most of their best medicines were derived from his *Oracles*. *Esculapius* his son had his temples erected to his *Diety*, and did many famous cures, but as *Lactantius* holds, he was a *Magician*, a meer *Impostor*, and as his successors, *Phaon*, *Podalirius*, *Aesculapius*, *Meneceus* (another God) by charmes, spells, and ministry of bad spirits, performed most of their cures. The first that ever wrote in Physick to any purpose, was *Hippocrates*, and his Disciple and Commentator *Galen*, whom *Scaliger* calls *Fimbriam Hippocratis*, but as *Cardan* censures them, both in methodicall and obscure, as all those old ones are; their precepts confused, their medicines obsolete, and now most part rejected. Those cures which they did, *Paracelsus* holds, were rather done out of their Patients confidence, and good opinion they had of them, then out of any skill of theirs, which was very small, he saith, they themselves *Idiots* and *Infants*, as are all their *Academicall* followers. The *Arabians* received it from the *Greeks*, and so the *Latines*, adding new precepts and medicines of their own, but so imperfect still, that through ignorance of Professors, Impostors, Mountebanks, Empericks, disageeing of Sectaries, (which are as many almost as there be diseases, envy, covetousnesse, and the like, they doe much harme amongst us. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, * disease, and causes of it, they give quite contrary Physick; ° one saith this, another that,

* Per mortes agunt expimenta & animas nostras negotiantur; & quod aliis exitiale hominem occidere, in impunitas summa. *Plinius*.

† *Luven.* Omnis morbus letalis aut curabilis, in uitam desinit aut in mortem. *Prolog.* igitur modo medicina inutilis & si letalis, curari non potest; si curabilis, non requirit medicum; Natura expellet.

† In interpretationes politico-morales in 7. *Aporism.* *Hippoc.* libros.

m *Præfat. de contradi. med.*

n *Opinio facit medicos; a fæte gowne, a velvet cap the name of a Doctor is all in all.*

* *Morbus aliis pro alio curatur; aliud remedium pro alio.*

o *Contrarias profuerunt sententias Card.*

p Lib. 3. de
sap. Omnes
artes fraudem
admittunt, so-
la medicina
sponte eam ac-
cipit.
q Omnia e-
grotis propri-
a culpa perit,
sed nemo nisi
medici benefi-
cio restituitur.
Agrippa.

r Lib. 3. Crat.
ep. Winellao
Raphano. Au-
sim dicere, tot
pulsuum diffi-
rentias, qua
describuntur à
Galeno, nec à
quoquam in-
telligi, nec ob-
servari posse.
s Lib. 28. cap. 7.
synax. art.
mirab. Mallem
ego expertis
credere solis,
quam moris vi-
tiocinantibus:
nos, satis lau-
dare possum
institutum Ba-
bylonicum, &c.
t Herod. Ex-
cerpte de A-
gyptis. Aud-
eos singulorum
morborum sum-
mum singulis
medicinis ali-
us curat.
oculos, a-
liis dentes, a-
lium caput,
partes oculi-
cas alius.

out of singularity or opposition, as he said of *Multam multitudinem medicorum principem interfecit*, a multitude of Physicians hath killed the Emperour; *Plus à medico quam à morbo periculi*, more danger there is from the Physician, then from the disease. Besides, there is much Imposture and malice amongst them. *All* (saith *Cardan*) *admit of continuing*, Physick amongst the rest, *deh appropriate it to her selfe*; and tells a story of one *Curtius* a Physician in *Venice*, because he was a stranger, and practised amongst them, the rest of the Physicians did still crosse him in all his prescriptions. If he prescribed hot medicines, they would prescribe cold; *viscides pro calidis frigida*; *pro frigida humida*; *pro purgantibus astringentia*; burlers for purgatives, *omnia perturbant*. If the party miscarried, *Curtius* *damnabatur*, *Curtius* killed him that disagreed from them. If he recovered, then they cured him themselves. Much emulation, imposture, malice, there is amongst them; if they be honest, and mean well, yet a knave Apothecary that administers the Physick, and makes the medicine, may do infinite harm, by his old obsolete doses, adulterate drugs, bad mixtures, quid pro quo, &c. See *Ruchius* lib. 1. c. 1. & *Cardus Dispensatory* and *Brassivola's Examen simplicis*. But it is their ignorance that doth more harm then rashness, their Art is wholly conjectural, if it be an art, uncertain, imperfect, and good by killing of men, they are a kind of butcher, leeches, men-slayers; Chirurgeons and Apothecaries especially, that are indeed the Physicians hangmen; *varnishes*, and common executioners; though to say truth, Physicians themselves come not far behind, for according to that facetious Epigram of *Maximilianus Vercellus*, what's the difference? *Chirurgus medicusque differt à scilicet isto*, *Enecat hic succingens, occidit ille in armis*, *Carnifices hoc ambulatorium differe videmus*, *Cardus hic facit, quod facit ille cito*. But I return to their skill, many diseases they cannot cure at all, as Apoplexie, Epilepsie, Stone, Strangury, Gout, *Rellex, nodosum, ascar, immodica Padagra*, Quartan Agues, a common ague sometimes troubles them all, they can not so much as ease, they know not how to judge of it. If by Pulses, this doctrine some hold, is wholly superstitious, and I dare boldly say with *Andrew Dooder*, that criterion of pulses described by Galen, is neither observed nor understood of any. And for urine, that is *maxime medicorum*, the most deceitfull thing of all, as *Forsius* & some other Physicians have proved at large: I say nothing of *Crassi* dayes, errors in Indications, &c. The most rationall of them, and skilfull, are so often deceived, that an *Ethiopian* infer, I had rather believe and consult my selfe to a *Hebræan* Empernick, then to a *meer Doctor*, and I cannot sufficiently commend the instance of the *Babylonians* that have professed Physicians, but bring all their patients to the market to be cured, which *Herodotus* relates of the *Aegyptians*; *Syrabo*, *Sardius*, and *Albanus* *Bohemus* of many other nations. And those that prescribed Physick amongst them, did not so arrogantly take upon them to cure all diseases, as our professors do, but some the eye, some the teeth, a third the head, another the lower parts, &c. not for gain, but in charity, to do good, they made

made neither art, profession, nor trade of it, which in other places was accustomed: and therefore *Cambyses* in *Xenophon* told *Cyrus*, that to his thinking, Physicians were like *Taylor* and *Cobblers*, the one mended our sick bodies, as the other did our cloaths. But I will urge these cavellings and presumptuous arguments no farther, lest some Physician should mistake me, and deny me Physick when I am sick: for my part, I am well persuaded of Physick: I can distinguish the abuse from the use in this and many other Arts, and Sciences: *Aliud vinum, aliud christus, vinum* and *drunkenness* are two distinct things. I acknowledge it a most noble and divine science, in so much that *Apollo*, *Esculapius*, and the first founders of it, *merito pro diis habiti*, were worthily counted Gods by succeeding ages, for the excellency of their invention. And whereas *Apollo* at *Delos*, *Venus* at *Cyprus*, *Diana* at *Ephesus*, and those other Gods were confined and adored alone in some peculiar places: *Esculapius* had his Temple, and Altars everywhere, in *Corinth*, *Lacedamon*, *Athens*, *Thebes*, *Apudaur*, &c. *Pausanias* records, for the latitude of his art, diet, womb, and necessity. With all vertuous and wise men therefore I honour the name, and calling, as I am enjoined to honour the Physician for necessity sake. The knowledge of the Physician lifteth up his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhorre them, *Eccles. 5. 2*. But of this noble subject how many panegyricks are worthily written: For my part, as I have said of *Cambyses*, *grasas filera, quam pauca dicere*, I have said, yet One thing I will add, that this kinde of Physick is very moderately and advisedly to be used, upon good occasion, when the former of diet will not take place. And 'tis no other which I say, then that which *Arnaldus* prescribes in his 8. Aphorism. A discreet and godly Physician doth first endeavour to expell a disease by medicinall diet, then by pure medicine: and in his ninth, he that may be cured by diet, must not meddle with Physick. So in 11. Aphorism. A modest and wise Physician, will never hasten to use medicines, but upon urgent necessity, and that sparingly too: because (as he addes in his 13. Aphorism.) Whosoever takes much Physick in his youth, shall soon bewail it in his old age: Purgative Physick especially, which doth much debilitate nature. For which causes some Physicians refrain from the use of Purgatives, or else sparingly use them. *Henricus Agerrus* in a consultation for a melancholy person, would have him take as few purges as he could, because there be no such medicines, which do not steal away some of our strength, and rub the parts of our body, weaken Nature, and cause that *Cacochymia*, which *Crisos* and others observe, or ill digestion, and bad juice through all the parts of it. *Galen* himself confesseth, that purgative Physick is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies. But this without question, is to be understood of such purges as are unreasonably or immoderately taken, they have their excellent use in this, as well as most other infirmities. Of Alteratives and Cordials no man doubts, be they simples or compounds. I will amongst that infinite variety of medicines, which I finde in every *Pharmacopoea*, every Physician, Herbalist, &c. single out some of the chiefest.

† *Cyp. lib. 1.*
Velut vestium
fracturum
resarcinatos
&c.

† *Chrysostom.*
† *Prudent.*
† *Pius medicus.*
† *morbum ante*
† *expellere sua-*
† *gratibus medi-*
† *cinatibus quam*
† *puris medici-*
† *na.*
† *Chicuna.*
† *posse per ali-*
† *mentis restitui*
† *sanitas sus-*
† *cendit est. Pen-*
† *tus usus medi-*
† *camentorum.*
† *Madellus.*
† *et sapiens*
† *medicus non*
† *quam propria-*
† *bit ad Phre-*
† *maciam assu-*
† *gentem neces-*
† *sitate.*
† *Quicquid*
† *pharmacatur*
† *in juvenute,*
† *desolebit in se-*
† *neclite.*
† *Hilid. fol.*
† *2 de mel. fol.*
† *276. Nulla*
† *est sume medi-*
† *cina pur-*
† *gans que non*
† *aliquam de vi-*
† *ribus et par-*
† *tibus corporis*
† *depredatur.*
† *Lib. 1. et*
† *Bart. lib. 2.*
† *cap. 12.*
† *b 2 De vici-*
† *acut. Omne*
† *purgans medi-*
† *camentum*
† *corporis pur-*
† *gans contrari-*
† *um et c. Luc-*
† *cos et spiri-*
† *tus abducit*
† *substantiam*
† *corporis au-*
† *ferit.*

Simples proper to Melancholy, Against Exotick Simples.



Medicines properly applied to Melancholy, are either Simple or Compound. Simple are Alterative or Purgative. Alterative are such as correct, strengthen nature, alter, any way hinder or resist the disease; and they be herbs, stones, minerals, &c. all proper to this humor. For as there be diverse distinct infirmities, continually vexing us,

Diseases steal both day and night on men, For Iupiter hath taken voice from them.

So there be severall remedies, as he saith, each disease a medicine, for every humor; and as some hold, every climate, every country, and more then that, every private place hath his proper remedies growing in it, peculiar almost to the domineering and most frequent maladies of it. As one dis-

courseth, Wormwood grows sparingly in Italy, because most part there they be misaffected with hot diseases: but henbane, poppy, and such cold herbes: With us in Germany and Poland, great store of it in every mast. Baracellus Horto genialis, and Baptista Porta Phsygnomide, lib. 6. cap. 23. gave many instances and ex-

amples of it, and bring many other proofes. For that cause belike that learned Fuchsius of Norimberge, when he came into a village, considered a-

ways what herbe did grow most frequently about it, and those he distilled in a stiller Limbeck, making use of others amongst them as occasion served. I

know that many are of opinion, our Northern simples are weak, imperfect, not so well concocted, of such force, as those in the Southerne parts, not so fit to be used in Physick, and will therefore fetch their drugs a far

off: Senna, Cassia out of Egypt, Rubarbe from Barbary, Aloes from Zocotora, Turbith, Agarick, Mirabolanes, Hermodactils from the East Indies, Tobacco from the west, and some as far as China, Hellebor from the Anzira,

or that of Austria which bears the purple flower, which Mathiolus so much approves, and so of the rest. In the kingdome of Valence in Spain,

Maginus commendeth two mountains, Mariva and Renagolosa, famous for simples, Leander Alberius, Baldus a mountain near the lake Benacus in the territory of Verona, to which all the herbarists in the country continually flock: Ortellius one in Apulia, Munster Mons major in Bistria: others Mon-

pelier in France, Prosper Alpinus prefers Egyptian simples, Galienus a hot Indian before the rest, another those of Libya, Crete &c. Many times they

are overcurious in this kind, whom Fuchsius taxeth, Indis. l. 1. sec. 1. cap. 1. about think they doe nothing, except they rake all over India, Arabia, Ethiopia

for remedies, and fetch their Physick from the three quarters of the World, and from beyond the Garamantes. Many an old wife or country woman doth

often more good with a few known and common garden herbe, then our bumbast Physicians, with their prodigious, sumptuous, far-fetched, rare, conjectural

medicines: without all question if we have not these rare Exotick simples,

Quis se nihil effecisse arbitrantur, nisi Indian, Ethiopiam, Arabiam, & ultra Garamantes a tribus mundi partibus exquisita remedia corradiant. Tullius saepe medetur rustica annis una, &c.

we

c Hesiod. op.
d Huiusmodi
praf. pra. med.
Quot morbo-
rum, una idea,
tot remediorum
genera variis
potentius deco-
rata.
e Penotus de-
nar. med.
Quacumq; re
gio producit
simplicia, pro
morbus regio-
nis; Crescit
raro absynthi-
um in Italia,
quod ibi ple-
timum, morbi
calidi, sed ci-
cuta, papaver,
& herbe fri-
gides apud no-
Germanos &
Polonos ubiq;
provenit ab-
santhium.
f Quum in
villam venit,
consideravit
que ibi cres-
cebant medi-
camenta, sim-
plicia fre-
quentiora, et
us plerumq; u-
sus distillari u-
t aliter, a-
limbacum ideo
argenteum
circumferens.
g Herbe medi-
cis utiles om-
nium in Adu-
lia servatissime.
h Geog. ad
quos magnus
herbariorum
numerus un-
dis, compunt.
Sincerus il-
ner. Gallia.
† Baldus mons
prope Bena-
cum herbilegis
maxime notus.
k Qui se nihil effecisse arbitrantur, nisi Indian, Ethiopiam, Arabiam, & ultra Garamantes a tribus mundi partibus exquisita remedia corradiant. Tullius saepe medetur rustica annis una, &c.

we hold that at home which is in vertue equivalent unto them, ours will serve as well as theirs if they be taken in proportionable quantity, fitted and qualified aright, if not much better, and more proper to our constitutions. But so 'tis for the most part, as *Pliny* writes to *Gallus*, * *We are careless of that which is neer us, and follow that which is as farre off, so know which we will travell and sail beyond the seas, wholly neglecting that which is under our eyes.* *Opium* in *Turky* doth scarce offend, with us in a small quantity it stupifies: *Cicuta* or hemlock is a strong poyson in *Greece*, but with us it hath no such violent effects: I conclude with *I. Voschius*, who as he much inveighs against those exotick medicines, so he promiseth by our *European*, a full cure, and absolute of all diseases; à capite ad calcem, nostra regionis herba nostris corporibus magis conducunt, our own simples agree best with us. It was a thing that *Fernelius* much laboured in his *French* practice, to reduce all his cure to our proper and domestick Physick: So did † *Iamus Cornarius*, and *Martin Rulandus* in *Germany*. T. B. with us, as appeareth by a treatise of his divulged in our tongue 1615. to prove the sufficiency of *English* medicines, to the cure of all manner of diseases. If our simples be not altogether of such force, or so apposite, it may be, if like industry were used, those far fetched druggs would prosper as well with us, as in those countries, whence now we have them, as well as *Cherries*, *Artichokes*, *Tobacco*, and many such. There have been diverse worthy Physitians, which have tried excellent conclusions in this kinde, and many diligent, painfull Apothecaries, as *Gesner*, *Besler*, *Gerard*, &c. but amongst the rest those famous publike Gardens of *Padua* in *Italy*, *Nuremberge* in *Germany*, *Leiden* in *Holland*, *Montpelier* in *France*, (and ours in *Oxford* now in fieri, at the cost and charges of the right Honourable the Lord *Danvers* Earl of *Danby*) are much to be commended, wherein all exotick plants almost are to be seen, and liberall allowance yearly made for their better maintenance, that young students may be the sooner informed in the knowledge of them: which as ^m *Euchsius* holds, is most necessary for that exquisite manner of curing, and as great a shame for a Physitian not to observe them, as for a workman not to know his axe, saw, square, or any other tool which he must of necessity use.

* Ep. lib. 8. Præ-
morum incu-
riosa longinqua
sestamus, &
ad ea cognos-
cenda iter in-
gredi & mare
transmittere
solemus: at quæ
sub oculis posita
negligimus.

† Exotica re-
jecit, domesti-
cis solum nos
contentos esse
voluit. Melch.
Adamus vit.
ejus.

m Instit. l. 1.
cap. 3. sec. 2.
ad exquisitam
curandi ratio-
nem, quorum
cognitio im-
primis neces-
saria est.

SUBSEC. 3.

Alteratives, Herbes, other vegetables, &c.



Amongst those 800 simples, which *Galeottus* reckons up, lib. 3. de promisc. doctor. cap. 3. and many exquisite herbalists have written of, these few following alone, I finde appropriated to this humour: Of which some be alteratives, "which by a secret force," saith *Renodaus*, and speciall quality expell future diseases, perfectly cure those which are, and many such incurable effects. This is as well observed in other plants, stones, minerals, and creatures, as in herbs, in other maladies as in this. How many things are related of a mans skull? What severall vertues of corns in a horse legge, of a Wolves liver, &c. Of diverse excrements of beasts, all good against severall diseases? What extraordinary vertues are ascribed unto plants? *Satyrion* & *erucapentem* erigunt, viscer & *nymphæa* semen extinguunt, some herbs provoke lust, some again, as *agnus Castus*, waterlilly, quite extinguisheth seed, poppy causeth sleep, Cabbige resisteth

n Quæ caca
vis ac specifica
qualitate mor-
bos futuras
arcent. lib. 1.
cap. 10. Instit.
Phar.
o Galen. lib. 1.
par lupi opa-
ticos curat.
p Stercus pe-
coris ad Epi-
lepsiam &c.
q Priestplande;
rocker.
r Sabina se-
tum educit.

*Uwecker. Vide
Oswaldum
Crollium lib.
de Internis re-
rum signatu-
ris, de herbis
particularibus
parti cuique
convenienti-
bus.*

*Idem Lau-
rensius c. 9.*

Borage.

*u Dicor Bo-
rago gaudia
semper ago,
x Vino infu-
sum hilarita-
tem facit.*

† Odyss. A.

*Bawme.
y Lib. 2. cap. 2.
prax. med. mi-
ra vi letitiam
præbet & cor
confirmat, va-
pores melan-
cholicos pur-
gat à spiri-
bus.
z Proprium
est eius ani-
mum hilarem
reddere, conso-
lationem iuvare,
cerebri
obstructiones
refecare, solli-
tudines fugare,
solicitationes
imaginarias
tollere. Scor-
zonera.*

drunkenness, &c. and that which is more to be admired, that such and such plants, should have a peculiar vertue to such particular parts, as to the head Anniseeds, foalfoot, Betony, Calamint, eye-bright, Lavander, Bayes, Roses, Rue, Sage, Marjorum, Piony, &c. For the lungs Calamint, Liquorice, Ennula campana, Hyssop, Horehound, water Germander, &c. For the heart, Borage, Buglosse, Saffron, Bawm, Basil, Rosemary, Violet, Roses, &c. For the stomach, Wormwood, Mints, Betony, Bawm, Centaury, Sorel, Purslan. For the liver, Dartsipine or *Camapitis*, Germander, Agrimony, Fennell, Endive, Succory, Liverwort, Barbaryes. For the spleen, Maiden-hair, finger-ferne, dodder of thyme, hoppe, the rinde of ash, Betony. For the kidneys, grumell, parfly, saxifrage, plantane, mallowe. For the wombe, mag wort, pennyroyall, fetterfew, savine, &c. For the joynts, Camomile, S. Johnswort, organ, rue, cowslips, centaury the lesse, &c. And so to peculiar diseases. To this of melancholy you shall find a Catalogue of herbs proper, and that in every part. See more in *Weeker*, *Reuodens*, *Hennius* lib. 2. cap. 19. &c. I will briefly speak of them, as first of alteratives, which *Galen* in his third book of diseased parts, prefers before diminutives, and *Trallianus* brags, that he hath done more cures on melancholy men by moistning, then by purging of them.

In this Catalogue, Borage and Buglosse may challenge the chiefest place, whether in substance, juice, roots, seeds, flowers, leaves, decoctions, distilled waters, extracts, oils, &c. for such kind of herbs be diversly varied. Buglosse is hot and moist, and therefore worthily reckoned up amongst those herbs which expell melancholy, and exhilarate the heart, *Galen* lib. 6. cap. 80. de *simpt. med.* *Dioscorides* lib. 4. cap. 123. *Pliny* much magnifies this plant. It may be diversly used; as in Broth, in Wine, in Conserve, Syrops, &c. It is an excellent cordiall, and against this malady most frequently prescribed; an herb indeed of such Sovereignty, that as *Diodorus* lib. 7. bibl. *Plinius* lib. 25. cap. 2. & lib. 21. cap. 22. *Plutarch* *sympos. lib. 1. cap. 1.* *Dioscorides* lib. 3. cap. 40. *Celsus* lib. 19. c. 13. suppose, it was that famous *Nepenthes* of *† Homer*, which *Polydamna* *Thonis* wife (then King of *Thebes* in *Egypt*) sent *Helena* for a token, of such rare vertue, that if taken steeped in wine, if wife and children, father and mother, brother and sister, and all thy dearest friends should die before thy face, thou couldst not grieve or shed a tear for them.

*Qui semel id pateram mistum Nepenthes faccho
Hansert, hic lachrymam non se suavisima proles,*

Si germanus ei charus, materq; paterq;

Oppetat ante oculos ferro confusus atroci.

Helena commended Boul, to exhilarate the heart, had no other ingredient, as most of our Criticks conjecture, then this of Borage.

Atelsa Bawm, hath an admirable vertue to alter Melancholy, be it steeped in our ordinary drink; extracted, or otherwise taken. *Cardan* lib. 8. much admires this herb. It heats and dries, saith *Hennius*, in the second degree with a wonderfull vertue comforts the heart, and purgeth all melancholy vapors from the spiritus, *Matthiol.* in lib. 3. c. 10. in *Dioscorides*. Besides they ascribe other vertues to it, as to help concoction, to cleanse the braine, expell all carefull thoughts, and anxious imaginations: The same words in effect are in *Avicenna*, *Pliny*, *Simon Sethi*, *Pachsius*, *Leobel*, *Delavampius*, and every Herbalist. Nothing better for him that is melancholy

melancholy then to steep this and Borage in his ordinary drink.

Matthiolus in his fift book of medicinall Epistles, reckons up *Scorzonera*,
not against poison only, falling sickness, and such as are vertiginous, but to this
malady; the root of it taken by it self expells sorrow, causeth mirth and light-
ness of heart.

Antonius Musa that renowned Physitian to *Cæsar Augustus*, in his book
which he writ of the vertues of *Betony*, cap. 116. wonderfully commends
that herb, *animas hominum & corpora custodit, securas de morte reddit*, it
preserves both body and minde, from fears, cares, griefs, cures falling
sickness, this and many other diseases, to whom *Galen* subscribes, lib. 7.
simpl. med. Dioscorides lib. 4. cap. 1. &c.

Marigold is much approved against Melancholy, and often used there-
fore in our ordinary broth, as good against this and many other diseases.

Eupulius, hop, is a soveraign remedy. *Fuchsius* cap. 58. *Plant. hist.* much
extolls it; it purgeth all choler, and purifies the blood. *Matthiol.* cap. 140. in
4. *Dioscor.* wonders the Physitians of his time made no more use of it, be-
cause it rarifies and cleanseth: we use it to this purpose in our ordinary
beer, which before was thick and fullsome.

Wormwood, Centaury, Penniroyall are likewise magnified and much
prescribed (as I shall after shew) especially in Hypochondriack melancholy,
daily to be used, sod in whey: and as *Russus Ephesius*, *Areteus*, relate, by
breaking winde, helping concoction, many melancholy men have been
cured with the frequent use of them alone.

And because the spleen and blood are often misaffected in melancholy,
I may not omit Endive, Succory, Dandelyon, Fumetory, &c. which cleanse
the blood. *Scolopendria*, *Cuscuta*, *Ceterache*, *Mugwort*, *Liverwort*, *Althe*,
Tamerisk, *Genist*, *Maidenhair*, &c. which much help and ease the spleen.

To these I may adde *Roses*, *Violets*, *Capers*, *Fetherfew*, *Scordium*, *Stæ-
chas*, *Rosemary*, *Ros Solis*, *Saffron*, *Ocyme*, *sweet Apples*, *Wine*, *Tobacco*,
Sanders, &c. That *Peruvian Chamico*, *monstrosa facultate*, &c. *Linshoofteus*
Datura; And to such as are cold, the decoction of *Guaiacum*, *China*, *Salsa-
perilla*, *Sassafras*, the flowers of *Carduus Benedictus*, which I find much used
by *Montanus* in his consultations, *Julius Alexandrinus*, *Lelius*, *Egubinus*, and
others. *Bernardus Penottus* prefers his *Herba solis*, or Dutch *Sindaw*, before
all the rest in this disease, and will admit of no herb upon the earth to be com-
parable to it. It excells *Homers Moly*, cures this, falling sickness, and almost
all others infirmities. The same *Penottus* speaks of an excellent balm out
of *Aponensis*, which taken to the quantity of three drops in a cup of wine,
will cause a sudden alteration, drive away dumps, and cheer up the heart. *Ant.*

Guianerius in his Antidotary hath many such. *Jacobus de Dondis* the *Aggre-
gator*, repeats ambergreese, nutmegs, & all spice amongst the rest. But that
cannot be generall, Amber and Spice will make a hot brain mad, good for
cold and moist. *Garcias ab Horto* hath many Indian plants, whose vertues
he much magnifies in this disease. *Lemnius instir.* cap. 58. admires Rue, and
commends it to have excellent vertue, to expell vain imaginations, Devils,
and to ease afflicted souls. Other things are much magnified by writers,
as an old Cock, a Rams head, a Wolfes heart born or eaten, which *Mercu-
rialis* approves. *Prosper Altinus* the water of *Nilus*; *Comesius* all sea water,
and at seasonable times to be sea-sick: Goats milk, Whey, &c.

a Non solum
ad viperarum
morsus, comi-
tiales, vertigi-
nosos; sed per
se accommod-
ta radix tristi-
tiam discuti-
bit, iracundiam
conciliat.

Hop:

b Biken uter-
q; detrah-
bit, sangui-
nem purgat.
c Lib. 7. cap. 5.
Lacet occidit.

Indie descrip-
t. b. 10. cap. 2.

d Heurnius l. 3.
consil. 189.
e Scolæxi con-
sil. 77.

e Pres. denar.
med. Omnes
capitis dolores
& phantasma-
ta tollit: scias nullum
herbarum in ter-
ris hunc com-
parandum vi-
ribus & boni-
tate nasci.

f Optimum me-
dicamentum in
celeri cordis
confortatione,
& ad omnes
qui tristantur,
&c.

g Fo. doletius.
Elenum quod
vinum habet, mi-
ram ad hilarita-
tem et multum
pro secreto ha-
bent. Schenk-
ius obser. med.
cen. 5. obser. 86.

h Afflictus
mentes rele-
vat, imi I-
maginationes
& Demones
expellit.
i Scer. ius,
Miraldus,
Rhasis.

SUBJECT. 4.

Precious stones, Metals, Minerals, Alteratives.



Precious stones are diversly censured; many explode the use of them or any Minerals in Physick, of whom Thomas Brasilius is the chief, in his Tract against Paracelsus, and in an Epistle of his to Peter Monartus; ¹ That stones can work any wonders, let them believe that list, no man shall persuade me, for my part I have found by experience there is no vertue in them. But Matthiolus in his comment upon

¹ Dioscorides, is as profuse on the other side in their commendation; so is Cardan, Renodeus, Alardus, Ruus, Encelius, Marbodens, &c. ² Matthiolus specifies in Corall: and Oswaldus Crollius Basil. chym. prefers the saff of Corall. ³ Christoph. Encelius lib. 3. cap. 131. will have them to be as so many severall medicines against melancholy, sorrow, fear, dullness, and the like; ⁴ Renodeus admires them, besides they adorn Kings Crowns, grace the fingers, enrich our household stuffe, defend us from enchantments, preserve health, cure diseases, they drive away grief, cares, and exhilarate the mind. The particulars be these.

Granatus a precious stone so called, because it is like the kernels of a Pomegranate, an unperfect kinde of Ruby, it comes from Calcut, ⁵ if hung about the neck, or taken in drink, it much resisteth sorrow, and recreates the heart. The same properties I find ascribed to the Iacynth and Topaze, ⁶ They allay anger, grief, diminish madnes, much delighe and exhilarate the minde, ⁷ if it be either carried about, or taken in a potion, it will increase wisdom, saith Cardan, expell fear; he brags that he hath cured many mad men with it, which when they laid by the stone, were as mad again as ever they were at first. Petrus Bayerus lib. 2. cap. 13. veni mecum, Fran. Ruus, cap. 19. de gemmis, say as much of the Chrysolite, ⁸ a friend of wisdom, an enemy to folly. Pliny lib. 37. Solinus cap. 52. Albertus de lapid. Cardan. Encelius lib. 3. cap. 66. highly magnifies the vertue of the Beryll, ⁹ it much availes to a good understanding, represseth vain conceits, evil thoughts, causeth mirth, &c. In the belly of a swallow there is a stone found called Chelidonium, ¹⁰ which if it be lapped in a fair cloath, and tied to the right arm, will cure lunatics, mad men, make them amiable and merry.

There is a kinde of Onyx called a Chalcidonye, which hath the same qualities, ¹¹ availes much against phantastick illusions which proceed from melancholy, preserves the vigour and good estate of the whole body.

The Eban stone which Goldsmiths use to sleeken their gold with, born about or given to drink, ¹² hath the same properties or not much unlike.

Lavinus Lemnius Institut. ad vit. cap. 58. amongst other Jewels makes mention of two more notable; Carbuncle and Corall, ¹³ which drive away

k Cratonis ep. vol. 1. Credat qui vult gemmas mirabilia efficere; mihi quis & ratione & experientia didici aliter rem habere, nullus facile persuadabit falsum esse verum.
l L. de gemmis.
m Margarita & corallum ad melancholiam praevalent.
n Margaritae & gemmae spiritus confortant & cor melancholiam fugant.
o Praefat. ad lep. prec. lib. 2. sect. 2. de mat. med. Regum coronas ornant, digitos illustrant, supellectilem ditant, & fascino tuentur morbis medentur, sanitatem conservant, mentem exaltant, tristitiam pellunt.
p Encelius l. 3. c. 4. Suspendit vel ebibitus tristitiae multum resistit, & cor recreat.
q Idem cap. 5. & cap. 6. de Hyacintho & Topazio. Iram sedat & animi tristitiam pellit.
r Lapis hic gestatus aut ebibitus prudentiam auget, nocturnos timores pellit, insanos hac sanari, & quum lapidem abiecerint, erupit iterum stulticia. l Inducit sapientiam, fugat stultitiam. Idem Cardanus, lunaticos iuvat. e Confert ad bonum intellectum, comprimit malas cogitationes, &c. Alacres reddit. u Albertus, Encelius cap. 44. lib. 3. Plin. lib. 37. cap. 10. Jacobus de Damida: dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, suaviores. x Valet contra phantasticas illusiones ex melancholia. y Amantes sanat, tristitiam pellit, iram, &c. z Valet ad fugandos timores & demones, turbulenta somnia abigit, & nocturnos puerorum timores compefcit.

childish fears, Diuels, overcome sorrow, and hung about the neck repress troublesom dreams, which properties almost Cardan gives to that green coloured *Emmetris*, if it be carried about, or worn in a ring, Rueno to the Diamond.

Nicholas Cabens a Jesuit of Ferrara, in the first book of his magnetical Philosophy, cap. 3 speaking of the vertues of a loadstone recites many several opinions, some say that if it be taken in parcels inward, *si quis per frustra voret, iuventutem restitueret*, it will like vipers wine, restore one to his youth, and yet if carried about them, others will have it to cause melancholy; let experience determine.

Mercurialis admires the Emerald for his vertues in pacifying all affections of the mind; others the Saphyre, which is the fairest of all precious stones of skye colour, and a great enemy to black choler, frees the mind, mends manners, &c. Facobus de Dondis in his Catalogue of Simples, hath Amber Grece, *in corde cervi*, the bone in a Stags heart, a Monocerots horn, Bezoars stone^a (of which elsewhere) it is found in the belly of a little beast in the East Indies brought into Europe by Hollanders and our country-men Merchants. Renodens cap. 22. lib. 3. de ment. mod. saith he saw two of these beasts alive, in the Castle of the Lord of Vitry at Coubers.

Lapis Lazuli and *Armenus* because they purge, shall be mentioned in their place.

Of the rest in brief thus much I will add out of Cardan, Renodens cap. 23. lib. 3. Rondoletius lib. 1. de Testat. 15. &c. That almost all Jewels and precious stones, have excellent vertues to pacifie the affections of the mind, for which cause rich men so much covet to have them: and those smaller *Vni*ons which are found in shells amongst the Persians and Indians, by the consent of all writers, are very cordial, and most part avail to the exhilaration of the heart.

Most men say as much of Gold, and some other Minerals, as these have done of pretious stones. *Erastus* still maintains the opposite part. *Disput. in Paracelsum* cap. 4. fol. 196. he confesseth of gold, that it makes the heart merry, but in no other sense but as it is in a misers chest: at mihi plando simulacrum nummos contempler in arca, as he said in the Poet, it so revives the spirits, and is an excellent receipt against Melancholy,

† For Gold in Physick is a cordial.
Therefore he loves Gold in special.

Aurum potabile^b, he discommends and inveighs against it, by reason of the corrosive waters which are used in it: Which argument our D. Guinargeth against D. Antonius. *Erastus* concludes their Philosophical stones and potable gold, &c. to be no better then poyson, a meer imposture, a non Ens, dig'd out of that broody hill belike this goodly golden stone is, *ubi nascitur ridiculus mus*. Paracelsus and his Chymistical followers, as so many *Promethies*, will fetch fire from heaven, will cure all manner of diseases with Minerals, accounting them the only Physick on the other side. † Paracelsus calls Galen, Hippocrates, and all their adherents, infants, idiots, Sophisters, &c. *Apagesis istos qui Vulcanias istas Metamorphoses sugillant, insciti a so-*
res, & caeterorum meorum amibis doctiores sunt quam vester Galenus & Avicenna, barba mea plus experia est quam vester omnes Academia

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a *Somnia lata facit argenteo annulo gestatus*
b *Atra bili aduersatur, omnium gemmarum pulcherrima, calis colorem refert, animam ab errore liberat, mores in melius mutat.*
c *Longis moribus felicitatem dedit, deliquis, &c.*
d *Sect. 5. Memb. 2. Subf. 5.*
e *Gestamen lapidum & gemmarum maximum munus fert auxilium & iuuentutem; unde quidam sunt gemmas secum ferre student.*
f *Margarita & Vniones quae a conchis & piscibus apud Persas & Indos, valde cordiales sunt, &c.*
Minerals.

g *Anrum letitiam generat, non in corde, sed in arca vivorum.*

† Chaucer.

h *Aurum non aurum. Noxi-um ob aquae radentes.*

i *Ep. ad Monachum. Metallica omnia in unum versum quovismodo parata, nec tunc nec com-
made intra corpus sumi.*

† In parag.

Stultissimi pilus occipit mei plus scit, quam omnes vestri doctores.

* Vide Eruc-
sum Burgati-
um edit. Fra-
nc. 3.

1611. Crolius
and others.

* Plus proficiet
gutta mea,
quam tot eorū
drachma &
uncia.

k. Nonnulli
huic supra mo-
dum indulgent,
usum et si non
adeo magnum,
non tamen ob-
scurum cen-
seo.

L'ausim dicere
mentem medi-
cum excellen-
tem qui non in
hac distillatione
chymica sic
versatus. Mor-
bi Chronici de-
vinci citra
metallica vis
possum, aut ubi
sanguis cor-
rumpitur.

boles, supine pertinacia, aluminos, &c. not worthy the name of Physicians, for want of these remedies; and brags that by them he can make a man live 160. years, or to the worlds end: with their * *Alexipharmacums*, *Panaceas*, *Mummiās*, *unguentum Armarium*, and such Magnerical cures, *Lampas vite & mortis*, *Balncum Diana*, *Balsomum*, *Electrum Magico*, *physicum*, *Amulata Martialis*, &c. What will not he and his followers effect? He brags moreover that he was *primus medicorum*, and did more famous cures then all the Physicians in Europe besides, * a drop of his preparations should go farther then a dram, or ounce of theirs, those loathsome and fulsome filthy potions, Heteroclitical pills (so he calls them) horse medicines, *ad quarum aspectum Cyclops Polyphemus exhorresceret*. And though some condemn their skill, and Magnerical cures as tending to Magical superstition, witchery, charms, &c. yet they admire, stiffly vindicate nevertheless, and infinitely prefer them. But these are both in extremes, the middle sort approve of Minerals, though not in so high a degree. *Lernius lib. 3. cap. 6. de oculis. nat. mir.* commends Gold inwardly, and outwardly used, as in Rings, excellent good in medicines; and such mixtures as are made for melancholy men, saith *Wecker. anted. spec. lib. 1.* to whom *Renodeus* subscribes, *lib. 2. cap. 2. Ficinus lib. 3. cap. 19. Fernel. meth. med. lib. 5. cap. 27. de Cardiacis. Daniel Sennertus lib. 1. part. 2. cap. 9. Audermacus, Libarius, Quercetanus, Oswaldus Crollius, Euconymus, Rubens, and Matthiolus* in the fourth book of his Epistles, *Andreas Blawen epist. ad Matthiolum*, as commended and formerly used by *Avicenna*, *Arnoldus*, and many others: *Matthiolus* in the same place approves of potable gold, Mercury, with many such Chymical confections, and goes so far in approbation of them, that he holds *no man can be an excellent Physician that hath not some skill in Chymistical distillations; and that Chronick diseases can hardly be cured without mineral medicines: Look for Antimony among purgers.*

SUBJECT 5.

Compound Alteratives, censure of Compounds, and mixt Physick.



Livy lib. 24. c. 1. bitterly taxeth all compound medicines.

"Mens knavery, imposture, and captious wits have invented these shops, in which every mans life is set to sale: and by and by come in those compositions and inexplicable mixtures, far fetcht out of India and Arabia, a medicine for a borch must be had as farre as the red sea, &c. And 'tis not without cause which he saith, for out of question they are much to blame in their compositions, whilst they make infinite variety of mixtures, as * *Euchinus* notes. They think they get themselves great credit, excell others and so become learned then the rest, because they make many variations, but he accounts them fools, and whilst they brag of their skill, and think to get themselves a name, they become ridiculous, bewray their ignorance and error. A few

in Fraudes ho-
minum & in-
geniorum cap-
tura, officinas
indendere istas
in quibus sua-
cuis, venalis
primitur vi-
tas statim com-
positiones &
mixturae in-
explicabiles ex
Arabia & India
interi parvo
medicina a ru-
bro mari importatur. n. Arnoldus Apor. 15. Fallax medicus qui potens mederi simplicibus, composita, dolosa aut frustra qua-
rit. o Lib. 1. Sect. 1. cap. 8. Dum infinita medicamenta miscet, laudem sibi comparare student, & in hoc studio alter alterum
superare conatur, dum quisque, quo plura miscuerit, eo se doctorem putet, inde fit ut suam prodant inscitiam, dum ostentant pe-
ritiam, & se ridiculos exhibeant, &c.

simples

simples well prepared and understood, are better then such an heap of nonsense confused compounds, which are in Apothecaries shops ordinarily sold. In which many vain, superfluous, corrupt, exolets things out of date are to be had (saith * Cornarius) a company of barbarous names given to Symples, Julips, an unnecessary company of mixt medicines; rudis indigestaque mæles. Many times (as Agrippa taxeth) there is by this means more danger from the medicine then from the disease, when they put together they know not what, or leave it to an illiterate Apothecary to be made, they cause death and horror for health. Those old Physicians had no such mixtures, a simple potion of Hellebor in Hippocrates time, was the ordinary purge, and at this day, saith * Mat. Riccius, in that flourishing Commonwealth of China, Their Physicians give precepts quite opposite to ours, not unhappy in their Physick: they use altogether roots, hearbs, and simples in their medicines, and all their Physick in a manner is comprehended in an herbal: no science, no schoole, no art, no degree, but like a trade, every man in private is instructed of his Master. † Cardan cracks that he can cure all diseases with water alone, as Hippocrates of old did most infirmities with one medicine. Let the best of our rational Physicians demonstrate and give a sufficient reason for those intricate mixtures, why just so many simples in Mithridate or Treacle, why such and such quantity; may they not be reduced to half or a quarter? *Rursus a sit per plura* (as the saying is) *quod fieri potest per pauciora*, 300. simples in a Julip, potion, or a little pill, to what end or purpose? I know not what *Alcimus, Capivaccius, Montagna, and Simon Eistover*, the best of them all and most rational have said in this kind; but neither he, they, nor any one of them, gives his reader, to my judgement, that satisfaction which he ought; why such, so many simples? *Rog. Bacon* hath taxed many errors in his tract *de graduationibus*, explained some things, but not cleared. *Mercurialis* in his book *de composit. medicin.* gives instance in *Hamech*, and *Philonium Romanum*, which *Hamech* an Arabian, and *Philonius* a Roman long since composed, but crasse as the rest. If they be so exact, as by him it seems they were, and those mixtures so perfect, why doth *Fernelius* alter the one, and why is the other obsolete? *Cardan* taxeth *Galen* for presuming out of his ambition to correct *Theriachum Andromachi*, and we as justly may carp at all the rest. *Galen's* medicines are now exploded and rejected; what *Nicholas Meripsa, Mesue, Celsus, Scribonius, Aetnarius, &c.* writ of old, are most part contemned. *Mellichius, Cardus, Wecken, Quercetian, Rhodens, the Venetian, Florentine* states have their several receipts, and Magistral: They of *Norimberge* have theirs, and *Augustana Pharmacopœa*, peculiar medicines to the meridian of the City: *London* hers, every city, town, almost every private man hath his own mixtures, compositions, receipts, magistrals, precepts, as if he scorned antiquity, and all others in respect of himself. But each man must correct and alter to show his skill, every opinionative fellow must maintain his own paradox, be it what it will; *Delirant reges, plebuntur Achivi*: they do so, and in the mean time the poor patients pay for their new experiments, the Commonalty rue it.

Thus others object, thus I may conceive out of the weakness of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose, but as "one answers, this of compound

p Multo plus periculi a medicamento quam a morbo &c.

† Expedit insanas lib. 1. c. 5.

Præcepta medici dant nobis diversa, in modo non insalices, pharmacis inveniuntur simpliciis, Herbis, radicibus, &c.

† Lib. de Aqua Opuscul. de Dof. Subtil. cap. de Scientiis

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† Lib. de Aqua Opuscul. de Dof. Subtil. cap. de Scientiis

† Lib. de Aqua Opuscul. de Dof. Subtil. cap. de Scientiis

pound medicines, is a most noble and profitable invention found out, and brought into Physick with great judgement, wisdom, counsel and discretion. Mixt diseases must have mixt remedies, and such simples are commonly mixt as have reference to the part affected, some to qualify, the rest to comfort, some one part, some another. Cardan and Brassarola both hold that *Nullum simplex medicamentum sine noxa*, no simple medicine is without hurt or offence, and although Hippocrates, Erasistratus, Diocles of old, in the infancy of this art, were content with ordinary simples: yet now, saith *Ætius*, necessity compelleth to seek for new remedies, and to make compounds of simples, as well to correct their harms if cold, dry, hot, thick, thin, insipid, noysome to smell, to make them savory to the palat, pleasant to taste and take, and to preserve them for continuance, by admixtion of sugar, honey, to make them last moneths, and yeares for several uses. In such cases, compound medicines may be approved, and Arnoldus in his 18. Aphorisme, doth allow of it. *¶* If simples cannot, necessity compels us to use compounds; so for receipts and magistrals, *dies diem docet*, one day teacheth another, and they are as so many words or phrases, *Que nunc sunt in honore vocabula si volet usus*, Ebbe and flow with the season, and as wits vary, so they may be infinitely varied.

Quisq; suum placitum quo capiatur habet,

Every man as he likes, so many men so many minds, and yet all tending to good purpose, though not the same way. As arts and sciences, so Physick is still perfected amongst the rest, *Horæ mûsarum nutrices*, and experience teacheth us every day *¶* many things which our predecessors knew not of. Nature is not effete, as he saith, or so lavish, to bestow all her gifts upon an age, but hath reserved some for posterity, to shew her power, that she is still the same, and not old or consumed. Birds and beasts can cure themselves by nature, *¶ natura usu ea plerumq; cognoscunt, quæ homines vix longo labore & doctrinâ assequuntur*, but men must use much labour and industry to find it out: But I digresse.

Compound medicines, are inwardly taken, or outwardly applyed. Inwardly taken, be either liquid or solid: liquid, are fluid or consisting. Fluid, as Wines and Syrrups. The wines ordinarily used to this disease, are Wormewood-wine, Tamarisk, and *Buglossatum*, wine made of Borage and bugloss. The composition of which, is specified in Arnoldus Villanovanus, lib. de vini of Borage, Bawine, Bugloss, Cinamon, &c. and highly commended for its vertues, *¶ it drives away Leprosy, Scabs, cleers the blood, recreates the spiritus, exhilarates the mind, purgeth the brain of those anxious black melancholy fumes, and cleanseth the whole body of that black humour by urine. To which I adde, saith Villanovanus, that it will bring mad men, and such raging Bel-lams as are tied in chains, to the use of their reason again. My conscience be-comes witness, that I do not lye, I saw a grave matron helped by this means, she was so choleric, and so furious sometimes, that she was almost mad, and beside her self, she said and did she knew not what, scolded, beat her maids, and was now ready to be bound till she drank of this Borage wine, and by this excellent remedy, was cured, which a poor forrainer, a silly beggar taught her by chance, that*

x Cap. 25. Tra-
bib. 4. fr. 2.
Necessitas nunc
cogit aliquando
noxia querere
remedia, & ex
simplicibus
compositas fa-
cere, tum ad
sapore, ad-
rem palati gra-
tiam, ad cor-
rectionem sim-
plicium, tum ad
futuros usus,
conservatio-
nem, &c.
y Cum simpli-
cia non possunt
necessitas cogit
ad composita.
z Lips. Epist.
† Theod. Po-
dromus Amor.
lib. 9.
a Sanguinem
corruptum e-
maculat, scabi-
em abolet, le-
pram curat,
spiritus recre-
at, & animum
exhilarat.
Melancholicos
humores per
urinam educit,
& cerebrum à
crassis, erum-
nosis melan-
cholia sumis
purgat, quibus
addo dementes
& furiosos
vincula reti-
nendos pluri-
mum iuvat,
ad rationis u-
sum ducit.
Testis est mihi
conscientia,
quod viderim
matronam
quandam hinc
liberatam, quæ
frequentius ex iracundia demens, & impos animi dicenda tacenda loquabatur, adeo furens ut ligari coegeretur. Fuit ei
prestantissimo remedio, vini istius usus, indicatum à peregrino homine mendico, elemosinam præ foribus dante matronæ
imp. loyante.

came to crave an alms from door to door. The juyce of Borage, if it be clarified, and drunk in wine, will do as much, the roots sliced and steeped, &c. saith *Ant. Mizaldus art. med.* who cites this story *verbatim* out of *Villanovanus*, and so doth *Magninus* a Physician of *Milan*, in his regiment of health. Such another excellent compound water I find in *Rubens de distill. sect. 3.* which he highly magnifies out of *Savonarola*, ^bfor such as are solitary, dull, heavy or sad without a cause, or be troubled with trembling of heart. Other excellent compound waters for melancholy, he cites in the same place. ^cIf their melancholy be not inflamed, or their temperature over hot. *Evonimus* hath a pretious *Aquavita* to this purpose, for such as are cold. But he and most commend *Aurum potabile*, and every writer prescribes clarified whey, with Borage, Bugloss, Endive, Succory, &c. of Goats milk especially, some indefinitely at all times, some thirty dayes together in the spring, every morning fasting, a good draught. Syrupes are very good, and often used to digest this humor in the heart, spleen, liver, &c. As Syrupe of Borage, (there is a famous Syrupe of Borage highly commended by *Lauventius* to this purpose in his Tract of melancholy) *de pomis* of King *Sabor* now obsolete, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maidenhair, Bizantine, &c. These are most used for preparatives to other Physick, mixt with distilled waters of like nature, or in Julips otherwise.

Consisting, are conserves or confections; conserves of Borage, Bugloss, Bawm, Fumitory, Succory, Maidenhair, Violets, Roses, Wormwood, &c. Confections, Treacle, Michridate, Eclegms, or Linctures, &c. Solid, as Aromatical confections; hot, *Diambra*, *Diamargaritum calidum*, *Dianthus*, *Diamoschum dulce*, *Electuarium de gemmis*, *latificans Galeni & Rhasis*, *Diagalanga*, *Diacimynum*, *Dianisum*, *Diatrion piperion*, *Diazin Ziber*, *Diacapers*, *Diacinnamonum*; Cold, as *Diamargaritum frigidum*, *Diacorolli*, *Diarrhodon Abbatu*, *Diacodion*, &c. as every *Pharmacopœia* will shew you, with their tables or listings that are made out of them; with Condites and the like.

Outwardly used as occasion serves, as amulets, oyls hot and cold, as of Camomile, Stachado's, Violets, Roses, Almonds, Poppy, Nymphaea, Mandrake, &c. to be used after bathing, or to procure sleep.

Oyntments composed of the said species, oyls and wax, &c. as *Alabastrium Populeum*, some hot, some cold, to moisten, procure sleep, and correct other accidents.

Liniments are made of the same matter to the like purpose: Emplasters of herbs, flowers, roots, &c. with oyls, and other liquors mixt and boiled together.

Cataplasms, salves, or pultises made of green hearbs, pounded, or sod in water till they be soft, which are applied to the Hypochondries, and other parts when the body is empty.

Cerotes, are applied to several parts, and Frontals, to take away pain, grief, heat, procure sleep. Fomentations or sponges, wet in some decoctions, &c. Epithemata, or those moist medicines, laid on linnen, to bath and cool several parts misaffected.

Sacculi, or little bags of herbs, flowers, seeds, roots, and the like applied to the head, heart, stomack, &c. odoraments, balls, perfumes, posies to smell to, all which have their several uses in melancholy, as shall be shewed, when I treat of the cure of the distinct Species by themselves.

b Is qui tristantur sine causa, & videntur amici- rum societatem & tremunt corde.
c Modo non inflammetur melancholia, aut calidior temperamento sint.

MEMBR. 2. SUBJECT. 1.

Purging Simples upward.



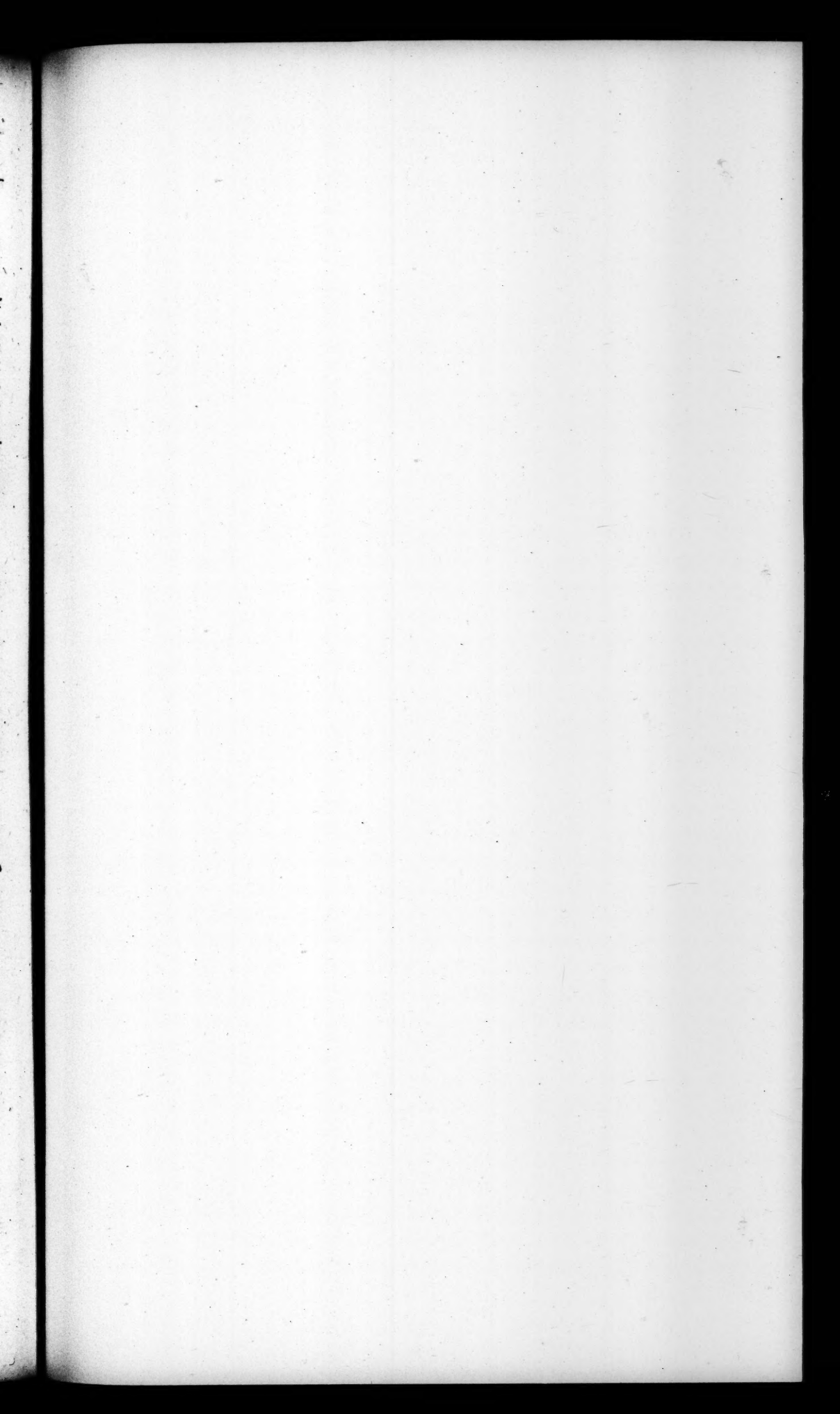
Melanagoga, or melancholy purgin me dicines, are either Simple or Compound, and that gently, or violently, purging upwards or downwards. These following purge upward. *Asarum* or *Asrabecca*, which as *Mesue* saith, is hot in the second degree, and dry in the third, it is commonly taken in wine, whey, or as with us, the joyce of two or three leaves or more sometimes, pounded in posset drink qualified with a little liquorice, or anniseeds, to avoid the fullsomness of the taste, or as *Disasarum Fernelii*. *Brasivola* in *Casari* reckons it up amongst those simples that only purge melancholy, and *Ruellius* confirms as much out of his experience; that it purgeth black choler, like *Hellebor* it self. *Galen lib. 6. simplic.* and *Matthiolus* ascribe other vertues to it, and will have it purge other humors as well as this.

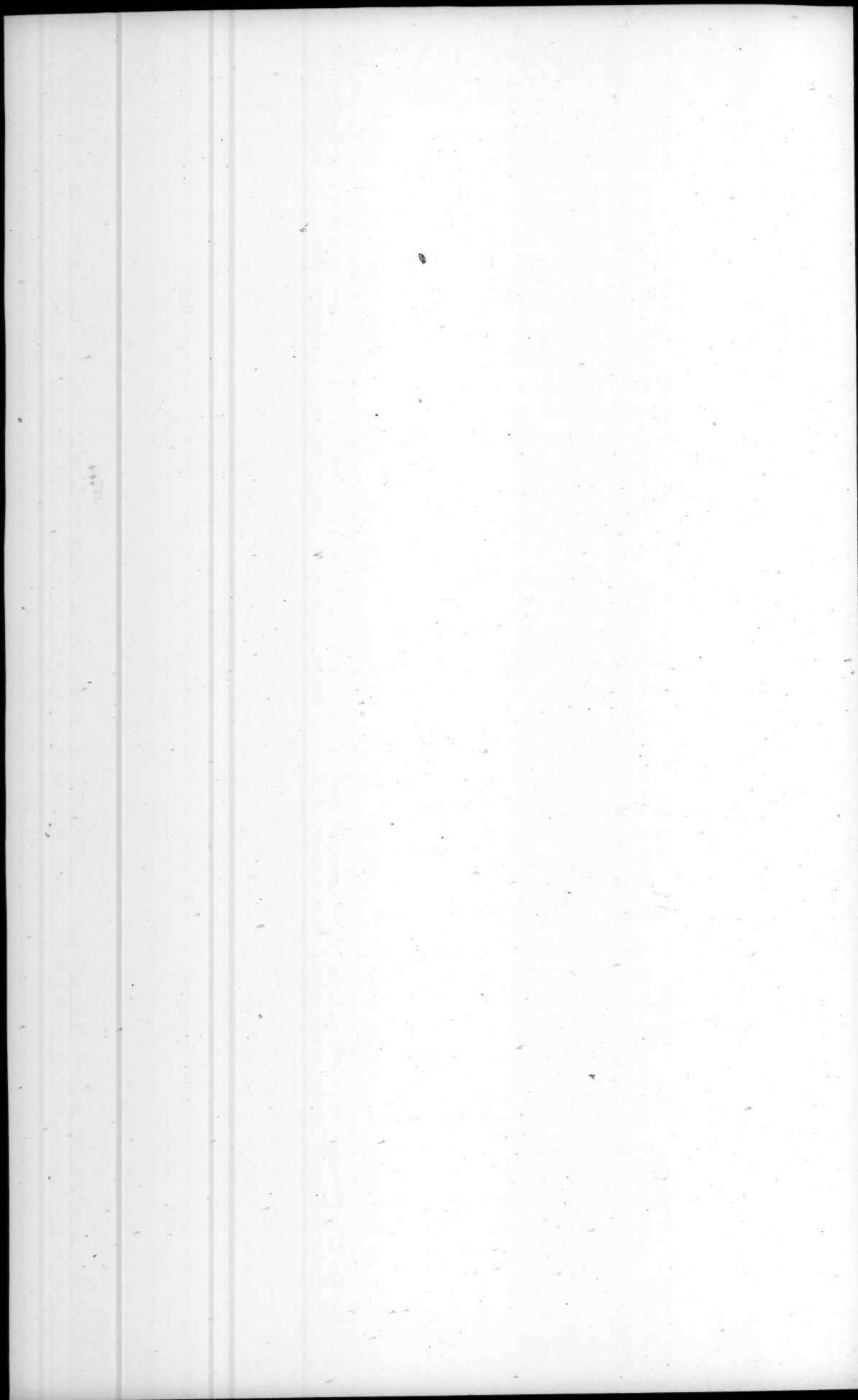
Laurel, by *Heurnius method. ad prax. lib. 2. cap. 24* is put amongst the strong purgers of melancholy, it is hot and dry in the fourth degree. *Dioscorides lib. 11. cap. 114.* adds other effects to it. *Plimsets* down 15 berries in drink for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as joyce of Endive, Purslane, and is taken in a potion to seaven grains and a half. But this and *Asrabecca*, every Gentlewoman in the Country knows how to give, they are two common vomits.

Scilla, or Sea Onyon, is hot and dry in the third degree. *Brasivola in Cap. tart.* out of *Mesue*, others and his own experience, will have this simple to purge melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with Rubel in a little white wine.

White Hellebor, which some call sneezing powder, a strong purger upward, which many reject, as being too violent. *Mesue* and *Averroes* will not admit of it, by reason of danger of suffocation, great pain and trouble it puts the poor patient to, saith *Dodonaeus*. Yet *Galen lib. 6. simpl. med.* and *Dioscorides cap. 145.* allow of it. It was indeed terrible in former times, as *Plim* notes, but now familiar, in so much that many took it in those dayes, that were students, to quicken their wits, which *Persius Sat. 1.* objects to *Accius* the Poet, *Ilias Acci ebria veratra.* It helps melancholy, the falling sickness, madness, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice or effeminate, troubled with headach, high obloured, or fear strangling, saith *Dioscorides*. *Oriskanus* an old Physitian, hath written very copiously, and approves of it, in such affections, which can otherwise hardly be cured. *Heurnius lib. 2. prax. med. de vomitoriis*, will not have it used but with great Caution, by reason of its strength, and then when Antimony will do no good, which caused *Hermophilus* to compare it to a stout captain (as *Codronius* observes *cap. 7. comment. de Helleb.*) that will see all his souldiers go before him and come post principis, like the bragging souldier, last himself. When other helps fail in inveterate melancholy, in a desperate case, this vomit is

d *Heurnius* :
datur in sevo
lactis, aut vi
no.
e *Veratri* mo
do expurgat
cerebrum, ro
borat memori
am. *Fuchsius*.
f *Craffus* &
biliosos hu
mores per vo
mitum educit.
g Vomitus &
mensis cit. va
let ad Hydrop.
&c.
h *Materias a*
tras educit.
i Ab arte ideo
rejiendum, ob
periculum sus
tociationis.
k *Cap. 16. mag*
na vi educit,
& molestia
cum summa.
l Quondam
terribile.
m Multi studi
orum gratia ad
providenda a
carius que com
mentabantur.
n Medetur co
mitialibus, me
lancholicis, po
dagricis, veta
tur senibus, pu
eris, mollibus
& effeminatis.
o *Collect. lib. 8.*
cap. 3. in affe
ctionibus iis
que difficulter
curantur, *Hel*
leborum damus.
p Non sine
summa cautio
ne hoc remedio
utemur; est e
nim validissi
mum, & quum
vires Antimo
nii contemnit
morbis, in
auxilium evocatur, modo valide vires efflorescant. q *Agrius* tetrad. cap. 1. ser. 2. In solum dari vult *Helleborum album*, qui
seccus speciem non habent, non in qui *Synecopa* dicitur, &c.





to be taken. And yet for all this, if it be well prepared, it may be securely given at first. *Matthiolus* brags, that he hath often, to the good of many, made use of it, and *Hearnius*, that he hath happily used it, prepared after his own prescript, and with good success. *Christophorus à Regalib.* 3.6.41. is of the same opinion, that it may be lawfully given; and our country Gentlewomen finde it by their common practice, that there is no such great danger in it. *D. Turner* speaking of this plant, in his *Herball*, telleth us, that in his time it was an ordinary receipt among good wives, to give *Hellebor* in powder to ii^d weight, and he is not much against it. But they do commonly exceed, for who so bold as blinde *Bayard*, and prescribe it by penyworths, and such irrational wayes, as I have heard my self market folks ask for it in an Apothecaries shop: but with what success God knows; they smart often for their rash boldness and folly, break a vein, make their eyes ready to start out of their heads, or kill themselves. So that the fault is not in the Physick, but in the rude and undiscreef handling of it. He that will know therefore, when to use, how to prepare it aright, and in what dose, let him read *Hearnius lib. 2. prax. med. Brasivala de Catart.* *Godefridus Stegins* the Emperour *Rodolphus* Physician cap. 16. *Matthiolus* in *Dioscor.* and that excellent Commentary of *Baptista Corduchus*, which is *instar omnium de Helleb. alb.* where he shall finde great diversity of examples and Receipts.

Antimony or *Stibium*, which our Chymists so much magnifie, is either taken in substance or infusion, &c. and frequently prescribed in this disease. It helps all infirmities, saith *Matthiolus*, which proceed from black choler, falling sickness, and *Hypochondriacall* passions; and for farther proof of his assertion, he gives severall instances of such as have been freed with it. One of *Andrew Gallus*, a Physician of *Trent*, that after many other essayes, impugnes the recovery of his health, next after God, to this remedy alone. Another of *George Handshus*, that in like sort, when other medicines failed, was by this restored to his former health, and which of his knowledge, others have likewise tried, and by the help of this admirable medicine, been recovered. A third of a parish Priest at *Prage* in *Bohemia*, that was so far gone with melancholy, that he starved, and shak he knew not what, but after he had taken 12 grains of *Stibium*, (as I my self saw, and can witness, for I was called to see this miraculous accident) he was purged of a deal of black choler, like little gobbers of flesh, and all his excrements were as black blood, a medicine fitter for a Horse than a Man) yet it did him so much good, that the next day he was perfectly cured. This very story of the *Bohemian* Priest, *Schenkius* relates verbatim, *Exoter. experiment.* ad *Var. morb. cent. 6. observ. 6.* with great approbation of it. *Hercules de Saxania* calls it a profitable medicine, if it be taken after meat to 6. or 8. grains, of such as are apt to vomit. *Rodericus à Fonseca* the Spaniard, and late professor of *Padua* in *Italy*, extols it to this disease, *Tom. 2. consil. 85.* so doth *Jod. Mercatus de inter. morb. cent. lib. 1. cap. 17.* with many others, *Jacobus Corvinus* a French Physician on the other side, lib. 2. de *venenis causis*, explodes all this, and saith he took three grains only upon *Matthiolus* and some others commendation, but it almost killed him, whereupon he concludes, *Antimony is rather poison than a medicine.* *Tb. Erastus* concurs with him in his opinion, and so doth *Eliaz. Montalius* cap. 30. de *melan.* But what do I talk: 'tis the subject of whole books, I

cum salute multorum.
Cap. 12. de morbis cap.
Nos facillime utimur nostro preparato Helleboro albo.
In lib. 5. Di- ascor. cap. 3.
Omnibus opitatur morbis, quos atrabilis excita.
vic comitialibus iisq; presertim qui Hypochondriacas obtinent passiones.
Andreas Gallus, Tridentinus medicus, salutem huic medicamento post Deum debet.
Integra sanitati, brevi restitutus. Id quod alius accidisse scio, qui hac mirabili mediana mune usi sum.
Qui melancholicus factus plane desipiebat, multaq; fluctabat, quibatur, huic exhibitum 12 gr. Stibium, quod paulo post atramentum ex aluo exiit (ut ego vidi, qui vocatq; tanquam ad miraculum affusi, cessari possum.) et remota tanquam carnis dissoluta in partes ipsam excrementum tanquam sanguinem nigerrimum repraesentabat.
Antimonium venenum, non medicamentum.

378

b Cratonis ep.
feli. vel ad
Monacium ep.
In utramq.
partem digni-
simum medica-
mentum, si ve-
le utentur,
secus vene-
num,

might cite a century of Authors *pro* and *con*. I will conclude with ^bZuinger, Antimony is like *Scanderbegs* sword, which is either good or bad, strong or weak, as the party is that prescribes, or useth it; a *worthy medicine* if it be rightly applied to a strong man, otherwise *poison*. For the preparing or it, look in *Evonimi thesaurus*, *Quercetan*, *Oswaldus Crolius*, *Basil. Chim. Basil. Valentius*, &c.

Tobacco, divine, rare, superexcellent *Tobacco*, which goes far beyond all their *Panaceas*, potable gold, and *Philosophers stones*, a sovereign remedy to all diseases. A good vomit, I confesse, a vertuous herb, if it be well qualified, opportunely taken, and medicinally used, but as it is commonly abused by most men, which take it as *Tinkers* do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, divelish and damned *Tobacco*, the ruine and overthrow of body and soul.

SUBJECT. 2.

Simples purging Melancholy downward.



Olypodie and *Epithyme*, are without all exceptions, gentle purgers of melancholy. *Dioscorides* will have them void flegm; but *Brasivola* out of his experience averreth, that they purge this humor; they are used in decoction, infusion, &c. simple, mixt, &c.

c Meriores fu-
gani; ubi simi-
dantur melan-
cholicis & quater-
nariis.
d Millies ho-
rum vires ex-
portus sum.
e Sal mirum,
sal ammoniac-
um, Dracon-
ij radix di-
ctamnium,
f Cales ordine
secundo, sic-
cat primo, ad-
versus omnia
vitia atra-
bilis valet,
sanguinem
mundat, spiri-
tum illustrat,
merorem dis-
cutit herba
mirifica.
g. Cap. 4. lib. 2.

Mirabolanes, all five kinds, are happily prescribed against melancholy and quartan agues, *Brasivola* speaks out of a thousand experiences, he gave them in pills, decoction, &c. look for peculiar Receipts in him.

Stoechas, *Fumitory*, *Dodder*, herb *Mercury*, roots of *Capers*, *Genista* or broom, *Pennyriall* and half boiled *Cabbage*, I finde in this Catalogue of purgers of black choler, *Origan*, *Fetherfew*, *Ammoniack* Salt, Salt-peter. But these are very gentle, *alypus*, *dingon* root, *centaury*, *ditany*, *Colutea*, which *Fuchsins* cap. 168. & others rake for *Sene*, but most distinguish. *Sene* is in the middle of violent and gentle purgers downward; hot in the second degree, dry in the first. *Brasivola* calls it a wonderful herb against melancholy, it cōwres the blood, illightens the spirits, shakes off sorrow, a most profitable medicine, as *Dodonens* terms it, invented by the *Arabians*, and not heard of before. It is taken divers wayes, in powder, infusion, but most commonly in the infusion, with ginger, or some cordiall flowres added to correct it. *Aetnarius* commends it sod in broath, with an old cock, or in whey, which is the common convayer of all such things as purge black choler, or steeped in wine, which *Hewnius* accounts sufficient, without any farther correction.

Aloes by most is said to purge choler, but *Aurelianus* lib. 2. c. 6. de morb. chron. *Arcetanus* cap. 6. in 9. *Rhasis*, *gualius* *Alexandrinus*, consil. 185. *Scolia*. *Crato* consil. 189. *Scolia* prescribe it to this disease, as good for the stomach and to open the *Hæmorrhoids*, out of *Mesue*, *Rhasis*, *Scrapio*, *Avicenna*, *Menardus* ep. lib. 1. epist. 1. opposeth it; *Aloes* doth not open the veins, or move the *Hæmorrhoids*, which *Leonbarus* *Fuchsins* *paradox* lib. 1. likewise affirms; but *Brasivola* and *Dodonens* defend *Mesue* out of their experience; let *Yalesius* end the controversy.

h Receniores
negant ora des-
narum refeca-
re.
i An aloes ape-
riat ora venarum lib. 9.
cont. 3.

Lapis Armenus and *Lazuli* are much magnified by ^k *Alexander lib. 1. cap. 16.* *Avicenna, Aetius, and Aetnarius*, if they be well washed, that the water be no more coloured, fiftie times some say. ^l *That good Alexander* (saith *Guianerus*) puts such confidence in this one medicine, that he thought all melancholy passions might be cured by it; and I for my part, have oftentimes happily used it, and was never deceived in the operation of it. The like may be said of *Lapis Lazuli*, though it be somewhat weaker then the other. *Garcias ab Horto hist. lib. 1. cap. 65.* relates, that the ^m Physicians of the *Moors*, familiarly prescribe it to all melancholy passions, and *Matthiolus ep. lib. 3.* brags of that happy successe which he still had in the administration of it. *Nicholas Meripsa* puts it amongst the best remedies, *sect. 1. cap. 12. in Antidotis*, and if this will not serve (saith *Rhasis*) then there remains nothing but *Lapis Armenus*, and *Hellebor* it self. *Valescus and Iason Pratenfis*, much commend *Pulvis Hali*, which is made of it. *James Damascen. 2. cap. 12.* *Hercules de Saxonia, &c.* speakes well of it. ^p *Crato* will not approve this; it, and both *Hellebors*, he saith, are no better then poyson. *Victor Trincavelius, lib. 2. cap. 14.* found it in his experience, ^q to be very noysome, to trouble the stomach, and hurt their bodies that take it over-much.

Black Hellebor, that most renowned plant, and famous purger of melancholy, which all antiquity so much used and admired, was first found out by *Melanpodius* a shepherd, as *Pliny* records, *lib. 25. cap. 5.* Who seeing it to purge his Goats when they raved, practised it upon *Elige* and *Calebe*, King *Prætus* daughters, that ruled in *Arcadia*, near the fountain *Clitorius*, and restored them to their former health. In *Hippocrates* time it was in only request, in so much that he writ a book of it, a fragment of which remains yet. *Theophrastus, Galen, Pliny, Celsus Aurelianus*, as ancient as *Galen. lib. 1. cap. 6.* *Aretæus lib. 1. cap. 5.* *Oribasius lib. 7. collect.* a famous Greek, *Aetius sen. 3. cap. 112. & 113. pl. Egincta; Galens Ape, lib. 7. cap. 4.* *Aetnarius, Tralianus lib. 9. cap. 15.* *Cornelius Celsus* only remaining of the old Latines, *lib. 3. cap. 23.* extoll and admire this excellent plant, and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crazed, or that doted, to the *Anticyra*, or to *Phocæ* in *Achaia* to be purged, where this plant was in abundance to be had. In *Strabo's* time it was an ordinary voyage, *Naviget Anticyras*, a common proverb among the *Greeks* and *Latines*, to bid a disard or a mad man go take *Hellebor*; as in *Lucian, Menippus* to *Tantalus*, *Tantale desipis, helleboro epoto tibi opus est*, *eoq; sane meraco*, Thou art out of thy little wit O *Tantalus*, and must needs drink *Hellebor*, and that without mixture. *Aristophanes in vespis*, drink *Hellebor*, &c. and *Harpax* in the *Comedian*, told *Simo* and *Balis*, two doting fellows, that they had need to be purged with this plant. When that proud *Menacrates* had writ an arrogant letter to *Phi.* of *Macedon*, he sent back no other answer but this, *Consula tibi ut ad Anticyram te conferas*, noting thereby that he was crazed, *atque helleboro indigere*, had much need of a good purge. *Lilius Gerdanus* saith, that *Hercules* after all his mad pranks upon his wife and children, was perfectly cured by a purge of *Hellebor*, which an *Anticyrian* administered unto him. They that were found commonly took it to quicken their wits, (as *Ennius* of old, *Qui non assiduos ad arma profectus dicenda*, and as our Poets drink sack to improve

^k Vapores ab-
surgit a vi-
talibus parti-
bus.
^l Tracl. 15 c.
^m 6. Bonus A-
lexander, tan-
tam lapide
Armeno confi-
dentiam habu-
it, ut omnes
melancholicas
passiones ab eo
curari posse
crederet. Et
ego in illa sepi-
sime usus sum,
et in eius ex-
hibitione nun-
quam fraudatus
sui.
ⁿ Maurorum
medici hoc la-
pide plerumq;
purgant mel-
ancholiam,
&c.
^p Quo ego se-
pe feliciter u-
sus sum, et
magno cum
auxilio.
^q Si non hac,
nihil restat ni-
si Helleborus,
et lapis Ar-
menus. Confl.
184. Scalt. xij.
^r Multa cor-
pora vidi gra-
vissime hinc a-
gitata, et
homochol mul-
tum obfuisse.
^s Cum vidisset
ab eo curari
capras furen-
tes, &c.
^t Lib. 6. simpl.
med.
^u Pseudolo aff.
4. sen. ult.
^v helleboro bis-
ce hominibus
opus est.

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u In Satyr.
x Crato consil.
16. l. 2. Et si
multa magni
viri probent,
in bonam par-
tem accipiant
medici, non
proben.
y Vescentur
veratro cotur-
nides quod ho-
minibus toxic-
um est.
z Lib. 23. c. 7.
15. 14.

a De vir. bist.

b Corpus in-
colunt reddidit,
c juvenit
essent.
c Pectus non
sine causa usi
sunt: Difficili-
ter Hellebore
purgatio, ter-
roris plene,
sed robusta
datur tamen,
c.

d Invenit
medicamentum
mido, rite pa-
retur.
e Absu- jactan-
tia, per primas
prebere cepi,
c.
f In Cuius
Ex una sola
vinculorum
furore cessante
c quietus
inde vixit.
Tale exemplum
apud Shenkinum
c apud Scot-
ezium, ep. 23.
P. Monavius
se solidum cu-
rasse iactat
hoc epoto-
bus aut qua-
tuor vicibus,

their inventions: I find it so registred by *Agellius lib. 17. cap. 15.* *Corneades* the *Academick* when he was to write against *Zeno* the *Stoick*, purged him-
selfe with *Hellebor* first, which *Poisonius* puts upon *Chrysippus*. In such
esteem it continued for many ages, till at length *Nesue* and some other
Arabians began to reject and reprehend it, upon whose authority for ma-
ny following lusters, it was much debased and quite out of request, held
to be poyson and no medicine; and is still oppugned to this day by *Crato*
and some *Iunior* Physicians. Their reasons are, because *Aristotle l. 1. de*
plant. c. 3. said, *Hemban* and *Hellebor* were poyson; and *Alexander*
Aphrodisens in the preface of his *Problems*, gave out, that (speaking of *Hel-*
lebor) *Quales sed on that which was poyson to men.* *Galen l. 6. Epid. com. 5.*
Text. 35. confirms as much? *Constantine* the Emperour in his *Geoponicks*,
attributes no other vertue to it, then to kill mice and rats, flies and mould-
warps, and so *Nicolasus Nicander* of old *Germanus*, *Shenkinus*, and some o-
ther *Neotericks* that have written of poysons, speak of *Hellebor* in a chief
place. *Nicholas Leonius* hath a story of *Solon*, that besieging *I know not*
what city, steeped *Hellebor* in a spring of water, which by pipes was
conveyed into the middle of the town, and so either poysoned, or else
made them so feeble and weak by purging, that they were not able to
bear arms. Notwithstanding all these cavils and objections, most of our
late writers do much approve of it. *Gariopontus lib. 1. cap. 13.* *Codronchus*
com de helleb. l. 1. cap. 1. *Alapins lib. de med. purg. simpl. cap. 69.* *De consil. 15.* *Tristram*
Stentanus 239. *Prisemelis a consil. 14.* *Hercules de Butavia*, so that it be op-
portunately given. *Jacobus de Dondin, Arg. Amatus, Last. cent. 64.* *Codrus*
Stegius cap. 13. *Hollerius*, and all our *Herbalists* subscribe. *Fernelius meth.*
lib. 5. cap. 16. confesseth it to be a *terrible purgative hard to take, yet not*
given to strong men, and such as have able bodies. *P. Forestus* and *Capri-*
cius forbid it to be taken in substance, but allow it in decoction or infusion,
both which wayes *P. Monavius* approves above all others, *Epist. 231.*
Stolzii, *Jacobinus* in 9. *Abusi*, commends a receipt of his own preparing;
Pennius another of his *Chymically* prepared; *Eumenius* another. *Hilde-*
heim *lib. 2. de mel.* hath many examples how it should be used, with di-
versity of receipts. *Heurnius lib. 7. p. 1. cap. 1. exp. 23.* calls it an *ancient*
medicine howsoever, if it be well prepared. The root of it is onely in use,
which may be kept many years, and by some given in substance, as by
Alapins and *Bravroia* amongst the rest, who brags that he was the first
that restored it again to his use, and tells a story how he cured one *Mela-*
rista a mad man, that was thought to be possessed, in the Duke of *Fer-*
rares Court with one purge of black *Hellebor* in substance: the receipt
is there to be seen; his Excrements were like ink, he perfectly healed at
once; *Philus Ferrus* a Dutch Physician, will not admit of it in substance,
to whom most subscribe, but as before in the decoction, infusion, or
which is all in all, in the Extract, which he prefers before the rest, and
calls it *suave* *medicamentum*, a sweet medicine, an *analeps*, that may be securely
given to women, children, and weaklings. *Sanctus l. 1. de generali*, terms
it *maxima purgantia medicamentum*, a medicine of great worth and note.
Quercetan in his *Spagir. Phil.* and many other tell wonders of the Ex-
tract. *Paracelsus* above all the rest is the greatest admirer of this plant,
and especially the extract, he calls it *theriacum, terrestre Balsamum*, ano-
ther

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I Purgantia
censebant me-
dicamenta,
non unum hu-
morem attra-
here, sed quem-
cumq. attige-
rint in suam
naturam con-
vertere,
in Religantur
omnes effice-
cantes medici-
na, ut Aloe,
Hiera, pilula
quecumq.
in Contra eos
qui lingua
vulgaris &
vernacula re-
media & me-
dicamenta
prescribunt,
& quibusvis
communis fa-
ciunt.

cholera etiam purganda, quod atra sit pabulum, choler is to be purged because it feeds the other: and some are of an opinion, as *Erasistratus* and *Asclepiades* maintained of old, against whom *Galen* disputes, ¹ *that no Physick doth purge one humour alone, but all alike or what is next*. Most therefore in their receipts and magistrals which are coined here, make a mixture of severall simples and compounds to purge all humors in generall as well as this. Some rather use potions then pills to purge this humour, because that as *Heurnius* and *Crato* observe, *hic succus à sicco remedio agrè trahitur*, this juyce is not so easily drawn by dry remedies, and as *Montanus* adviseth 25. *cons.* All ^m *drying medicines are to be repell'd, as Aloe, Hiera, and all pills whatsoever, because the disease is dry of it self.*

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good Physitian, and that I am loth to incur the censure of *Forestus lib. 3. cap. 6. de urinis*, ⁿ *against those that divulge and publish medicines in their mother tongue*, and lest I should give occasion thereby to some ignorant Reader to practise on himself, without the consent of a good Physitian.

Such as are not swallowed, but only kept in the mouth, are Gargarisms used commonly after a purge, when the body is soluble and loose. Or Apophlegmatisms, Masticatories, to be held and chewed in the mouth, which are gentle, as Hysope, Origan, Pennyriall, Thyme, Mustard, strong, as Pellitory, Pepper, Ginger, &c.

Such as are taken into the nostrils, *Errhina* are liquid or drie, juyce of Pimpernell, Onions, &c. Castor, Pepper, white Hellebor, &c. To these you may adde odoraments, perfumes, and suffumigations, &c.

Taken into the inferior parts are Clysters strong or weak, Suppositories of Castilian sope, hony boiled to a consistence, or stronger of Scamony, Hellebor, &c.

These are all used, and prescribed to this malady upon severall occasions, as shall be shewed in his place.

MEMB. 3.

Chirurgicall remedies.



o Quis, quan-
tum, quando.

IN letting of blood three main circumstances are to be considered, ^o *Who, how much, when*. That is, that it be done to such a one as may endure it, or to whom it may belong, that he be of a competent age, not too young, nor too old, overweak, fat, or lean, sore laboured, but to such as have need, are full of bad blood, noxious humors, and may

be eased by it.

The quantity depends upon the parties habit of body, as he is strong or weak, full or empty, may spare more or less.

In the morning is the fittest time: some doubt whether it be best fasting, or full, whether the Moons motion or aspect of Planets be to be observed, some affirm, some deny, some grant in acute, but not in Chronick diseases, whether before or after Physick. 'Tis *Heurnius* Aphorism, ² *Phlebotomia auspiciandum esse curationem, non à pharmacia*, you must begin with

to his ability at least, in clean sweet linen, spruce, handsome, decent, and good apparell; for nothing sootier dejects a man then want, squalor and nastiness, foul, or old cloaths out of fashion. Concerning the medicinal part, he that will satisfy himself at large & in this precedent of diet; and see all at once; the whole cure and manner of it in every distinct species, let him consult with *Gordonius*, *Valescus*, with *Proper Catenius lib. de acri- bile ad Card. Celsum*, *Laurentius cap. 8. & 9. de mel.* *Etiam Mantalius de mel. cap. 26. 27. 28. 29. 30. Donus ab Althomars cap. 7. artic. med. Hercules de Saxonia in Panth. cap. 7. & Tract. ejus peculiar. de melan. per Dolacram edit.* *Venerius 1620. cap. 17. 18. 19. Sudamirula Rab. 81. Tract. 8. cap. 1. Skerbins in pract. curas. Ital. med. Hearnius cap. 12. de morb. Victorius Favoninus pract. Magn. & Empir. Hildesheim Spicel. 2. de man. & mol. Fel. Plator, Stokernus, Bruel. P. Bayerus, Forestus, Fuchsius, Capiwaccius, Rondelcius, Isen Prutenis, Balist. Salvan. de rem. lib. 2. cap. 1. Jacobinus. in 9. Rhasis, Lod. Mercurius de Inter morb. cur. lib. 1. cap. 17. Alexan. Messarda. pract. med. lib. 1. cap. 21. de mel. Piso. Hollerius &c. that have culled out of those old Greeks, Arabians, and Latines, whatsoever is observable or fit to be used. Or let him read those counsels and consultations of *Hugo Senensis consil. 13. & 14. Renerus Solimander consil. 6. sec. 1. & consil. 3. sec. 3. Crato consil. 16. lib. 1. Montanus 20. 22. 29. and his following counsels, Lelius à Fom. Egubinus consult. 44. 69. 77. 125. 129. 142. Fernelius consil. 44. 45. 46. Jul. Caesar Claudinus, Mercurialis, Frambesarius, Sennertus, &c. Wherein he shall finde particular receipts, the whole method, preparatives, purgers, correcters, averters, cordials in great variety and abundance: Out of which, because every man cannot attend to read or peruse them, I will collect for the benefit of the reader, some few more notable medicines.**

SUBJECT.

Blood-letting.

Phlebotomy is promiscuously used before and after Physick, commonly before, and upon occasion is often reiterated, if there be any need at least of it. For Galen, & many others make a doubt of bleeding at all in this kind of head-melancholy. If the lady, saith *Piso cap. 23. & Althomars cap. 7. Fuchsius cap. 33.* shall proceed primarily from the mis-affected brain, the Patient in such case shall not need as all to bleed, except the blood otherwise abound, the veins be full, inflamed blood, and the party ready to run mad. In immateriall melancholy, which especially comes from a cold distemperature of spirits; *Hercules de Saxonia cap. 17.* will not admit of Phlebotomy; *Laurentius cap. 9.* approves it out of the authority of the Arabians, but as *Mesue, Rhasis, Alexander* appoint, "especially in the head, to open the veins of the fore-head, nose and ears is good. They commonly set cupping-glasses on the parties shoulders, having first scarified the place, they apply horse-leeches on the head, and in all melancholy diseases, whether essential or accidental, they cause the Hamms to be opened, having the eleventh Aphorism of the 6. book of *Hippocrates* for their ground and warrant, which saith, that in melancholy and mad men,

u Si ex prima-
rio cerebri af-
fectu melan-
cholicus evase-
rint, sanguinis
detractione
non indigent,
nisi ob alias
causas san-
guinis mictari,
si multum de-
vassus, &c.
frustra enim
fatigantur
pne. &c.
x Composit. in
phlebotomia
frontis.

the

the *varicose tumour* or *hemorrhoids* appearing doth heal the same. *Valescus* prescribes blood-letting in all three kinds, whom *Salust. Salvian* follows, to let the blood abound, which is discerned by the fulness of the veins, his precedent diet, the parties laughter, age, &c. begin with the median or middle vein of the arm: if the blood be ruddy and clear, stop it, but if black in the spring time, or a good season, or thick, let it run, according to the parties strength: and some eight or twelve dayes after, open the head vein, and the veins in the forehead, or provoke it out of the nostrils, or cupping glasses, &c. *Trallianus* allows of this, "If there have been any suppression or stopping of blood at nose, or hemroids, or within months, then to open a vein in the head or about the ankles." Yet he doth hardly approve of this course, if melancholy be seated in the head alone, or in any other dotage, except it primarily proceed from blood, or that the malady be increased by it, for blood-letting refrigerates and dries up, except the body be very full of blood, and a kind of ruddiness in the face. Therefore I conclude with *Arctius*, before you let blood, deliberate of it, and well consider all circumstances belonging to it.

Arctius lib. 7. c. 5. *Si quis sanguis abundet, quod scitur ex venarum repletionem, vitius ratione procedente, visu, & gratia & alis. Tundatur mediana, & si sanguis appareat clarus, & vuber, super primariis aut si vere si nigrescat, crassus, permittatur fluere pro viribus, & si doli in post. & vel 12. diem apparatur cephalica pars magis afflicta, & vena frontis, aut sanguis provocetur setis per nares, &c. & si quibus consuetudine sue suppressa, sunt menses, &c. talo secare oportet, aut vena frontis si sanguis peccet cerebro. a Nis forum ducat a sanguine, ne morbus inde de augatur & phlegmonia refrigeret, & exiccat, nisi corpus sit valde sanguineum, rubicundum. b Cum sanguinem detrahere oportet, delectatione indiget. Arctius lib. 7. c. 5.*

SUBSECT. 3.

Preparatives and Purgers.

After blood-letting we must proceed to other medicines; first prepare, and then purge. *Auger stabulum purgare*, make the body clean before we hope to do any good. *Gualter Bruel* would have a practitioner begin first with a Clister of his, which he prescribes before blood-letting, the common sort, as *Mercurialis*, *Montaltus* cap. 30. &c. proceed from lenitives to preparatives, and so to purgers. Lenitives are well known, *Electorium lenitivum*, *Diaphenicum*, *Diacatholicon*, &c. Preparatives are usually Syrups of Borage, Bugloss, Apples, Fumitory, Thyme and Epithyme, with double as much of the same decoction or distilled water, or of the waters of Bugloss, Bawm, Hops, Endive, Scolopendry, Fumitory, &c. or these sod in whey, which must be reiterated and used for many dayes together. Purges come last, which must not be used at all, if the malady may be otherwise helped, because they weaken nature and dry so much, and in giving of them, we must begin with the gentlest first. Some forbid all hot medicines, as *Alexander*, and *Salvianus*, &c. *Ne infamiores inde fiant*. Hot medicines increase the disease by drying too much. Purge downward rather than upward, use potions rather than pills; and when you begin Physick, persevere and continue in a course, for as one observes, *movere & non educere in omnibus malum est*; To stir up the humour (as one purge commonly doth) and not to prosecute, doth more harm than good. They must continue in a course of Physick, yet not so that they tire and oppress nature, and a quiet nature, they must now and then remit, and let nature have some rest. The most gentle

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f Pisa.

g Rbasia, su-
pe valent ex
Heliebora.
h Lib. 7. Bai-
guis medica-
mentu morbus
non obsequi-
tur.

" Modo cante
dear & ro-
busis.

iconf. 10. l. 1.

† Plin. l. 3. c. 6.

6. Navigatio-
nes ob omnia.

onem profane

plurimas mor-
bis capitis, &

omnibus ob-
que Heliebora

bibetur. Idem

Discorides,

lib. 5. cap. 3.

Avicenna ter-
tia imprimis.

k Nunquam

dedimus quin

ex una aut al-
tera assumpti-

one, Deo juvan-

te, fuerint ad

salutem resti-
tuti.

m Lib. 2. Inter

composita pur-

gantia melan-

cholicam.

n Longo experi-

mento à se

observatum

esse, melanchol-

icos sine offen-

sa egregie cu-

randos valere.

Idem respon-

sione ad Au-

bertum, vera-

trum nigrum,

alias timidum

& periculosum

vini spiritus

etiam & oleo

et modum su-

usui redistur-

ut etiam pa-

eris tuto ad-

ministrari ut

positis, & in

o. Ceruum est.

hujus herbe

virtutem mu-

ndam & inuolabilem esse, parum, distare à belato.

Et qui nris excole uti, plus habet artis quam tana scribentiam cabore

ade omnes Doctores in Germania. p. Quo felicitur usus sum. q. Hoc posito quod alia medicina non valeant, ista tunc Dei

miseriordia valebit. & si medicum tormentum, quia fecerit sunt tenentur.

purges to begin wkh, are *Sena, Cassia, Epithyme, Myrabolani, Catbalcom*. If these prevail not, we may proceed to stronger, as the confecti^on of *Hamech, Pil. Indu, Fumitoria, de Assafoet*, of *Lapa Arvenas* and *Lactyl, Diasena*. Or if pills be too dry; some prescribe both *Heliebora* in the last place, amongst the rest *Areons*, because this disease will resist a gentle medicine. *Laurentius* and *Hersules de Saxonia* would have *Antimony* tried last, if the * party be strong, and is rarely given. *Trismeleus* prefers *Atherolagodi-*um, to whom *Francis Alexander* in his *Apul. rad. 5* subscribes, a very good medicine they account it. But *Crato* in a counsell of his, for the Duke of *Bavaria's* Chancellour, wholly rejects it.

I finde a vast *Chaos* of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease; some of the chiefest I will rehearse. † To be Sea-sick first is very good at seasonall times. *Helieboris* and *Ratiboli*, with which he vants and boasts he did so many severall cures, * I never gave it (saith he) but after once or twice, by the help of God they were happily cured. The manner of making it he sets down at large in his third book of *Epist.* to *George Hankshins* a Physician. *Gualter Brunet* and *Hearnus*, make mention of it with great approbation, so doth *Skenkins* in his memorable cures, and experimentall medicines, cen. 6. obser. 37. That famous *Helieborisme* of *Montanus*, which he so often repeats in his consultations and counsels, as 28. pro melan. sacrodoce, & consil. 148. pro *Hypocondriaco*, and cracks, * to be a most sovereign remedy for all melancholy persons, which he hath often given without offence, and found by long experience and observation to be such.

Quercetan prefers a *Syrup* of *Heliebor* in his *Spagirica Pharmac.* and *Heliebor*s Extract cap. 5. of his invention likewise (a most safe medicine, and not unfit to be given children) before all remedies whatsoever.

Paracelsus in his book of black *Heliebor*, admires this medicine, but as it is prepared by him. * It is most certain (saith he) that the virtue of the herb is great, and admirable in effect, and little differing from what is said, and he thus knows well how to make use of it, but more art then all their books contain, or all the Doctors in Germany can shew.

Albanus Onomatius in his exquisite work *de morb. capitis* cap. 31. de mel. sets a speciall receipt of *Heliebor* of his own, which in his practice he fortunately used, because it is but short I will set it down.

R *Syrup* de pomis 3 ij, aqua borag. 3 iii,

Elliebori nigri per noctem infusi in ligatura

6. vel 8. & r. mund. facta colla uti exhibe.

Other receipts of the same to this purpose you shall finde in him. *Falsescus* admires *Yulio Hali*, and *Iustin Præensis* after him the confecti^on of which our new *Dindon Pharmacopœa* hath lately revived. * For ease (saith he) all other medicines fail, by the help of God this alone shall do it, and 'tis a crowned medicine which must be kept in secret.

R *Epithymi femine. Lupiduli Lactyl, agarici ana 3 ij,*

Stannum, 3 j, Charaphyllorum numero ad pulveris sentar

Conmix. & ipsius pulveris singulis septimanis assumus.

Atque admodum, & inuolabilem esse, parum, distare à belato.

Et qui nris excole uti, plus habet artis quam tana scribentiam cabore

ade omnes Doctores in Germania. p. Quo felicitur usus sum. q. Hoc posito quod alia medicina non valeant, ista tunc Dei

miseriordia valebit. & si medicum tormentum, quia fecerit sunt tenentur.

To

To these I may adde *Arnoldi vinum Buglossatum*, or Borage wine before mentioned, which *Mixaldus* calls *vinum mirabile*, a wonderful wine, and *Stoekerns* vouchsafes to repeat *verbatim* amongst other receipts. *Rubeus* his 'compound water out of *Savannola*. *Pineus* his Balm; *Cardans Pulvis Hyacinthi*, with which in his book *de curis admirandis*, he boasts that he had cured many melancholy persons in eight dayes, which *Skenkins* puts amongst his observable medicines: *Albanus* his Symplic, with which he calls God so solemnly to witness, he hath in his kind done many excellent cures, and which *Skenkins* sent. 7. observ. 20. mentioneth, *Daniel Sennertus* lib. 3. part. 2. cap. 12. so much commends. *Rubandus* admirable water for melancholy, which sent. 2. cap. 96. he names *Spiratum vite aureum*, *Paraceam*, what nor, and his absolute medicine of 50 Egges, curat. *Empir.* sent. 1. cur. 2. to be taken three in a morning with a powder of his, *Tarquinus* *prac. Empir.* doubles this number of Egges, and will have 101. to be taken by three and three in like sort, which *Salust Salavian* approves *de re med.* lib. 2. c. 3. with some of the same powder, till all be spent, a most excellent remedy for all melancholy and mad-men.

Ex Epithymi, thymi, ana drachmas duas, sacchari albi nuciam unam, croci granatru, Cinnamon drachmam unam, misce, fiat pulvis.

All these yet are nothing to those 'Chymical preparatives of *Aqua Chaldonia*, quintessence of Hellebor, salts, extracts, distillations, oyles, *Aurum potabile*, &c. Dr *Anthony* in his book *de auro potabile* edit. 1600. is all in all for it. And though all the school of *Galenists*, with a micked and unthankful pride and scorn, detest it in their practice, yet in more grievous diseases, when their vegetables will do no good, they are compelled to seek the help of minerals, though they use them rashly, unprofitably, slackly, and to no purpose. *Rhenanus*, a Dutch Chymist in his book *de Sale putea emergente*, takes upon him to Apologize for *Anthony* and sets light by all that speak against him. But what do I meddle with this great Controversie, which is the subject of many volumes? Let *Paracelsus*, *Quercetan*, *Crollius*, and the brethren of the *Rosy crosse* defend themselves as they may, *Cramo*, *Erastus*, and the *Galenists* oppugn *Paracelsus*, he brags on the other side, he did more famous cures by this means, then all the *Galenists* in Europe, and calls himself a Monarch; *Galen*, *Hippocrates*, infants, illiterate, &c. As *Thessalus* of old railed against those ancient *Asclepiadean* writers, he condemns others, insults, triumphs, overcomes all antiquity (saith *Galen* as if he spake to him) declares himself a conquerour, and crowns his own doings. One drop of their Chymical preparatives shall do more good than all their fulsome potions. *Erastus*, and the rest of the *Galenists* vilifie them on the other side, as Hereticks in Physick; *Paracelsus* did that in Physick, which *Luther* in Divinity. A drunken rogue he was, a base fellow, a Magician, he had the diavel for his master, diavels his familiar companions, and what he did, was done by the help of the Diavel. Thus they contend and raile, and every Mart write books pro and con, & altho sub judice lis est, let them agree as they will, I proceed.

Lib de arif. med.
1 Sect. 3. Optimum remedium aqua composta Savannola.
u Skenkins observ. 31.
x Donatus ab Altomari, cap. 7. Te flor Deum, me multos melancholicos hujus solius syrupi usu curasse, facta prius purgatione.
y Centum ova & aurum, quolibet mane sumant ova sorbilia, cum sequenti pulvere supra orum affusa, & continuantur quousque, assumpscent centum & unum, mania cis & melancholicis utilisimum remedium.
z Quercetan cap. 4. Phag. Ostradus Crollius.
a Cap. 1. Ricot nota Galenistarum schola, mineralia non sine impio & ingrato saltu a sua practica detestantur gatmen in quovis morbis omni vegetabilium diveliis subsidio ad mineralia confugiunt, sicut ea temere, ignaviter, & inutiliter suspens. Ad suum libi.
3 Veteres male distis inesse, vincit, & contra omnem antiquitatem co-

romatur, ipso, & se victor declarat. Galib. 1. meth. 2. b Codronchus de sale diaphani. c Idem Paracelsus in medicina, quod Lulianus in Theologia. d Diffus. in eundem, parte. 1. Magus chymus, illiteratus, demodem praeceptorem habuit, demones familiares, &c.

SUBJECT. 4.

Averters.



Averters and Purgers must go together, as tending all to the same purpose, to divert this rebellious humor, and turn it another way. In this range, Clysters and Suppositories challenge a chief place, to draw this humour from the brain and heart, to the more ignoble parts. Some would have them still used a few dayes between, and those to be made with the boyled seeds of Anise, Fennel, and bastard Saffron, Hops, Thyme, Epithymie, Mallows, Fumitory, Buglofs, Polypody, Sene, Diafene, Hamech, Cassia, Diacatholicon, Hierologodium, Oyl of Violets, sweet Almonds, &c. For without question, a Clyster opportunely used, cannot choose in this, as most other maladies, but to do very much good; *Clysteres nutriunt*, sometimes Clysters nourish, as they may be prepared, as I was informed not long since by a learned Lecture of our natural Philosophy† Reader, which he handled by way of discourse, out of some other noted Physicians. Such things as provoke urine most commend, but not sweat. *Trincavelius consil. 16. cap. 1.* in head melancholy forbids it. P. Byarns and others approve frictions of the outward parts, and to bath them with warm water. Instead of ordinary frictions, *Gardan* prescribes rubbing with nettles till they blister the skin; which likewise† *Basardus Visontinus* so much magnifies.

Sneezing, masticatories, and nals are generally received. *Montanus c. 34. Hildeshelm spicel. 2. fol. 136. and 138.* give several receits of all three. *Hercules de Saxonia* relates of an Emperick in Venice^s that had a strong water to purge by the mouth and nostrils, which he still used in head melancholy, and would sell for no gold.

To open months and Hemroids is very good Phylick, ^h If they have been formerly stopped. *Faventinus* would have them opened with horse-leeches, so would *Herut. de Sax. Julius Alexandrinus consil. 185.* *Scoltan* thinks Aloes fitter: most approve horse-leaches in this case, to be applied to the fore-head, nostrils, and other places.

Montanus cap. 29. out of *Alexander* and others, prescribes cupping-glasses, and issues in the left thigh. *Arctens lib. 7. cap. 5.* ^m *Paulus Regolinus*, *Sylvius* will have them without scarification, applied to the shoulders and back, thighs and feet. ⁿ *Montanus cap. 34.* bids open an issue in the arm, or hinder part of the head. ^o *Piso* injoyns ligatures, frictions, suppositories, and cupping-glasses, still without scarification, and the rest.

Cauteries and hot irons are to be used^p in the suture of the Crown, and the seared or ulcerated place suffered to run a good while. 'Tis not amiss to bore the skull with an instrument, to let out the fuliginous vapours. *Salust. Salvianus de re medic. lib. 2. cap. 1.* ^q Because this humour hardly yeelds to other

† *Master D. Lapworth.*
† *Ant. Philof. cap. de melaa. frictio verticis &c.*
g. *Aqua fortissima purgans os naves, quam non vult auro vendere.*
h. *Mercurialis consil. 6. & 39. hemoroidum. & mensum provocatio suat, modo ex eorum suppositione ortum habuerit.*
i. *Laurentius, Brucel, &c.*
k. P. *Bayerus. 1. 2. cap. 13. naribus, &c.*
l. *Cucurbitule ficca, & fontanella crure sinistro.*
m. *Hildeshelm spicel. 2. Vapores à cerebro trahendi sunt frictionibus universis cucurbitulis ficcis, humeris ac dorso affixis, circa pedes & crura.*
n. *Fontanellum aperit iuxta occipitium, aut trachium.*
o. *Baleni, ligaturae, frictiones, &c.*
p. *Cauterium fiat sutura coronali, diu fluere permittantur loca ulcerosa. Trepano etiam crani densitas imminui poterit, ut vaporibus fuliginosis exitus pateat.*
q. *Quoniam difficulter eedie aliis medicamentis, ideo fiat in vertice cauterium, aut crure sinistro infra genu.*

Phylick

Physick, would have the leg cauterized, or the left leg below the knee, and the head boared in two or three places, for that it much avails to the exhalation of the vapours. I saw (saith he) a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the skul broken, he was excellently cured. Another to the admiration of the beholders, breaking his head with a fall from on high, was instantly recovered of his dorage. Gordonius cap. 13. part. 2. would have these cauteries tried last, when no other Physick will serve. "The head to be shaved and bored so let out fumes, which without doubt will do much good. I saw a melancholy man wounded in the head with a sword, his brain pan broken, so long as the wound was open he was well, but when his wound was healed, his dorage returned again. But Alexander Messaria a professor in Padua, lib. 1. pract. med. cap. 21. de melanchol. will allow no cauteries at all, 'tis too stiffe an humor and too thick as he holds, to be so evaporated.

Guanerius c. 8. Tract. 15. cured a noble man ins'aray, by boaring alone, leaving the hole open a month together, by means of which after two years melancholy and madness, he was delivered. All approve of this remedy in the future of the crown; but Arculanus would have the cauterie to be made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighs, (Mercurialis consil. 86. yarms, legs Idem consil. 6. & 19. & 25. Montanus 86. Rodericus a Fensca Tom. 2. consil. 84. pro hypocondicoxâ dextrâ, &c. but most in the head, "If other Physick will do no good:

rum exhalationem; vidi melancholicum a fortuna gladio vulnatum, & cranium fractum; quam diu vulnus apertum, curans optime; at cum vulnus sanatum, rediversa est mania. 2. Psq. ad dextram partem trepanari feci, & per manus apertæ sciss.

SUBJECT: 5.

Alteratives and Cordials, corroborating, resolving the reliques, and mending the Temperament.

BEcause this Humor is so malignant of it self, and so hard to be removed, the reliques are to be cleansed, by alteratives, cordials and such means; the temper is to be altered and amended, with such things as fortifie and strengthen the heart and brain, which are commonly both affected in this malady, and do mutually mis-affect one another: which are still to be given every other day, or some few dayes inserted after a purge, onlike Physick, as occasion serves, and are of such force, that many times they help alone, and as Arnaldus holds in his Aphorismes, are to be preferred before all other medicines, in what kind soever.

Amongst this number of Cordials and Alteratives, I do not find a more present remedy, then a cup of wine or strong drink, if it be soberly and opportunely used. It makes a man bold, hardy, couragious, whettesth the wit, if moderately taken, (and as Placit. saith, Symp. 7. quæst. 12.) it makes those which are otherwise dull, so exhale & evaporate like frankincense, or quicken

c Fieri dicitur aut vna cauteris, cum officio perforationis. Vidi Roma melancholicum qui adhibitis multis remediis, sanari non poterat, sed cum cranium gladio fractum esset, optime sanatus est. Et aliam vidi melancholicum, quod ex alto cadente non sine cranium adhaerentia, liberatus est. Radatur vnde dicitur: cauterium in capite, præsertim ad frontem.

a Cordis ratio semper habenda quall cerebrauque, & sepe vtrumque officium, b Apbor. 38. Medicina Theriacalis præ ceteris eligenda. c Galen. de temp. lib. 3. c. 3. moderate vinum simpliciter, acut ingenium d Tardos aliter & tristis thuris in modum exhalare facit.

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† Hilaritatem
ut oleum flam-
mam excitat.
e Viribus reti-
nendis car dia-
cum eximium,
nutriendo cor-
pori alimen-
tum opimum,
etatem flori-
dam facit, ta-
lorem innatum
fovet, concocti-
onem juvat,
stomachum ro-
borat, excre-
mentis viam
perat, vinam
mouet, somnum
coniciat, vena-
na frigidos fla-
tus dissipat,
crassos humo-
res attenuat,
coquit, discutit,
etc.

† Hor. lib. 2. Od.
11.

† Odyss. A.

† Pausanias.

gdyracides 31.

28.

h Legitur &

prisci Catonis

Saepe meo ca-

luisse virum.

† In pocula &

aleam se preci-

pitavit, & in

fere tempus

traduxit, ut

agram crapula

mentem leua-

ret, & conditi-

ona praesentis

cogitationes

quibus agita-

batur sobrius

vitarat.

† So did the A-

thenians of

old, as Suidas

relates, and so

do the Ger-

mans at this

day.

† Lib. 6. cap. 23.

& 24. de verum

proprietas.

† Hefter. 18.

quicken (Xenophon adds) † as oyl doth fire. A famous Cordial Matthio-
lus in Dioscoridem calls it, an excellent nutriment to refresh the body, it makes
a good colour, a flourishing age, helps concoction, fortifies the stomach, takes a-
way obstructions, provokes urine, drives out excrements, procures sleep, clears
the blood, expels wind and cold poysons, attenuates, concocts, dissipates all thick
vapours, and fuliginous humours. And that which is all in all to my pur-
pose, it takes away feare and sorrow.

† Curas edaces dissipat Evinus. it glads the heart of man, Psal. 104. 15. hilaritatis dulce seminarium. Helenus
boule, the sole nectar of the Gods, or that true Nepenthes in Homer,
which puts away care and grief, as Orihasius 5. Collect. cap. 7. and some o-
thers will, was naught else but a cup of good wine. It makes the mind of
the King and of the fatherless both one, of the bond and freeman, poor and rich,
it turneth all his thoughts to joy and mirth, makes him remember no sorrow or
debt, but enricheth his heart, and makes him speak by talents, Esdras
3. 19, 20, 21. It gives life it self, spirits, wit, &c. For which cause the
Ancients called Bacchus, Liber pater a liberando, and sacrificed to Bacchus
and Pallas still upon an altar. Wine measurably drunk, and in time, brings
gladness and chearfulness of mind, it cheareth God and man, Judges 9. 12. Leti-
tia Bacchus dator, it makes an old wife dance, and such as are in misery,
to forget evil, and be merry.

Bacchus & afflictois requiem mortalibus affert,

Crua licet duro compede victa forent.

Wine makes a troubled soul to rest,

Though feet with fetters be oppress.

Demetrius in Plutarch, when he fell into Seleucus hands, and was prisoner
in Syria, † spent his time with dice and drink that he might so ease his discon-
tented mind, and avoid those continual cogitations of his present condition
wherewith he was tormented. Therefore Solomon, Prov. 31. 6. bids wine be
given to him that is ready to † perish, and to him that hath grief of heart, let him
drink that he forget his poverty, and remember his misery no more. Sollicitus
animis onus eximit, it easeth a burdened soule, nothing speedier, nothing
better: which the Prophet Zachary perceived, when he said, that in
the time of Messias, they of Ephraim should be glad, and their heart should
rejoyce as through wine. All which makes me very well approve of that
pretty description of a feast in † Bartholomew Anglicus, when grace
was said, their hands washed, and the Guests sufficiently exhilarated,
with good discourse, sweet musick, dainty fare, exhilarationis gratia,
pocula iterum atque iterum offeruntur, as a Corollary to conclude the
feast, and continue their mirth, a grace cup came in to cheer their
hearts, and they drank healths to one another again and again. Which
as I. Fredericus Masenfius Cris. Christ. lib. 2. cap. 5, 6, & 7. was an old
custom in all ages in every Commonweale, so as they be not enforced,
bibere per violentiam, but as in that royal feast of † Assuerus which lasted
180 dayes, without compulsion they drank by order in golden vessels, when
and what they would themselves. This of drink is a most easie and
parable remedy, a common, a cheap, still ready against fear, sorrow,
and such troublesome thoughts, that molest the mind; as brimstone
with fire, the spirits on a suddain are enlightened by it. No better Physick
faith

(saith Rhafis) for a melancholy man: and he that can keep company, and eat and
needs no other medicines, tis enough. His country man *Alexicenna* 31. doct. 2.
cap. 8. proceeds farther yet, and will have him that is troubled in minde, or
melancholy, not to drink only, but now and then to be drunk: excellent
good Physick tis, for this and many other diseases. *Magninus Reg. sup.*
part. 3. c. 31. will have them to be so once a month at least, & gives his rea-
sons for it; ¹ because it scoures the body by vomit, urine, sweat, of all manner of
superfluities and keeps it clean. Of the same mind is *Seneca* the Philosopher
in his book *de tranquill. lib. 3. c. 15.* *nonnunquam ut in aliis morbis ad abstrac-*
tem usq; veniendum; Curas depoluit, tristitia medetur. It is good sometimes
to be drunk, it helps sorrow, & depresseth cares, and so concludes his *Tract*
with a cup of wine. *Habes, Syene charissima, quae ad tranquillitatem animae*
peruenit. But these are Epicureall tenents, tending to looseness of life,
Luxury and Atheism, maintained alone by some Heathens, dissolute A-
rabians, prophane Christians, and are exploded by *Rabbi Moses Tract. 4.*
Giliel. Placentia lib. 1. cap. 8. Valsens. de Taranta, and most accurately ven-
tilated by *Io. Sylvaticus*, a late writer and Physitian of *Millan, med. cont.*
cap. 14. where you shall finde this tenent copiously confuted.

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k Trahit, et
cont. l. i. Nam
est res lauda-
bilior eius, vel
cura melior,
qui melancolicus
matatur
societate homi-
nium, et hi-
beriaque quae
potest suffine-
re usum vini,
non indiget al-
lia medicina,
quod eo sunt
omnia ad u-
sum necessaria
huius passionis.
l. i. Tum quod
sequitur inde
Iudaei permittit
urina, et si sub
quibus super
fluit ales de-
coctore roma-
centur, et re-
manet corpora
mundana, et loco
m Hor; et
lib. 1. c. 2.
mod. ad. 17.
gorem animi
moderate vino
cuius sumamus,
et calidissimo
simul refectorio
animi si quid
in eo vel fri-
giditate tristitia,
vel torpentis
verecundie
curis dilua-
mus.
Hor. l. i. Od.
7.
Od. 7. lib. 3.
26. Nam
vassat ebri-
um me quem
mortuum qua-
ere.
Ephef. 3. 8.
er. 19. in capi.
Lib. 14. 3.
tibi permis-
sus viribus si
podus abis,
caput.
Thucritus
dyd. 1. 3. vino
ari loquimur
dolentem.

the weight of three grains of this stons, in the water of Ox-tongue, have been cured. *Garcias ab Horto* brags how many desperate cures he hath done upon melancholy men by this alone, when all Physitians had forsaken them. But *Alchermes* many except against; in some cases it may help, if it be good and of the best, such as that of *Monspelier* in France, which *l'adocus Sincerus Itinerario Gallia*, so much magnifies, and would have no traveller omit to see it made. But it is not so generall a medicine as the other. *Fernelius consil. 49.* suspects *Alchermes*, by reason of its heat, & nothing (saith he) sooner exasperates this disease, then the use of hot working meats and medicines, and would have them for that cause warily taken. I conclude therefore of this and all other medicines, as *Thucydides* of the plague at Athens; No remedy could be prescribed for it, *Nam quod uni profuit, hoc aliis erat exitio*: There is no Catholike medicine to be had: that which helps one, is pernicious to another.

Diamargaritam frigidum, Diambra, Diaboraginatum, Electuarium latissans Galeni & Rhasis, de Gemmis, Dianthos, Diamoscum dulce & amarum, Electuarium Conciliatoris, syrup. Cidoniorum de pomis, conferves of Roses, Violets, Fumitory, Enula campana, Sasyrion, Limmons, Orange-pills condice, &c. have their good use.

Rx. *Diamoschi dulcis & amari ana 3 ij.*

Diabuglossati, Diaboraginati, sacchari violacei

ana 3 j. misce cum syrupo de pomis.

Every Physitian is full of such receipts, one only I will add for the rareness of it, which I finde recorded by many learned Authors, as an approved medicine against dotage, head-melancholy, and such diseases of the brain. Take a ^s Rams head that never medled with an Ewe, cut off at a blow, and the horns only taken away, boyl it well skin and wooll together, after it is well sod, take out the brains, and put these spices to it, Cinamome, Ginger, Nutmeg, Mace, Cloves, *ana 3 β*, mingle the powder of these spices with it, and heat them in a platter upon a chafing-dish of coals together, stirring them well, that they do not burn; take heed it be not overmuch dried, or dryer then a calves brains ready to be eaten. Keep it so prepared, and for three daies give it the patient fasting, so that he fast two hours after it. It may be eaten with bread in an egg or broath, or any way, so it be taken. For 14 daies let him use this diet, drink no wine, &c. *Gesner. hist. animal. lib. 1. pag. 917. Carictherius pract. cap. 13. in Nich. de metri pag. 129. Iatra: Witenberg. edit. Tubing. pag. 62.* mention this medicine, though with some variation; he that list may try it, & many such.

Odoraments to smell to, of Rose water, Violet flowers, Bawm, Rose-cakes, Vineger, &c. do much recreate the brains and spirits, according to *Solomon, Prov. 27. 9. They rejoyce the heart,* and as some say, nourish: 'tis a question commonly controverted in our schools, *an odores nutrant*; let *Picinus lib. 2. cap. 18.* decide it, ^b many arguments he brings to prove it, as of *Democritus*, that lived by the smel of bread alone, applied to his nostrils, for some few daies, when for old age he could eat no meat. *Ferreri- us lib. 2. meth.* speaks of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weak, feeble, and dying men to smell to, & by it to have done very much good, *aque ferè profuisse olfactu & po-*

d Edit. 1617.

Monspeli ele-
ctuarium sic
preciosissimum

Alcherm. &c.

enibil morbum

hunc aque ex-

asperat, ac o-

limentum

vel calidiorum

usius. Alcherm-

es ideo su-

spetibus, &

quod semel nu-

neam, cause

adhibenda ca-

lida medica-

menta.

Skennius l. 1.

Observat. de

Mania, ad men-

tis alienatio-

nem, & desipi-

entiam vitiose-

rebris obortam,

in manuscripto

codice Germa-

nico, tale me-

dicamentum

reperi.

g Caput arie-

is nondum

experti vene-

rem, uno ictu

amputatum,

cornibus tan-

tum demotis,

integrum cum

lana & pelle

bene elixabis,

tum aperto co-

rebrum exi-

mes, & ad-

dens aromata,

&c.

g Cinis reslu-

dinis usus, &

vino potus

melancholiam

curat, & ra-

sura cornu

Rhinocerotis,

&c. Skennius.

h Instat in

matrice, quod

sussum & do-

orsum ad odo-

ris sensum

precipitatur.

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† Vicount. S. Albans.
i Ex decocto
florum nym-
pheæ, lactuca,
violarum, cha-
momilæ, alibæ,
capitis verve-
cum, &c.
k Inter auxilia
multa adhibi-
ta duo visa
sunt remedium
adferre, ut
seri caprini,
cum extracto
Hellebori, &
irrigatio ex la-
tæ Nymphaeæ,
violarum, &c.
sutura ooro-
nali adhibita;
his remediis
sanitate pristi-
nâ adeptus est.
l Confers &
pulmo arietis,
calidus a ignis
per dorsum di-
visus, exente-
ratur, ad motus
finitur.
m Semina Cu-
misi gutta, dan-
ci anethi co-
cta.
n Lib. 9. de lo-
cis affect.
o Tetrab. 2.
ser. 3. cap. 10.
† Cap. de mel.
collectum die
venet. hora 10.
via cum ad E-
nergia venit.
c. 1. ad plenitu-
dinem Iulii, inde
gesta & collo-
appensa hunc
affectum appri-
me juvat &
fanaticos spi-
ritus expellit.
* Læde propri-
etat. animal. o-
vis à lupo cor-
rupta pell. nō
esse pro indu-
mento corporis
usurpandam,
cordis enim
palpitationem
excitat, &c.
† Mari.
p Phar. lib. 1.
cap. 12. q. 9. *Ætius* cap. 31. *Tet. 3. ser. 4. 1. Dioscorides, Dioscorides Aldrovandus de aranea,*

as if he had given them drink: Our noble and learned Lord † *Forstius*, in his book *de vitâ & morte*, commends therefore all such cold smells as any way serve to refrigerate the spirits. *Montanus consil. 31.* prescribes a form which he would have his melancholy Patient never to have out of his hands. If you will have them spagirically prepared, look in *osval- dus Crollius basil. Chymica*.

Irrigations of the head shaven, of the flowers of water-lillies, Lettuce, Wa- less, Camomile, wild Mallows, wethers head, &c. must be used many mor- nings together. *Montan. consil. 31.* would have the head so washed once a week. *Lalius a fonte Eugubino consil. 44.* For an Italian Count, troubled with head melancholy, repeats many medicines which he tried, but none alone which did the cure; use of whey made of Goats milk, with the extract of Hellebor, and irrigations of the head with water-lillies, lettuce, violets, camomile, &c. upon the suture of the crown. *Piso* commends a Rams lungs applied hot to the fore part of the head, or a young Lamb divided in the back, exenterated, &c. all acknowledge the chief cure to consist in moistning throughout. Some, saith *Laurentius*, use powders, and caps to the brain: but forasmuch as such aromatical things are hot and dry, they must be sparingly administred.

Unto the Heart we may do well to apply bags, Epithemes, Oyntments, of which *Laurentius c. 9. de melan.* gives examples. *Brueel* prescribes an Epitheme for the Heart, of Bugloss, Borrage, water-lilly, Violet waters, sweet wine, Bawin leaves, Nutmegs, Cloves, &c.

For the Belly, make a Fomentation of Oyle, in which the seeds of Cum- min, Rue, Carrots, Dill, have been boyled.

Baths are of wonderfull great force in this malady, much admired by *Galen*, *Ætius*, *Rhazes*, &c. of sweet water, in which is boyled the leaves of Mallows, Roses, Violets, water-lillies, Wethers head, flow- ers of Bugloss, Camomile, Melilot, &c. *Gastner cap. 8. tract. 15.* would have them used twice a day, and when they come forth of the Baths, their back bones to be anointed with oyle of Almonds, Violets, Nym- pheæ, fresh capon greas, &c.

Amulets and things to be born about, I finde prescribed, taxed by some, appoyed by *Renodeus*, *Placitus*, (amuleti inquit non negligenda) and others, look for them in *Metellus*, *Porta*, *Alberinus*, &c. *Barthol. Visoninus an. philos.* commends Hyperican, or S. Johns wort gathered on a † Friday in the hour of Jupiter, when it comes to his effectual operation (that is about the full Moon in July) so gathered and born, or hung about the neck, it mightily helps this affection, and drives away all phantastical spirits. * *Philes* a Greek Au- thor that flourished in the time of Michael Paleologus, writes that a Sheep or Kids skin, whom a Woolf worried,

† *Hadus imbutum raptus ab ore Lupi*, ought not at all to be worn about a man, because it causeth palpitation of the heart, not for any fear, but a se- cret vertue which Amulets have. A ring made of the hoof of an Asses right forefoot carried about, &c. I say with *Renodeus*, they are not altoge- ther to be rejected. Piony doth cure Epilepsie, pretious stones most dis- eases; a Wolfs dung born with one helps the Colick, a Spider an Ague, &c. Being in the country in the vacation time not many years

since,

this and the rest look for peculiar receipts in *Victorius Faventinus*, cap. de phrenesi. *Heurnius* cap. de Mania, *Hildesheim* spicel. 4. de somno & vigil. &c. Outwardly used, as oyl of Nutmegs by extraction, or expression with Rosewater to anoint the temples, oyls of Poppy, Nenuphar, Mandrake, Purslan, Violets, all to the same purpose.

Montan. consil. 24. & 25. much commends odoraments of Opium, Vineger, and Rosewater. *Laurentius* cap. 9. prescribes Pomanders and nodules; see the receipts in him. *Codronchus* wormwood to smell to. *Unguentum Alabastrum*, *populeum*, are used to anoint the temples, nostrils, or if they be too weak, they mix Saffron and Opium. Take a grain or two of Opium, and dissolve it with three or four drops of Rosewater in a spoon, and after mingle with it as much *Unguentum populeum* as a nut, use it as before: or else take half a dram of Opium, *Unguentum populeum*, oyl of Nenuphar, Rose-water, Rose-vineger, of each half an ounce, with as much virgin wax as a nut; annoint your temples with some of it, *ad horam somni*.

Sacks of Wormwood, Mandrake, Henbane, Roses made like pillows and laid under the patients head, are mentioned by *Cardan* and *Mizaldus*, to annoint the soles of the feet with the fat of a dormouse, the teeth with care-wax of a dog, swines gall, hares ears: charms, &c.

Frontlets are well known to every good wife, Rose-water and Vineger, with a little womans milk, and Nutmegs grated upon a Rose-cake applied to both temples.

For an Emplaster, take of Castorium a dram and half, of Opium half a scruple, mixt both together with a little water of life, make two small plasters thereof, and apply them to the temples.

Rullandus cent. 1. cur. 17. cent. 3. cur. 94. prescribes Epithemes and lotions of the head, with the decoction of flowers of Nymphaea, Violet-leaves, Mandrake roots, Henbane, white Poppy. *Herc. de Saxonia* stillidia, or droppings &c. Lotions of the feet do much avail of the said herbs: by these means, saith *Laurentius*, I think you may procure sleep to the most melancholy man in the world. Some use horseleeches behinde the ears, and apply Opium to the place.

Bayerus lib. 2. c. 13. sets down some remedies against fearfull dreams, and such as walk and talk in their sleep. *Baptista Porta* Mag. nat. l. 2. c. 6. to procure pleasant dreams and quiet rest, would have you take Hippoglossa, or the hearb Horsetongue, Bawm, to use them or their distilled waters after supper, &c. Such men must not eat Beans, Pease, Garlick, Onions, Cabbidge, Venison, Hare, use black wines, or any meat hard of digestion at supper, or lye on their backs, &c.

Rusticus pudor, bashfulness, flushing in the face, high colour, ruddiness are common grievances, which much torture many melancholy men, when they meet a man, or come in company of their betters, strangers, after a meal, or if they drink a cup of wine or strong drink, they are as red and fleet, and sweat, as if they had been at a Majors feast, *praesertim si metus accesserit*, it exceeds, they think every man observes, takes notice of it: and fear alone will effect it, suspicion without any other cause. *Skenius* observ. med. lib. 1. speaks of a waiting Gentlewoman in the Duke of Savoyes Court, that was so much offended with it, that she kneeled down to him,

a Absinthium
somnos allicit
olfactu.

x Read Lem-
nius lib. 1. ver.
bib. cap. 2. of
Mandrake.
y Hyoscyamus
sub cervicali
viridis.
z Plantum pe-
dis inungere
pinguedine
gliris dicunt
efficacissimum,
& quod vix
credi potest.
dentes inun-
ctos ex sordi-
tis aurium cu-
ris somnum
profundum
concitare,
&c. *Cardan.*
de rerum va-
rietat.
† Veni mecum
lib.

a Aut si quid
incassum ex-
ciderit aut.
&c.
b Nam qua
parte pavor si-
mul est pudor
additum illi.
Statio.

and

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kinde of ruddiness which is settled in the face with pimples, &c. because it pertains not to my subject, I will not meddle with it. I refer you to *Crato's Counsels*, *Arnoldus lib. 1. de morbis cap. 39. 1. Rolandus*, *Peter Forestus de Pulo, lib. 31. obser. 2. To Platerus, Mercurialis, Ulmus, Randalorius, Henr. Minus, Menadonius*, and others that have written largely of it. Those other grievances and symptoms of headach, palpitation of heart, *Vertigo deliquium* &c. which trouble many melancholy men, because they are copiously handled apart in every Physician, I do voluntarily omit.

MEMB. 300 *finis* **Cure of Melancholy over all the body.** Here the melancholy blood possesseth the whole body with the Brain, it is best to begin with blood-letting. The

Greeks prescribe the Median or middle vein to be opened, and so much blood to be taken away, as the Patient may well spare, and the cut that is made must be wide enough. The *Arabians* hold it fittest to be taken from that arm, on which side there is more pain and heaviness in the head: if black blood issue forth, bleed on; if it be clear and good, let it be instantly suppressed, because the malice of melancholy is much corrected by the goodness of the blood. If the patient's strength will not admit much evacuation in this kinde at once, it must be assayed again and again: if it may not be conveniently taken from the arm, it must be taken from the knees and aneles, especially to such men or women whose hemmoids or months have been stopped. If the malady continue, it is not amiss to evacuate in a part in the fore-head, and to virgins in the aneles, which are melancholy for love matters; so to widows that are much grieved and troubled with sorrow and cares for bad blood flows in the heart, and so crucifies the minde. The hemmoids are to be opened with an instrument or horse-leeches, &c. See more in *Montanus cap. 29. Skenkius* hath an example of one that was cured by an accidentall wound in his thigh, much bleeding freed him from melancholy. Diet, Diminutives, Alteratives, Cordials, Correctors as before, intermix as occasion serves, all their staid must be so make a melancholy man fat, and then the cure is ended. Diuretics or medicines to procure urine, are prescribed by some in this kinde hot and cold: hot where the heat of the liver doth not forbid; cold where the heat of the liver is very great: amongst hot are Parsely Roots, Lovage, Penny, &c. cold, Melon-seeds, &c. with whey of Goats milk, which is the common conveyer. To purge and purify the blood, use Sowthistle, Succory, Sena, Endive, Cardus Benedictus, Dandelion, Hop, Maidenhair, Fumitory, Bugloss, Borage, &c. with their juyce, decoctions, distilled waters, Syrops, &c.

Oswaldus, Crollius, basili. Elym. much admires salt of Corals in this case, and *Plinius* terrabitis. *ser. 2. cap. 114. Bionum Arthigenis*, which is an excellent medicine to purify the blood, for all melancholy affections falling sickness, none is to be compared to it.

MEMB.

p Pilo.
q Mediana
cateris.
r Succ. melan-
cholicæ malitie
a sanguinis
bonitate corri-
piunt.
i Perferunt
se malo ex-
quacunt, par-
te sanguinis
detrahunt debet.
c Observat.
fol. 154. ena-
tus ex vulve-
re in crure ob-
scurem am-
sum.
m Stadium sit
omne et me-
lancholicus
impinguetur:
ex quo enim
pingues est, car-
nis illico sensu
fuit.
x Hildesheim
spical. a. Inter
calida radiæ
petroselinæ,
apij, feniculi.
Inter frigida
emulsi sem-
inis melonum
cum sero co-
prino quod est
communis re-
biculum.
z Hoc nimium
premonens do-
minus ut sit di-
ligens circa
victum sine
quo cetera re-
media frustra
adhibentur.

abrid

MEMBR. 3. SUBJECT. 1.

Cure of Hypochondriacall melancholy.



In this cure, as in the rest, is especially required the rectification of those six non-naturall things above all, as good diet, which *Montanus consil. 27.* enjoyns a French Nobleman; To have an especiall care of it, without which all other remedies are in vain. Blood-letting is not to be used, except the Patients body be very full of blood, and that it be derived

from the liver and spleen to the stomach and his vessels, then^b to draw it back, to cut the inner vein of either arm, some say the *salvatellu*, and if the malady be continuat, to open a vein in the forehead.

Preparatives and Alteratives may be used as before, saving that there must be respect had as well to the liver, spleen, stomach, hypocondries, as to the heart and brain. To comfort the stomach and inner parts against winde and obstructions, by *Arctius*, *Galen*, *Ætius*, *Aurelianus*, &c. and many latter writers, are still prescribed the decoctions of Wormwood, Centaury, Penniroyall, Betony, fod in whey, and daily drunk: many have been cured by this medicine alone.

Prosper Alpinus and some others, as much magnifie the water of *Nilus* against this malady, an especiall good remedy for windie melancholy. For which reason belike *Protholomeus Philadelphus*, when he married his daughter *Berenice* to the King of *Affrya* (as *Celsus lib. 2.* records) *magnis impensis Nili aquam afferri iussit*, to his great charge caused the water of *Nilus* to be carried with her, and gave command, that during her life she should use no other drink. I finde those that commend use of Apples, in Splenatick and this kinde of melancholy (Lambswooll some call it) which howsoever approved, must certainly be corrected of cold rawness and winde.

Cadronchus in his book *de sale absyn*, magnifies the oyl and salt of Wormwood above all other remedies, which works better and speedier then any simple whatsoever, and much to be preferred before all those fulsome decoctions, and infusions, which must offend by reason of their quantity; this alone in a small measure taken, expels winde, and that most forcibly, moves urine, cleanseth the stomach of all grosse humours, crudities, helps appetite, &c. *Arnoldus* hath a wormwood wine which he would have used, which every *Pharmacopœa* speaks of.

Diminutives and purgers may be taken as before, of *hiera*, *manna*, *castia*, which *Montanus consil. 230.* for an Italian Abbot, in this kind prefers before all other simples, And these must be often used, still abstaining from those which are more violent, lest they do exasperate the stomach, &c. and the mischief by that means be increased. Though in some Physitians I finde very strong purgers, Hellebor it self prescribed in this affection. If it long continu, vomits may be taken after meat, or otherwise gently procured with warm water, oxymel, &c. now and then. *Fuchsius cap. 33.* prescribes Hellebor, but still take heed in this malady, which I have often warned, of hot medicines, because (as *Salvianus* adds) drougth follows heat, which increaseth

^b *Laurentius cap. 25* *conul. bonis gratia venam internam alterius brachii secamus.*

^c *Si pertinax morbus, venam fronte secabis.* *Brnell.*

^f *Ego maximam curam stomacho delegabo.* *Olla. Horatius lib. 2. c. 5.*

^d *Citius & efficacius suas vires exerceat quam solent.*

^e *colica ac distenta in quantitate multa, & magna cum assumentium molestia de-*

^f *sumpta. Flatus hic sal efficaciter dissipat, urinam movet humo-*

^{res} *crassos abstergit, stomachum egergit, confortat, cruditatem, nauseam, appetentiam mirum in-*

^{modum renovat, &c. *Piso, Albinus, Lamentius c. 19.*}

^g *His utendum sepius iteratis: a reber mentionibus semper abstinendum ut ventis em exasperent.*

^h *Lib. 2. cap. 2. Quoniam curanditate conjuncta est ficiat que mar-*

ⁱ *lum auget.*

h Quisquis
frigidus auxi-
liis hoc morbo
usus fuerit, is
obstructionem
aliam, sympto-
mata augebit.
i Ventriculus
plerumque frigi-
dus, & per cal-
dum quomodo
ergo ventricu-
lum calefaciet,
vel refrigerabi-
bit hepatis sine
alterius maxi-
mo detrimento?
k Significatum
per litteras in-
credibilem uti-
litatem ex de-
cocto China,
& Sassafras
percepisse.
l Tumorem sple-
nis incurabilem
sola capparum
curant, cibo
tali agitati-
one aptissimo:
Sole, usu &
qua in qua sa-
ber ferrarius
saepè candens
ferrum extin-
guat, &c.
m Animalia
qua apud hos
fabros educan-
tur, omnes
habent henes.
† L. 1. cap. 17.
* Continuum
ejus usus sem-
per scilicet in
agru finem est
assequutus.
n Si Hemorroi-
des fluxerint,
nullum praestan-
tius esset re-
medium, quae
sanguisugis
admotis pro-
vocari pote-
runt. observat.
lib. 1. pro hy-
po. leguleio.
o Aliis apertio
hac in hoc
morbo videtur
utilissima, mihi
non admodum
probat, quia sanguinem tenuem attrahit & crassum relinquit. p Lib. 2. cap. 13. omnes melancholici debent omittere urinam
provocantia, quoniam per ea educitur subtilis, & remanet crassum. q Ego experientia probavi, multos Hypochondriacos solo usu
Clysterum fuisse sanatos.

the disease: and yet *Baptista Sylvaticus comrov. 32.* forbids cold medicines, ^h because they increase obstructions, and other bad symptoms. But this varies as the parties do, and 'tis not easie to determine which to use. ⁱ The stomach most part in this infirmity is cold, the liver hot, & scarce therefore (which *Montanus* insinuates *consil. 229.* for the Earl of *Manfort*) can you help the one, and not hurt the other: much discretion must be used; take no Physick at all he concludes without great need. *Lalins Agubinus consil. 77.* for an Hypochondriacall German Prince, used many medicines; but it was after signified to him in ^k letters, that the decoction of *China* and *Sassafras*, and salt of *Sassafras*, wrought him an incredible good. In his 108. *consils.* he used happily the same remedies; this to a third might have been poison, by overheating his liver and blood.

For the other parts look for remedies in *Savonarola*, *Gordonius*, *Massaria*, *Mercatus*, *Johnson*, &c. One for the spleen, amongst many other, I will not omit, cited by *Hilfeshelm spicel. 2.* prescribed by *Mat. Flaccus*, and out of the authority of *Benevenius*. *Antony Benevenius* in an hypocondriacall passion, ^l cured an exceeding great swelling of the spleen with *Capers* alone, a meat besitting that infirmity, and frequent use of the water of a *Smiths forge*, by this Physick he helped a sick man, whom all other Physitians had forsaken, that for seven yeers had been *Splenatick*. And of such force is this water, ^m that those creatures as drink of it, have commonly little or no spleen. See more excellent medicines for the Spleen in him, and [†] *Lod. Mercatus*, who is a great magnifier of this medicine. This *Chalybs praparus*, or steel-drink is much likewise commended to this disease by *Daniel Sennertus l. 1. part. 2. cap. 12.* and admired by *J. Casar Clandinus Respons. 29.* he calls steel the proper ^{*} *Alexipharmacum* of this malady, and much magnifies it; look for receipts in them. Averters must be used to the liver and spleen, and to scour the *Meseriack* veins; and they are either to open or provoke urine. You can open no place better then the *Hæmroids*, which if by horse-leeches they be made to flow; ⁿ there may be again such an excellent remedy, as *Plater* holds. *Salust. Salvian* will admit no other phlebotomy but this; and by his experience in an hospitall which he kept, he found all mad and melancholy men worfe for other blood-letting. *Laurentius cap. 15.* calls this of horse-leeches, a sure remedy to empty the spleen and *Meseriack* membrane. Only *Montanus consil. 241.* is against it; ^o so other men (saith he) this opening of the hemroids seems to be a profitable remedy, for my part I do not approve of it, because it drawes away the thinnest blood, and leaves the thickest behind.

Ætius, *Vidus Vidius*, *Mercurialis*, *Fuchsius*, recommend *Diuresicks*, in such things as provoke urine, as *Aniseeds*, *Dill*, *Fennel*, *Germander*, *ground Pine*, sod in water, or drunk in powder; and yet ^p *P. Beyerus* is against them; And so is *Hollerius*; All melancholy men (saith he) must avoid such things as provoke urine, because by them the subtilis or thinnest is evacuated, the thicker matter remains.

Clysters are in good request. *Trincavolius lib. 3. cap. 38.* for a young Nobleman, esteems of them in the first place, and *Heracles de Saxonia Pamph. lib. 1. cap. 16.* is a great approver of them. ^q I have found (saith he) by ex-

perience, that many hypochondriacall melancholy men have been cured by the sole use of Clysters, receipts are to be had in him.

Besides those fomentations, irrigations, inunctions, odoraments, prescribed for the head, there must be the like used for the Liver, Spleen, Stomack, Hypochondries, &c. *In crudity (saith Riso) is good to kinde the stomack hard to hinder winde, and to help concoction.*

Of inward medicines I need not speak, use the same Cordials as before. In this kinde of melancholy some prescribe Treacle in winter, especially before or after purges, or in the Spring, as *Avicenna*, *Trincavellius* *Mithridatus*, *Montanus* *Piony* seeds, *Unicorn's horn*; or *de corde cervi*, &c.

Amongst Topicks or outward medicines, none are more pretious then Baths, but of them I have spoken. Fomentations to the Hypochondries are very good, of wine and water, in which are sod Southernwood, Melilot, Epithyme, Mugwort, Sena, Polypody, as also *Cerots*, *Plaisters*, *Liments*, *Oyntments* for the Spleen, Liver, and Hypochondries, of which look for examples in *Laurentius*, *Leherius*, lib. 3. c. 1. *pra. med. Montanus* *consil.* 231. *Montanus* *cap.* 33. *Hercules de Saxonia*, *Faventinus*. And so of Epithemes, digestive powders, bags, oils, *Ostovius* *Honatianus* lib. 2. c. 5. prescribe calastick Cataplasms, or dry purging medicines: *Riso* Dropaces of pitch, and oil of Rue, applied at certain times to the stomack, to the metaphrens, or part of the back which is over against the heart, *Etium* synapisms; *Montanus* *cap.* 35. would have the thighs to be cauterised, *Mercatius* prescribes beneath the knees; *Lelius* *Agubinus* *consil.* 77. for an Hypochondriacall Dutchman, will have the cautery made in the right thigh, and so *Montanus* *consil.* 55. The same *Montanus* *consil.* 34. approves of issues in the arms or hinder part of the head: *Bernardus Paternus* in *Hildesheim* *spicel.* 2. would have issues made in both the thighs: *Lod. Mercatus* prescribes them neer the Spleen, *aut prope ventriculi regimen*, or in either of the thighs. Ligatures, Frictions, and Cupping-glasses above or about the belly, without scarification, which *Felix Platerus* so much approves, may be used as before.

SUBSEC. 2.

Correctors to expell winde. Against costiveness, &c.

IN this kind of melancholy one of the most offensive symptoms is winde, which as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expell it are either inwardly taken, or outwardly. Inwardly to expell winde, are simples or compounds: Simples are herbes, roots, &c. as *Galanga*, *Gentian*, *Angelica*, *Enula*, *Calamus Aromaticus*, *Valerian*, *Zedoti*, *Iris*, condite *Ginger*, *Aristolochy*, *Cicliminus*, *China*, *Dittander*, *Pennyroyall*, *Rue*, *Calamint*, *Bay-berries*, & *Bay-leaves*, *Betany*, *Rosmary*, *Hylope*, *Sabine*, *Centaury*, *Mint*, *Camomile*, *Strachas*, *Agnus Castus*, *Broom-flowres*, *Origan*, *Orange pills*, &c. Spices, as *Saffron*, *Cinamome*, *Bezoar stone*, *Myrhe*, *Mace*, *Nutmegs*, *Pepper*, *Cloves*, *Ginger*, seeds of *Annis*, *Fennell*, *Amni*, *Cary*, *Nettle*, *Rue*, &c. *Juniper berries*, *grana Paradisi*: Compounds, *Diavifum*, *Diagalanga*, *Diaciminum*, *Diacalamint*,

r In cruditate optimum, ventriculum arctius alligari.
f 3) Theriac. ca. Vere prescriptum & effase.
r Conf. 12. l. 3.
u Cap. 33.
x Trincavellius consil. 15.
cerotum pro fene melancholico ad jecur optimum.
y Emplastrum pro splene.
Fernel. consil. 45.
z Dropax de pice murali, & oleo rutaceo affigatur ventriculo & toti mesophtreni.
a Cauteria cruribus inusata.
b Fontanelle sunt in utroque crure.
c Lib. 1. c. 17.
† De mentu alienat. c. 3. Statu egregie discutiantur materiamq; evacuant.

c Cavendum
hic diligenter
à multum ca-
lescentibus,
atq; exsiccan-
tibus: five ali-
menta fuerint
hec five me-
dicamenta: no-
nulli enim ut
ventositates
ex rugitus con-
pescant, hu-
jusmodi uten-
tes medicamen-
tis plurimum
peccant, mor-
bum sic augen-
tes: debent e-
nim medica-
menta decli-
nare ad calidum
vel frigidum
secundum exi-
gentiam ch-
camphantia n,
vel ut patiens
inclinat ad
calid. & frigid.
d Cap. 5. lib. 7.
e Piso Bruel
mire flatu re-
solvit.
† Lib. 1. c. 17.
nonnulli pre-
tensione ven-
tri in deploratos
illico restitu-
tos his vide-
mus.
¶ Velut incanta-
mentum quod-
dam ex flatu-
so spiritus, do-
lorem ortum
levant.
g Terebinthi-
nam Cypriam
habent famili-
arem, ad quan-
tatem deglu-
tiant nuca pri-
va, tribus horis
ante prandium
vel cenam, &c.
singulis septi-
manis prout
expedire vide-
bitur: nam præ-
terquam quod
alvum mollem
efficit, obstru-
ctiones aperit,
ventriculum
purgat, urinam
provocat & per
mundificat.

minth, Electuarium de bacis tauri, Benedicta laxativa, Pulvis ad flatu. Amid. Florent. pulvis Carminativus, Aromaticum Rosatum, Treacle, Mithridate, &c. This one caution of *Gualter Bruell* is to be observed in the admini-
sting of these hot medicines and dry, *that whilst they cover to expell winde,*
they do not inflame the blood, and increase the disease; sometimes (as he saith)
med. cines must more decline to heat, sometimes more to cold, as the circumstan-
ces require, and as the parties are inclined to heat or cold.

Outwardly taken to expell winds, are oils, as of Camomile, Rue, Baies,
&c. fomentations of the Hypochondries, with the decoctions of Dill, Pen-
niroyal, Rue, Bay-leaves, Cummin, &c. bags of camomile flowres, Aniseed,
Cummin, Bayes, Rue, Wormwood, ointments of the oil of Spikenard,
Wormwood, Rue, &c. *Arretius* prescribes Cataplasms, of Camomile-
flowres, Fennell, Aniseeds, Cummin, Rosemary, Wormwood-leaves, &c.

Cupping-glasses applied to the Hypochondries, without scarification,
do wonderfully resolve winde. *Fernelius consil. 43.* much approves of them
at the lower end of the belly; *† Lod. Mercatus* calls them a powerfull re-
medy, and testifies moreover out of his own knowledge, how many he
hath seen suddenly eased by them. *Tullius Casar Claudius respons. med. resp.*
33. admires these Cupping-glasses, which he calls out of *Galen*, *a kinde of*
enchantment, they cause such present help.

Empyricks have a myriade of medicines, as to swallow a bullet of lead,
&c. which I voluntarily omit. *Amatus Lusitanus cent. 4. curat. 54.* for an
Hypochondriacall person, that was extreemly tormented with winde, pre-
scribes a strange remedy. Put a pair of bellows end into a Clyster pipe,
and applying it into the fundament, open the bowels, so draw forth the
winde, *Natura non admittit vacuum.* He vantes he was the first invented
this remedy, and by means of it, speedily eased a melancholy man. Of the
cure of this flatuous melancholy, read more in *Fionis de flatibus cap. 26.*
& *passim alias.*

Against Head-ach, Vertigo, vapours which ascend forth of the stomach
to molest the head, read *Hercules de Saxonia*, and others.

If Costiveness offend in this, or any other of the three species, it is to
be corrected with suppositories, clysters, or lenitives, powder of bene, con-
dite Prunes, &c. *R. Elect. lenit. è succo rosar. ana 3 j. misce.*

Take as much as a nutmeg at a time, half an hour before dinner or supper,
or *pil. mastichin.* 3 j. in six pills, a pill or two at a time. See more in *Montan.*
consil. 229. Hildesheim spicel. 2. P. Cnemander, and *Montanus* commend *Cy-*
prian Turpentine, which they would have familiarly taken, to the quantity of a
small nut, two or three hours before dinner and supper, twice or thrice a week if
need be; for besides that it keeps the belly soluble, it clears the stomach, opens ob-
structions, cleanseth the liver, provokes urine.

These in brief are the ordinary medicines which belong to the cure of
melancholy, which if they be used aright, no doubt may do much good; *Si*
non levando saltem leniendo valent, peculiaria bene selecta, saith *Bessardus*, a
good choice of particular receipts, must needs ease, if not quite cure, not
one but all or most, as occasion serves.

Et quæ non prosunt singula, multa juvant.

FINIS

Ana-



Preface or Introduction. *Subject. I.*

Love and love Melancholy, *Membr. i. Sect. i.*

Analysis of the third Partition.

Heroical or Love-Melancholy, in which consider,	y	Mem. 1.	His pedigree, power, extent to vegetals and sensible creatures, as well as men, to spirits, devils, &c.	
			His name, definition, object, part affected, tyranny.	
			Causes	Stars, temperature, full dyet, place, country, climate, condition, idleness. S. 1.
				Natural allurements, and causes of love, as beauty, its praise, how it allureth.
			Mem. 2.	Comeliness, grace, resulting from the whole, or some parts, as face, eyes, hair, hands, &c. Subf. 2.
				Artificial allurements, and provocations of lust and love, gestures, apparel, dowry, money, &c.
			Symptomes or signs	Quest. Whether beauty owe more to Art or Nature? Subf. 3.
				Opportunity of time and place, conference, discourse, musick, singing, dancing, amorous tales, lascivious objects, familiarity, gifts, promises, &c. Subf. 4.
			Memb. 3.	Bawds and Philters. Subf. 5.
				Dryness, paleness, leanness, waking, sighing, &c.
x Jealousie, Sect. 3.		Mem. 1.	Of Body	Quest. An detur pulsus amatorius?
				Bad, as Fear, sorrow, suspicion, anxiety, &c.
			or	An hell, torment, fire, blindness, &c.
				Detrage, slavery, neglect of business.
			Of mind	Sprucehood, neatness, courage, openness to learn musick,
				Good, as singing, dancing, poetry, &c.
			Prognosticks; Despair, Madness, Phrensie, Death, Memb. 4.	
			Cures	By labour, diet, Physick, abstinence, Subf. 1.
				To withstand the beginnings, avoid occasions, fair and foul means, change of place, contrary passion, witty inventions, discommend the former, bring in another, Subf. 2.
			Mem. 5.	By good counsel, perswasion, from future miseries, inconveniences, &c. S. 3.
				By Philters, magical, and poetical cures, S. 4. to let them have their desired, putted pro and con Impediments removed, seasons for it. Subf. 5.
x Jealousie, Sect. 3.		Mem. 1.	His name, definition, extent, power, tyranny, Memb. 1.	
			Division	Improper To many beasts; as Swans, Cocks, Bulls.
				To Kings and Princes, of their subjects, successors.
			or	To friends, parents, tutors over their children, or otherwise.
				Before marriage, cottivals, &c.
			Subf. 1.	Proper After, as in this place our present subject.
				In the parties themselves, Idleness, impotency in one party, melancholy, long absence.
			Causes	They have been taught themselves. Hard usage, unkindness, want,
				tonnes, Inequality of years, persons, fortunes, &c.
			Sect. 2.	or Outward inticements and provocations of others.
				From others
x Jealousie, Sect. 3.		Mem. 2.	Symptomes,	Fear, sorrow, suspicion, anguish of mind, strange actions, gestures, looks,
				speeches, locking up, outrages, severe laws, prodigious tryals, &c.
			Prognosticks	Despair, madness, to make away themselves,
				and others.
			Memb. 3.	By avoiding occasions, always busie, never to be idle.
				By good counsel, advice of friends, to contemn or dissemble it. Subf. 1.
			Cures	By prevention before marriage. Plato's communion.
				To marry such as are equal in years, birth, fortunes, beauty, of like conditions, &c.
			Memb. 4.	Of a good family, good education. To use them well.

Analysis of the third Partition.

A proof that there is such a species of Melancholy, Name, Object God, what his beauty is, how it allureth, Part and parties affected, superstitious, Idolaters, Prophets, Hereticks, &c. *Sub. 1.*

Causes } From others } The diabolical allurement, false miracles, Priests for their gain.
 } Or } Politicians to keep men in obedience, Bad instructors, blind
 } from them } Guides.

Sub. 2. } from themselves } Simplicity, fear, ignorance, solitariness, Melancholy, curiosity, pride, vain glory, dejected Image of God.

Symptoms } General } Zeal without knowledge, obstinacy, superstition, strange devotion, stupidity, confidence, false defence of their contents, mutual love & hate of other sects, belief of impossibilities, impossibilities

Sub. 3. } Or } Of Hereticks, pride, contumacy, contempt of others, wilfulness, vain-glory, singularity, prodigious paradoxes.

Particular. } In superstitious blind zeale, obedience, strange works, fasting, sacrifices, oblations, prayers, vows, pseudo-martyrdom, mad and ridiculous customs, ceremonies, observations.

In Pseudo-prophets, visions, revelations, dreams, prophecies, new doctrines, &c. of Jews, Gentiles, Mahometans, &c.

Prognosticks. *Sub. 4.* } New doctrines, paradoxes, blasphemies, madness, stupidity, despair, damnation.

Cures. *Sub. 5.* } By Physick if need be, conference, good counsel, persuasion, compulsion, correction, punishment. *Quæritur an cogi debeat? Affir.*

Secure void of grace and fears. } Epicures, Atheists, Magicians, Hypocrites, such as have cauterised consciences, or else are in a reprobate sense, worldly-secure, some Philosophers, impenitent sinners. *Sub. 1.*

Or } The diabolical allurements, Rigid Preachers, that wound

Causes } their consciences, Melancholy, contemplation, solitariness. *Sub. 2.*

Symptoms } How melancholy & despair differ. Distrust, weakness of faith. Guilty conscience for offence committed, misunderstanding Scr.

Sub. 3. } Fear, sorrow, anguish of mind, extreme tortures and horror of conscience, fearful dreams, visions, &c.

Prognosticks. } Blasphemy, violent death. *Sub. 4.*

Cures. *Sub. 5.* } Physick as occasion serves, conference, not to be idle or alone. Good counsel, good company, all comforts & contents, &c.





THE THIRD PARTITION. LOVE-MELANCHOLY.

SECTION.

THE FIRST MEMBER.

SUBSECTION.

The Preface.



HERE will not be wanting, I presume, one or other that will much discommend some part of this Treatise of Love-Melancholy, and object (which *Erasmus* in his Preface to *Sr Thomas Moore* suspects of his) that it is too light for a Divine, too Commical a subject to speak of Love-Symptomes, too phantastical, and fit alone for a wanton Poet, a feeling young love-sick gallant, an effeminate Courtier, or some such idle person. And tis true they say: for by the naughtiness of men it is so come to pass, as *Cassius* observes, *ut castis auribus vox amoris suspecta sit*, & *inversa*, the very name of love is odious to chaster ears; And therefore some again out of an affected gravity, will dislike all for the names sake before they read a word, dissembling with him in *Perramus*, and seem to be angry that their ears are violated with such obscene speeces, that so they may be admired for grave Philosophers, and staid carriage. They cannot abide to hear talk of Love toies, or amorous discourses, *vultu, gestu, oculis* in their outward actions averse, and yet in their cogitations they are all out as bad, if not worse then others.

† *Erubuit, posuitq; memm* Lucretia librum,
Sed coram Bruto, Brute recede, legit.

But let these

cavillers and counterfeit *Cato's* know, that as the Lord *John* answered the Queen in that Italian **Guazzo*, An old, a grave discreet man is fittest to discourse of love matters, because he hath likely more experience, ob-

served

*a Encom. Mo-
rie le vires
esse Augas
quam ut The-
ologum dece-
ant.*
† *Lib. 8. Elo-
quent. cap. 14.
de affectibus
mortalium vi-
tio fit qui
præclara quæq;
in pravos usus
vertunt.*
b *Quoties de
amatoris men-
tio facta est,
tam vehemen-
ter excandui;
tam severa
iristitia vio-
lari aures me-
as obsceno
sermone nolui,
ut me tanquam
unam ex Phi-
losophis intue-
rentur.*
† *Martial.*
* *Lib. 4. of ci-
vil conversa-
tion.*

served more, hath a more staid judgment; can better discern, resolve, discuss, advise, give better cautions, and more solid precepts, better inform his auditors in such a subject, and by reason of his riper years sooner divert. Besides, *nihil in hac amoris voce subtimendum*, there is nothing here to be excepted at; Love is a species of melancholy, and a necessary part of this my Treatise, which I may not omit; *operi suscepto inferviendum fuit*; so *Jacobus Myssillus* pleadeth for himself in his translation of *Lucians Dialogues*, and so do I; I must and will perform my task. And that short Excuse of *Mercerus*, for his edition of *Aristanetus* shall be mine, * *If I* * *Si male loca-*
have spent my time ill to write, let not them be so idle as to read. But I am per- *ta est opera*
swaded it is not so ill spent, I ought not to excuse or repent my self of *scribendo, ne*
this subject, on which many grave and worthy men have written *ip si locent in*
whole volumns, Plato, Plutarch, Plotinus, Maximus, Tyrius, Alcinous, *legendo.*
Avicenna, Leon Hebreus in three large Dialogues, Xenophon sympos.
Theophrastus, if we may believe Athenaus lib. 13. cap. 9. Picus Mirandula,
Marius Aquicola, both in Italian, Kornmannus de linea Amoris, lib. 3. Pe-
trus Godefridus hath handled in three books, P. Hadus, and which almost
every Physitian, as Arnoldus, Villanovanus, Valleriola observat. med. lib. 2.
observ. 7. Elian Montalius, and Laurentius in their Treatises of Melan-
choly, Jason Pratensis de morb. cap. Valescus de Taranta, Gordonius, Her-
cules de Saxonia, Savanarola, Langius, &c. have treated of apart, and in
their works. I excuse my self therefore with Peter Godefridus, Vallerio-
la, Ficinus, and in Langius words. Cadmus Milesius writ fourteen books *c Med. epist. l.*
of Love, and why should I be ashamed to write an Epistle in favour of young *1. ep. 14. Cad-*
men, of this subject? A company of stern Readers dislike the second of *mus Milesius*
the Aeneads, and Virgils gravity, for inserting such amorous passions in *teste Suida.*
an heroical subject; But † Servius his Commentator justly vindicates *de hoc Erotico*
the Poets worth, wisdom, and discretion in doing as he did. Castalio *Amore. 14.*
*would not have young men read the * Canticles, because to his thinking* *libros scripsit*
it was too light and amorous a tract, a Ballade of Ballades, as our old En- *nec me pigebit*
glish translation hath it. He might as well forbid the reading of Genesis, *in gratiam a-*
because of the loves of Jacob and Rachel, the stories of Sichem and Dinah, *dolescentum*
Judah and Thamar; reject the book of Numbers, for the fornications of *hanc scribere*
the people of Israel with the Moabites; that of Judges for Sampson and *epistolam.*
Dalilabs embracings; that of the Kings, for David and Bersheba's adul- *† Comment. in*
teries; the incest of Ammon and Thamar, Solomons Concubines, &c. The *2. Aucid.*
stories of Esther, Judith, Susanna, and many such. Dicearchus, and some ** Aeros amo-*
other carp at Plato's majesty, that he would vouchsafe to indite such *res meram im-*
love toys; amongst the rest, for that dalliance with Agatho, *prudiciam*
sonare videtur
nisi &c.

*Suavia dans Agathon, animam ipse in labra tenebam;
 Agra etenim properans tanquam abitura fuit.*

For my part saith † *Maximus Tyrius*, a great Platonist himself, *me non* † *Ser. 8.*
tantum admiratio habet, sed etiam stupor. I do not only admire, but stand a-
 amazed to read, that *Plato* and *Socrates* both should expel *Homer* from their
 City, because he writ of such light and wanton subjects, *Quod Iunonem*
cum Iove in Ida concumbentes inducit, ab immortali nube contextos, Vulcanus † *Quod risum*
ner, Mars and Venus fopperies before all the Gods, because Apollo fled, *& eorum amo-*
 when he was persecuted by *Achilles*, the † *res commemo-*
 Gods were wounded and ran
 whining

whining away, as *Mars* that roared lowder then *Stentor*, and covered nine akers of ground with his fall; *Vulcan* was a summers day falling down from heaven, and in *Lemnos* Ile brake his leg, &c. with such ridiculous passages; when as both *Socrates* and *Plato*, by his testimony writ lighter themselves: *quid enim tam distat* (as he follows it) *quam amans a temperante, formarum admirator a demente*, what can be more absurd then for grave Philosophers to treat of such fooleries, to admire *Autiloquus*, *Alcibiades*, for their beauties as they did, to run after, to gaze, to dote on fair *Phædrus*, delicate *Agathu*, young *Lysis*, fine *Charmides*, *hæcine Philosophum decent*? Doth this become grave Philosophers? Thus peradventure *Callias*, *Thrasimachus*, *Polus*, *Aristophanes*, or some of his adversaries and æmulators might object; but neither they nor * *Anytus* and *Melitus* his bitter enemies, that condemned him for teaching *Critias* to tyrannize, his impiety for swearing by dogs and plain trees, for his juggling sophistry, &c. never so much as upbraided him with impure love, writing or speaking of that subject; and therefore without question, as he concludes, both *Socrates* and *Plato* in this are justly to be excused. But suppose they had been a little overseen, should divine *Plato* be defamed? no, rather as he said of *Cato's* drunkenness, if *Cato* were drunk, it should be no vice at all to be drunk. They reprove *Plato* then, but without cause (as ^d *Ficinus* pleads) for all love is honest and good, and they are worthy to be loved that speak well of love. Being to speak of this admirable affection of love (saith ^e *Valleriola*) there lyes open a vast and philosophical field to my discourse, by which many lovers become mad: let me leave my more serious meditations, wander in these Philosophical fields, and look into those pleasant Groves of the *Muses*, where with unspeakable variety of flowers, we may make Garlands to our selves, not to adorn us only, but with their pleasant smell and juyce to nourish our souls, and fill our minds desirous of knowledge, &c. After an harsh and unpleasing discourse of Melancholy, which hath hitherto molested your patience, and tired the author, give him leave with ^f *Godefridus* the Lawyer, and *Laurentius* (cap. 5.) to recreate himself in this kind after his laborious studies, since so many grave Divines and worthy men have without offence to manners, to help themselves and others, voluntarily written of it. *Heliodorus* a Bishop, penned a love story of *Theagines* and *Chariclea*, and when some *Cato's* of his time reprehended him for it, chose rather, saith ^g *Nicephorus*, to leave his Bishoprick then his book. *Aeneas Sylvius* an ancient Divine and past 40 years of age, (as ^h he confesseth himself, (after Pope *Pius Secundus*) ended that wanton history of *Euryalus* and *Lucretia*. And how many Superintendents of learning could I reckon up that have written of light phantastical subjects? *Beroaldus*, *Erasmus*, *Alphcratius*, twenty foure times printed in *Spanish*, &c. Give me leave then to refresh my muse a little, and my weary Readers, to expatiate in this delightful field, *hoc deliciarum campo*, as *Fonsæca* terms it, to ^k season a surly discourse, with a more pleasing asperision of love matters: *Edulcare vitam convenit*, as the Poet invites us, *curas nugis*, &c. 'tis good to sweeten our life with some pleasing toys to relish

* Quum multa ei obijissent quod Critiam tyrannidem docuisset, quod Platonem juraret loquacem sophisticam, &c. accusationem amoris nullam fecerunt. Ideoq; honestus amor, &c. d. Campanus alij Platonem majestatem quod amoris nimium indulserit, Dicacibus & alijs sed male. Omnis amor honestus & bonus, & amore digni qui bene dicunt de Amore. e. Med. obser. lib. 2. cap. 7. de admirando amoris affectu dicitur; ingens patet campus & philosophicus, quo sepe hominesducuntur ad insaniam, libet modo vagari, &c. Qua non ornent modo, sed fragrantia & succulentia jucunda plenius alant, &c. f. Lib. 1. prefat. de amoribus agens relaxandi animi causa laboriosissimis studiis fatigati; quando & Theologi se his juvari & ju-

vare illeis moribus volunt? g. Hist. lib. 12. cap. 34. i. Prefat. quid quadragenario convenit cum amore? Ego vero agnosco amatorum scriptum mihi non convenire: qui jam meridiem prætergressus in vespertem feror. Aeneas Sylvius prefat. h. Ut severiora studia iis amantibus lector condire possit. Accius.

to relish it, and as *Pliny* tell us, *magna pars studiosorum amantissimas querimus*, most of our students love such pleasant & subjects. Though *Macrobius* teach us otherwise, *that those old Sages banished all such light Tracts from their studies, to Nurses, cradles, to please only the ear*; yet out of *Apuleius* I will oppose as honourable Patrons, *Solon, Plato, Xenophon, Adrian, &c.* that as highly approve of these Treatises. On the other side me thinks they are not to be disliked, they are not so unfit. I will not peremptorily say as one did, *nam suavia dicam facinora, ut male sit ei qui talibus non delectetur*, I will tell you such pretty stories, that foul befall him that is not pleased with them; *Neq; dicam ea qua vobis usui sit audivisse, & voluptati meminisse*, with that confidence, as *Bernardus* doth his enarrations on *Propertius*. I will not expect or hope for that approbation, which *Lipsius* gives to his *Epictetus*: *pluris facio quum relego: semper ut novum, & quum repetivi, repetendum*, the more I read, the more shall I covet to read. I will not presse you with my Pamphlets, or beg attention, but if you like them you may. *Pliny* holds it expedient, and most fit, *severitatem iucunditate etiam in scriptis condire*, to season our works with some pleasant discourse; *Synesius* approves it, *licet in ludicris ludere*, the * Poet admires it,

Omne tulit punctum qui miscuit utile dulci;

And there be

those without question, that are more willing to read such toys, then I am to write: Let me not live, saith *Aratius Antonia*, *If I had not rather bear thy discourse, * then see a play!* No doubt but there be more of her minde, ever have been, ever will be, as *Hierome* bears me witnesse. A far greater part had rather read *Apuleius* then *Plato*: Truly himself confesseth he could not understand *Plato's Timaeus*, and therefore cared lesse for it; but every school-boy hath that famous testament of *Grynnius Corocotta Porcellus* at his fingers ends. The Comickall Poet,

Id sibi negoti credidit solum dari,

Populo ut placerent, quas fecisset fabulas.

Made this his onely Care and sole study to please the people, tickle the ear, and to delight; but mine earnest intent is as much to profit as to please; *non tam ut populo placerem, quam ut populum iuvarem*, and these my writings I hope, shall take like gilded pills, which are so composed as well to tempt the appetite, and deceive the palat, as to help and medicinally work upon the whole body; my lines shall not only recreate, but rectifie the minde. I think I have said enough; If not, let him that is otherwise minded, remember that of *Alcandarensis*, *he was in his life a Philosopher* (as *Ansonius* apologizeth for him,) *in his Epigrams a Lover*, in his precepts most severe; in his Epistle to *Carellia*, a wanton. *Anianus, Sulpitius, Evemus, Menander*, and many old Poets besides, did in scriptis prurire, write Fescennines, Attellanes, and lascivious songs; *latam materiam*; yet they had in moribus censuram, & severitatem, they were chaste, severe, and upright livers.

Castum esse decet primum poetam

Ipsam, variculos nihil necesse est,

Qui tum deniq; habent salem & leporem.

I am of *Catullus* opinion, and make the same Apologie in mine own behalf, *Hoc etiam quod scribo, pendet plerumq; ex aliorum sententia & auctoritate*; nec ipse forsan infans, sed insanientes sequor. *Aiqui detur hoc insanire me; Semel*

Discam quam philosophum audire malunt.

I In Som. Scip.

d sacario suo

tum ad cunas

nutricum sapi-

entes elimina-

runt; solas au-

vium delicias

prostitutes.

m Babylonius

& Epheusius

qui de Amore

scripserunt,

utiq; amores

Myrta, Cy-

renei, & A-

donidis. Sui-

das.

† Pet. Avenio

dial. Ital.

** Hor.*

† Legendi cu-

pidiores, quam

ego scribendi,

saith Lucian.

** Plus capio*

voluptatis in-

de, quam spe-

ctandis in the-

atro ludis.

o Prothimo In

Isaiam. Multa

major pars deli-

scias fabulas

revolvendum

quam Platonis

libros.

† In vita phi-

losophus in

Epigram. a-

maior in Epi-

stolis petu-

lans in pae-

copis severus.

410

mel insani vimus omnes, & tunc ipse opinor insani aliquando, & is, & ille, & ego, scilicet Homo sum, humani à me nihil alienum puto :

And which he urgeth for himself, accused of the like fault, I as justly plead,

* Mart.

† Ovid.

Lasciva est nobis pagina, vita proba est,

Howsoever my lines erre, my life is honest,

† *Vita verecunda est, musa jocosa mihi.*

But I presume I need no such Apologies, I need not as *Socrates* in *Plato*, cover his face when he spake of love, or blush and hide mine eys, as *Pallas* did in her hood, when she was consulted by *Jupiter* about *Mercurius* marriage, *quod super nuptiis virgo consulitur*, it is no such lascivious, obscene or wanton discourse; I have not offended your chaster ears with anything that is here written, as many *French* and *Italian* Authors in their modern language of late have done, nay some of our Latine pontifici-

* *Isago, ad sac. scrip. cap. 13.*

* *Barthius no- in in Cælesti- nam Judum Hist.*

o *Ficinus*

Comment. c. 17.

Amore incensi

inveniendi a-

moris, amorem

quaesivimus et

invenimus.

† *Author Cæ-*

lestine Barth.

interprete

† *Horat. l. 1.*

Ode 34.

p *Hæc prædixi*

me quæ temere

nos putaret

scripsisse de a-

morum lenoci-

nis, de præti-

foricationi-

bus, adulteriis,

&c.

q *Taxando &*

ab his deter-

rendo humanam

lasciviam &

insaniam, sed

& remedia do-

cendos non igi-

tur tamidius

lector nobis

suocuseat

&c. Communi-

tio erit juve-

nibus hæc, his-

ce ut abstine-

ant magis, &

omissa lasci-

via quæ homi-

nes reddidit in-

sanos, virtutis

incumbant studiis

(Aeneas Sylv.) & curam amoris si quis nescit, hinc poterit scire.

* *Martianus Capella lib. 1. de nupt.*

philol. virginali suffusa rubore oculos populo obducent, &c.

† *Catullus.*

o *Viros nudos casta semine nihil à statuis disside.*

* *Hony Soyt qui maly pense.*

all writers, *Zanches*, *Aforius*, *Abulensis*, *Burchardus*, &c. whom * *Rivet* accuseth to be more lascivious then *Virgil* in *Priapeis*, *Petronius* in *Catalectis*, *Aristophanes* in *Lycistrata*, *Martialis*, or any other Pagan prophane writer, qui tam atrociter (* one notes) hoc genere peccarunt ut multa ingeniosissime scripta obscenitatum gratiâ casta mentes abhorreant. Tis not scurrile this, but chaste, honest, most part serious, and even of religion it self. ° *Incensed* (as he said) with the love of finding love, we have sought it, and found it. More yet, I have augmented and added something to this light Treatise (if light) which was not in the former Editions, I am not ashamed to confess it, with a good † *Author*, quod extendi & locupletari hoc subjectum pleriq; postulabant, & eorum importunitate victus, animum atq; remitentem ed adegi, ut jam sexta vice calamum in manum sumerem, scriptumq; longè & à studiis & professione meâ aliena me accingerem, horas aliquas à seriis meis occupationibus interim suffuratus, easq; veluti ludo cuidam ac recreationi destinans;

† *Cogor — retrorsum*

Vela dare, atq; iterare cursus

Olim relictos —

Et si non ignorarem novos fortasse detractores novis hisce interpolationibus meâ minime defuturos.

And thus much I have thought good to say by way of preface, lest any man (which † *Godfridus* feared in his book) should blame in me lightness, wantonness, rashness, in speaking of loves causes, entisements, symptoms, remedies, lawfull and unlawfull loves, and lust it self, † *I speak it only to tax and deter others from it, not to teach, but to shew the vanities and fopperies of this heroicall or Herculean love, and to apply remedies unto it.* I will treat of this with like liberty as of the rest.

† *Sed dicam vobis, vos porro dicite multis*

millibus, & facite hæc charta loquatur annis.

Condemn me not good Reader then, or censure me hardly, if some part of this Treatise to thy thinking as yet be too light, but consider better of it; *Omnia munda mundis*, ° a naked man to a modest woman is no otherwise then a picture, as *Augusta Livia* truly said, and * *mala mens, malus animus*, tis

in casti & honesti studii & curam amoris si quis nescit, hinc poterit scire. * *Martianus Capella lib. 1. de nupt. philol. virginali suffusa rubore oculos populo obducent, &c.* † *Catullus.* o *Viros nudos casta semine nihil à statuis disside.*

* *Hony Soyt qui maly pense.*

as 'tis taken. If in thy censure it be too light, I advise thee as *Lipsius* did his reader for some places of *Plautus*, *Istos quasi Sirenū scopulos pratervehare*, if they like thee not, let them pass, or oppose that which is good to that which is bad, and reject not therefore all. For to invert that verse of *Martial*, and with *Hieron Wolfius* to apply it to my present purpose,

Sunt mala, sunt quaedam mediocria, sunt bona plura. Some is good, some bad, some is indifferent. I say farther with him yet, I have inferred (** leuicula quaedam & ridicula ascribere non sum grauatus, circumforanea quaedam è theatro, è plateis, etiam è popinis*) some things more homely, light, or comicall, *litani Gratia, Bacchi* which I would request every man to interpret to the best, and as *Julius Caesar Baudiger* besought *Cardan* (*Si quid urbanisculè lufum à nobis per deos immortales te oro Hieronymè Cardane ne male capias*). I beseech thee good Reader, not to mistake me, or misconstrue what is here written. *Per Musas, & Charites, & omnia Paesarum numina, benigne lector, oro te, ne me male capias*. 'Tis a Comick subject, in sober sadness I crave pardon of what is amiss, and desire thee to suspend thy judgement, wink at small faults, or to be silent at least; but if thou likest, speak well of it, and with me good success.

Extremum hunc Aethusa mihi concede laborem.

I am resolved howsoever, *velis, nolis, audacter stadium intrare*, in the Olympicks, with those *Æliensian* Wrestlers in *Philostrotus*, boldly to shew my self in this common Stage, and in this Tragic-comedy of Love, to Act severall parts, some Satyrically, some Comickally, some in a mixt Tone, as the subject I have in hand gives occasion, and present Scene shall require, or offer it self.

SUBJECT. 2.

Love's Beginning, Object, Definition, Division.

Love's limits are ample and great, and a spacious walk it hath, beset with thorns, and for that cause, which *Scaliger* reprehends in *Cardan*, not lightly to be passed over. Least I incur the same censure, I will examine all the kinds of Love, his nature, beginning, difference, objects, how it is honest or dishonest, a virtue or vice, a naturall passion or a disease, his power and effects, how far it extends of which, although something hath been said in the first Partition, in those Sections of Perturbations (*for love and hatred are the first and most common passions, from which all the rest arise, and are attendant, as Piccolominiens holds, or as Nich. Causimus, the primum mobile of all other affections, which carry them all about them*) I will now more copiously dilate, through all his parts and severall branches, that so it may better appear what Love is, and how it varies with the objects, how in defect, or (which is most ordinary and common) immoderate, and in excess, causeth melancholy.

Love universally taken, is defined to be a *Desire*, as a word of more ample signification and though *Leou Hebreus* the most copious writer of this subject, in his third Dialogue make no difference, yet in his first he distinguisheth them again, and defines love by desire. *Love is a voluntary affection*.

Exerc. 301.
Campus amoris
maximus &
spinis oblitus,
nec leuissimo
pede transvolandus.
Grad. x. cap.
29. Ex Platone
prima &
Communissima
perturbationes
ex quibus cetera
oriuntur & earum sunt
pedissequa.

Amor est voluntarius affectus & desiderium re bona fruendi.

v Desiderium
optantia, amor
eorum qui-
bus fruimur;
amoris princi-
pium, desiderii
finis, amatum
adeſt.

x Principio l.
de amore, Ope-
re pretium eſt
de amore con-
ſiderare, utrum
Deus, an Dæ-
mon, an paſſio
quedam anime,
an partim De-
us, partim
Dæmon, paſſio
partim, &c.

Amor eſt aſſi-
us animi bon-
num deſiderans.

y Magnus Dæ-
mon convivio.

z Boni pul-
chrit, fruendi
de ſiderium.

a Godefridus;

l. 1. cap. 2. A-
mor eſt dele-
ctatio cordis,

alicujus ad a-
liquid, propter
aliquid deſide-
rium in appe-
tendo, & gau-
dium perſeque-
ndo per deſide-
rium currens,

requieſcens
per gaudium.

b Non eſt a-
mor deſiderium
aut appetitus

ut ab omnibus
hæc nus tra-
ditum; nam
tum potitur.

amata re, non
manet appeti-
tus; eſt igitur
affectus quo

cum re amata
aut unimur,
aut unionem
perpetuamus.

c Omnia appe-
tunt bonum.

† Terram non
vis malum, malum ſegetem, ſed bonam arborem, equum bonum, &c.

d Nemo amore capitur niſi qui ſubit ante ſorma
ſpectu, delectatus.

e Amabile obiectum amoris & ſcopus, cujus adeptio eſt finis, cujus gratia amamus. Animus enim
aſpirat ut eo fruatur, & formam dñi habeat & præcipue videtur & placet. Picalomitus, grad. 7. cap. 2. & grad. 2. cap. 39.

f Forma eſt vitalis ſulgar ex ipſa bono manens per ideam ſemina rationes, umbras effluſus, animos excitans ut per bonum in ſuum
redigantur. g Pulchritudo eſt perfectio compoſiti ex congruente ordine, menſura & ratione partium conſurgens, & venuſtas
inde prodicis gratia dicitur & res omnes pulchre gratioſa.

tion, and deſire to enjoy that which is good. ^a Deſire wiſbeth, Love enjoys; the end of the one is the beginning of the other: that which we love is preſent; that which we deſire is abſent. ^b It is worth the labour, ſaith Plotinus, to conſider well of Love, whether it be a God or a Divell, or paſſion of the minde, or partly God, partly Divell, partly paſſion. He concludes Love to participate of all three, to ariſe from deſire of that which is beautifull and fair, and defines it to be an action of the minde deſiring that which is good. ^c Plato calls it the great Divell, for its vehemency, and ſoveraignty over all other paſſions, and defines it an appetite, ^d by which we deſire ſome good to be preſent. Ficinus in his Comment adds the word Fair to this definition, Love is a deſire of enjoying that which is good and fair. Auſtin dilates this common definition, and will have love to be a delectation of the heart, ^e for ſomething which we ſeek to win, or joy to have, coveting by deſire, reſting in joy. ^f Scaliger Exerc. 301. taxeth theſe former definitions, and will not have love to be defined by Deſire or Appetite; for when we enjoy the things we deſire, there remains no more appetite: as he defines it, Love is an affection by which we are either united to the thing we love, or perpetuate our union; which agrees in part with Leon Hebreus.

Now this love varies as its object varies, which is alwayes Good, Amiable, Fair, Gracious, and Pleaſant. ^a All things deſire that which is good, as we are taught in the Ethicks, or at leaſt that which to them ſeems to be good; quid enim vis mali (as Auſtin well inferres) dic mihi? puo nihil in omnibus actionibus; thou wilt with no harm I ſuppoſe, no ill in all thine actions, thoughts or deſires, nihil mali vis; † thou wilt not have bad corn, bad ſoil, a naughty tree, but all good; a good ſervant, a good horſe, a good ſon, a good friend, a good neighbour, a good wiſe. From this goodneſs comes Beauty; from Beauty, Grace, and comelineſs, which reſult as ſo many rayes from their good parts, make us to love, and ſo to cover it: for were it not pleaſing and gracious in our eyes, we ſhould not ſeek. ^d No man loves (ſaith Aristotle 9. mor. cap. 5. but he that was firſt delighted with comelines and beauty. As this fair object varies, ſo doth our love; for as Proclus holds, Omne pulchrum amabile; every fair thing is amiable, and what we love is fair and gracious in our eyes, or at leaſt we do ſo apprehend and ſtill eſteem of it. ^e Amiableneſs is the object of love, the ſcope and end is to obtain it, for whoſe ſake we love, and which our minde covets to enjoy. And it ſeems to us eſpecially fair and good, for good, fair, and unity, cannot be ſeparated. Beauty ſhines, Plato ſaith, and by reaſon of its ſplendor and ſhining cauſeth admiration, and the fairer the object is, the more eagerly it is ſought. For as the ſame Plato defines it, ^f Beauty is a lively ſhining or glistening brightneſs, reſulting from effuſed good, by Ideas, ſeeds, reaſons, ſhadows, ſtirring up our minds, that by this good they may be united and made one. Others will have beauty to be the perfection of the whole compoſition, & cauſed out of the congruous ſymmetry, meaſure, order and manner of parts, and that comelineſs

which

which proceeds from this beauty is called grace, and from thence all fair things are gracious. For grace and beauty are so wonderfully annexed, ^h so sweetly and gently win our souls, and strongly allure, that they confound our judgement and cannot be distinguished. Beauty and Grace are like those beams and shinings that come from the glorious and divine Sun, which are diverse, as they proceed from the diverse objects, to please and affect our severall senses; As the species of beauty are taken at our eyes, ears, or conceived in our inner soul, as Plato disputes at large in his Dialogue de pulchro, Phadro, Hypias, and after many sophisticall errours confuted, concludes that beauty is a grace in all things, delighting the eyes, ears, and soul it self; so that as *Valesius* infers hence, whatsoever pleaseth our ears, eyes, and soul, must needs be beautifull, fair, and delightfome to us. ^k And nothing can more please our ears then musick, or pacifie our minds. Fair houses, pictures, orchards, gardens, fields, a fair Hawk, a fair horse is most acceptable unto us; whatsoever pleaseth our eyes and ears, we call beautifull and fair; ^l Pleasure belongeth to the rest of the senses, but grace and Beauty to these two alone. As the objects vary and are diverse, so they diversly affect our eyes, ears, and soul it self. Which gives occasion to some, to make so many severall kinds of love as there be objects: One beauty ariseth from God, of which and divine love *S. Dionysius* with many Fathers and Neotericks, have written just volumes, *De amore Dei*, as they term it, many parænetical discourses; another from his creatures; there is a beauty of the body, a beauty of the soul, a beauty from virtue, *formam martirum* *Austin* calls it, *quam videmus oculis animi*, which we see with the eyes of our minde, which beauty, as *Tully* saith, if we could discern with these corporeal eyes, *admirabiles sui amores excitaret*, would cause admirable affections, and ravish our souls. This other beauty which ariseth from those extreme parts, and graces which proceed from gestures, speeches, severall motions, and proportions of creatures, men and women (especially from women, which made those old Poets put the three Graces still in *Venus* company, as attending on her, and holding up her train) are infinite almost, and vary their names with their objects, as love of money, covetousness, love of Beauty, Lust, immoderate desire of any pleasure, concupiscence, friendship, love, good will, &c. and is either vertue or vice, honest, dishonest, in excess, defect, as shall be shewed in his place: Heroicall love, Religious love, &c. which may be reduced to a twofold division, according to the principall parts which are affected, the Braine and Liver: *Amor & amicitia*, which *Scaliger* exercitat. 301. *Valesius* and *Melancthon* warrant out of *Plato* ^o *quid sit & loco* from that speech of *Pausanias* belike, that makes two *Veneres* and two loves. ^m One *Venus* is ancient without a mother, and descended from heaven, whom we call celestiall; The younger, begotten of *Jupiter* and *Dione*, whom commonly we call *Venus*. *Ficinus* in his comment upon this place cap. 8. following *Plato*, calls these two loves, two Divels, ⁿ or good and bad Angels according to us, which are still hovering about our souls. ^o The one rears to heaven, the other depresseth us to hell; the one good, which stirs us up to the contemplation of that divine beauty, for whose sake we per-

^h *Gratia & pulchritudo ita suaviter animos demulcent, ita vehementer alliciunt, & admirabiliter commoventur, ut in unum confundant & distinguere non possunt, & sunt tanquam radii & splendores divini solis in rebus variis vario modo fulgentes.*

ⁱ *Species pulchritudinis hauriuntur oculis, auribus, aut concipiuntur interna mente.*

^k *Nihil hinc magis animos conciliat quam musica, pulchra pictura, ades &c.*

^l *In reliquis sensibus voluptas, in his pulchritudo & gratia.*

[†] *Lib. 4. de divinis. Convivio Platonis.*

^m *Dux Veneres duo amoris; quarum una antiquior & sine matre, celo nata, quam celestem Venerem nuncupamus; altera vero junior à Jove & Di-*

ⁿ *one progenera, quam vulgarem Venerem vocamus. n Alter ad superna erigit, alter deprimat ad inferna. o Alter excitat hominem ad divinam pulchritudinem insuandam; cuius causa philosophia studia & iustitia &c.*

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p Omnis creatura cum bona sit, & bene amari potest & male.
 q Duas civitates duos faciunt amores; Jerusalem facit amor Dei, Babylonem amor seculi; unusquisque se quid amet interroget, & inveniet unde sit crucis.
 r Alter maris ortus, feror, varius, fluctuans, inanis, juvenum, matre reverens, &c. Alter aurea catena caelo demissa bonum suorum mentibus mittens, &c.

form Justice, and all godly offices, study Philosophy, &c. the other base, and though bad, yet to be respected; for indeed both are good in their own natures: procreation of children is as necessary as that finding out of truth, but therefore called bad, because it is abused, and withdrawes our soul from the speculation of that other, to viler objects; So far Ficinus. S. Austin lib. 15. de civ. Dei & sup. Psal. 64. hath delivered as much in effect. ^p Every creature is good, and may be loved well or ill: And ^q Two cities make two loves, Jerusalem and Babylon, the love of God the one, the love of the world the other; of these two cities we all are Citizens, as by examination of our selves we may soon finde, and of which: The one love is the root of all mischief, the other of all good. So in his 15 cap. lib. de amor. Ecclesia, he will have those four cardinal vertues to be naught else but love rightly composed; in his 15. book de civ. Dei cap. 22. he calls vertue the order of Love, whom Thomas following 1. part. 2. quest. 55. art. 1. and quest. 56. 3. quest. 62. art. 2. confirms as much, and amplifies in many words. ^r Lucian to the same purpose hath a division of his own, One love was born in the sea, which is as various and raging in young mens breasts as the sea it self, and causeth burning lust: the other is that golden chain which was let down from heaven, and with a divine Fury ravisheth our souls, made to the image of God, and stirs us up to comprehend the innate and incorruptible beauty, to which we were once created. Beroaldus hath expressed all this in an Epigram of his:

*Dogmata divini memorant si vera Plautis,
 Sunt gemina Veneres, & geminatus amor.
 Caelestis Venus est nullo generata parente,
 Quae casto sanctos nectit amore viros.
 Altera sed Venus est totum vulgata per orbem,
 Quae divum mentes alligat, atq; hominum;
 Improba, seductrix, petulans, &c.
 If divine Plato's Tenents they be true,
 Two Veneres, two Loves there be;
 The one from heaven, unbegotten still,
 Which knits our souls in unitie.
 The other famous over all the world,
 Binding the hearts of Gods and men;
 Dishonest, wanton, and seducing she,
 Rules whom she will, both where and when.*

This twofold division of Love, Origen likewise followes in his Comment on the Canticles, one from God, the other from the Divell, as he holds, (understanding it in the worser sense) which many others repeat and imitate. Both which (to omit all subdivisions) in excessse or defect, as they are abused, or degenerate, cause melancholy in a particular kinde, as shall be shewed in his place. Austin in another Tract, makes a threefold division of this love, which we may use well or ill: ^f God, our neighbour, and the world: God above us, our neighbour next us, the world beneath us. In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God, or to God, and ordinarily so runs. From God, when it receives from him, whence, and for which it should love him: with God, when it contradicts his will in nothing: to God, when it seeks

f Tria sunt, quae amari à nobis bene vel male possunt; Deus, proximus, mundus; Deus supra nos; iuxta nos proximus; infra nos mundus. Tria Deus, duo proximus, unum mundus habet, &c.

repose and rest in self in him. Our Love to our neighbour may proceed from him, and run with him, not to him: From him, as when we rejoyce of his good safety, and well doing: with him, when we desire to have him a fellow and companion of our journey in the way of the Lord: not in him, because there is no aid, hope, or confidence in man: From the world our love comes; when we begin to admire the Creator in his works: and glorify God in his Creatures. With the world it should run, if according to the mutability of all temporalities, it should be dejected in adversity, or over elevated in prosperity: To the world, if it would settle in self in its vain delights and studies. Many such Partitions of Love I could repeat, and Subdivisions, but least (which Scaliger objects to Candam, *Exercitat. 501.*) I confound filthy burning lust, with pure and divine Love, I will follow that accurate Division of Leon Hebreus dial. 2. betwixt *Sophia* and *Philo*, where he speaks of *Naturall*, *Sensible*, and *Rationall* Love, and handleth each apart. *Naturall* love or hatred, is that Sympathy or Antipathy, which is to be seen in animate and inanimate creatures, in the four Elements, Metals, Stones, *gravia tendunt deorsum*, as a Stone to his Center, Fire upward, and Rivers to the Sea. The Sun, Moon, and Stars go still round, † *Amandes natura debita exercere*, for love of perfection. This love is manifest, I say, in inanimate creatures. How comes a load-stone to draw iron to it, or jet chaff: the ground to covet showers, but for love? No creature S. Hierom concludes, is to be found, *quod non aliquid amat*, no stock, no stone, that hath not some feeling of love. 'Tis more eminent in Plants, Hearbs, and is especially observed in vegetals; as betwixt the Vine and Elm a great Sympathy, betwixt the Vine and the Cabbage, betwixt the Vine and Olive, † *Virgo fugit Bromium*, betwixt the Vine and Baies, a great antipathy, the Vine loves not the Bay, † *nor his smell, and will kill him, if he grow near him*; the Bur and the Lintle cannot endure one another; the Olive and the Mirtle embrace each other, in roots and branches if they grow near: Read more of this in Picolomineus grad. 7. cap. 1. Crescentius lib. 5. de agris. Baptista Porta de mag. lib. 1. cap. de plant. odio & Element. sym. Fracastorius de sym. & antip. of the love and hatred of Planets, consult with every Astrologer: Leon Hebreus gives many fabulous reasons, and morallizeth them withall. Sensible love, is that of brute beasts, of which, the same Leon Hebreus dial. 2. assigns these causes. First, for the pleasure they take in the Act of Generation, male and female love one another. Secondly, for the preservation of the species, and desire of yong brood. Thirdly, for the mutuall agreement, as being of the same kinde: *Sus sui, Canis Canis, Bos Bovis, & Asinus Asino pulcherrimus videtur*, as Epicharmus held, and according to that Adagy of Diogenianus, *de most* *Adides usq. graculus apud graculum*, as no doubt they much delight in one anothers company.

Formica grata est formica, Cicada Cicada, and birds of a feather will gather together. Fourthly, for custome, use, and familiarity, as if a dog be trained up with a Lion and a Bear, contrary to their natures, they will love each other. Hawks, dogs, horses, love their masters and keepers: many stories I could relate in this kinde,

but see *Gellius de bist. anim. lib. 3. cap. 14.* those two Epistles of *Zephus*, of doggs and horses. *Agellius*, &c. Fifthly, for bringing up, as if a Butch bring up a Kid, a hen ducklings, an hedge-sparrow a Cuckow, &c.

The third kind is *Amor cognitionis*, as *Leon* calls it, Rationall Love, *Intellectivus amor*, and is proper to men, on which I must insist. This appears in *God, Angels, Men*. God is love it self, the fountain of Love, the Disciple of love, as *Plato* styles him; the servant of peace, the God of love and Peace; have peace with all men and God is with you.

2. Mantuan.
a Charitas
munifica, qua
mercatur de
Deo regnum
Dei.

b Polanus
partit. Zan-
chius de natu-
ra Dei, c. 3.
copiose de hoc
amore Dei a-
git.

* Nich. Bellus
discurs. 28. de
amatoribus
virtutem pro-
vocat, conser-
vat pacem in
terratra.

quiescentem in
agere, ventis
littis, &c.

† Camerarius
Emb. 100. en.

2.
c Dial. 2.

d Joven.

e Gen. 1.

† Cassinus.

† Theodoret &
Plotino.

Quisquis veneratur Olympum,

Ipse sibi mundum subiecit atq; Deum:

* By this Love (saith *Gerson*) we purchase heaven, and buy the kingdom of God. This Love is either in the Trinity it self, for the Holy Ghost is the Love of the Father and the Son, &c. *Iob. 3. 55.* and *5. 20.* and *14. 31.* or towards us his creatures, as in making the world. *Amor mundum fecit*, Love built Cities, *munda anima*, invented Arts, Sciences, and all * good things, incites us to vertue and humanity, combines and quickens; keepes peace on earth, quietness by sea, mirth in the windes and elements, expells all fear, anger, and rusticity: *Circularis a bono in bonum*, a round circle still from good to good; for love is the beginner and end of all our actions; the efficient and instrumental cause, as our Poets in their Symbols, Impresses, † Emblemes of rings, squares, &c. shadow unto us,

Si rerum quaris fuerit quæ finis & ortus,

Desine, nam causa est unica salus amor.

If first and last of anything you wily

Cease; love's the sole and only cause of it.

Love, saith *Lap*, made the world, and afterwards in redeeming of it, God so loved the world, that he gave his only begotten son for it; *John 3. 16.* Behold what love the Father hath shewed on us, that we should be called the sons of God. 1 *John 3. 1.* Or by his sweet providence, in protecting of it; either all in generall, or his Saints elect and Church in particular, whom he keeps as the apple of his eye, whom he loves freely, as *Hosea 14. 5.* speaks; and dearly respects, *Chavior est ipsi homo quem sibi*. Not that we are fair, nor for any merit or grace of ours, for we are most vile and base; but out of his incomparable love and goodness, out of his divine Nature. And this is that *Homers* golden chain, which reacheth down from Heaven to Earth, by which every creature is annexed, and depends on his Creator. He made all, saith * *Moses*, and it was good, and he loves it as good.

The love of Angels and living souls, is mutuall amongst themselves, towards us militant in the Church, and all such as love God; as the Sun beams irradiate the earth from those celestiaall thrones, they by their well wishes reflect on us, † *in salutem hominum promovenda ab acres*, & constantes administri, there is joy in heaven for every sinner that repenteth; they pray for us, are solicitous for our good, † *Cæli genii*.

Ubi regnat charitas, suave desiderium,

Latitans, & amor Deo conjunctus.

Love proper to mortall men, is the third Member of this subdivision; and the subject of my following discourse.

MEMBR. 2. SUBST. 1.

*Love of men, which varies as his objects, profitable,
pleasant, honest.*



*Aleſius lib. 3. contr. 13. defines this love which is in men, to be an affection of both powers, Appetite, and Reason. The rational resides in the Brain, the other in the Liver (as before hath been said out of Plato and others) the heart is diversly affected of both, and carried a thousand waies by consent. The sensitive faculty most part over-rules reason, the Soul is carried hood-winked, and the understanding captive like a beast. The heart is variously inclined, sometimes they are merry, sometimes sad, and from love arise Hope and Fear, Jealousie, Fury, Desperation. Now this love of men is divers, and varies, as the object varies, by which they are enticed, as vertue, wisdom, eloquence, profit, wealth, money, fame, honour, or comeliness of person, &c. Leon Hebreus in his first Dialogue, reduceth them all to these three, *Utile, Incundum, Honestum*, Profitable, Pleasant, Honest; (out of Aristotle belike 8. moral.) of which he discourseth at large, and whatsoever is beautifull and fair, is referred to them, or any way to be desired. To profitable, is ascribed health, wealth, honour, &c. which is rather Ambition, Desire, Covetousness, then Love: Friends, Children, love of women, all delightfull and pleasant objects, are referred to the second. The love of honest things, consists in vertue and wisdom, and is preferred before that which is profitable and pleasant: Intellectuall, about that which is honest. St. Austin calls profitable, worldly, pleasant, carnal; honest, spirituall. Of and from all three, result Charity, Friendship, and true love, which respects God and our neighbour. Of each of these I will briefly dilate, and shew in what sort they cause melancholy.*

Amongst all these fair enticing objects, which procure Love, and bewitch the Soul of man, there is none so moving, so forcible as profit; and that which carrieth with it a shew of commodity. Health indeed is a precious thing, to recover and preserve which, we will undergo any misery, drink bitter potions, freely give our goods: restore a man to his health, his purse lies open to thee, bountifull he is, thankfull and beholding to thee; but give him wealth and honour, give him gold, or what shall be for his advantage and preferment, and thou shalt command his affections, oblige him eternally to thee, heart, hand, life and all is at thy service, thou art his dear and loving friend, good and gracious Lord and Master, his *Mecenas*, he is thy slave, thy vassall, most devoute, affectioned, and bound in all duty: tell him good tydings in this kinde, there spoke an Angel, a blessed hour that brings in gain, he is thy creature, and thou his creator, he hugges and admires thee; he is thine for ever. No Loadstone so attractive as that of profit, none so fair an object as this of gold: nothing wins a man sooner then a good turn; bounty and liberality command body and soul.

Affectus nunc appetitivus potentia, nunc rationalis, alter cerebro refidet, alter hepate, corde, &c. h cor varie inclinatur, nunc gaudens, nunc mœrens; statim ex timore nascitur Zelotypia, furor, spes, desperatio.

Ad utile sanitas refertur, utilium est ambitio, cupido, desiderium potius quam amor excellit avaritia. Picolom. grad. 7.

Cap. 3. Lib. de amicitia, utile mundanum, carnale jucundum, spirituale honestum. Ex singulis tribus fit charitas & amicitia, que respicit deum & proximum.

Benefactores precipue amamus. Privus 3. de anima.

*Munera (crede mihi) placant hominesq; deosque;
Placatur donis Iupiter ipse datis.*

Good turns do pacifie both God and men,
And *Iupiter* himself is won by them.

Gold of all other is a most delicious object, a sweet light, a goodly lustre it hath; *gratius aurum quam solem intuemur*, saith *Austin*, and we had rather see it then the Sun. Sweet and pleasant in getting, in keeping; it seasons all our labours, intolerable pains we take for it, base employments, endure bitter frowns and taunts, long journeys, heavy burdens, all are made light and easie by this hope of gain; *At mihi plando ipse domus simul ac nummos contemplet in arca*. The sight of gold refresheth our spirits, and ravisheth our hearts, as that *Babylonian* garment, and *golden wedge did *Achan* in the camp, the very sight and hearing, sets on fire his soul with desire of it. It will make a man run to the *Antipodes*, or tarry at home and turn parasite, lye, flatter, prostitute himself, swear and bear false witness; he will venture his body, kill a King, murder his father, and damn his soul to come at it. *Formosior auri massa*, as he well observed, the mass of gold is fairer then all your *Gracian* pictures, that *Apelles*, *Phydias*, or any doting painter could ever make: we are enamoured with it,

o Jos. 7.

p-Petronium
Arbiter.

q Juvenalis.

*Prima ferè vota, & cunctis notissima templis,
Divitia ut crescant.*

All our labours, studies, endeavours, vows, prayers and wishes, are to get, how to compass it.

† Job. Second.
lib. sydenham.

*† Hac est illa cui famulatur maximus orbis,
Divia potens rerum, demitrixq; pecunia fati.*

This is the great Goddess we adore and worship, this is the sole object of our desire. If we have it, as we think, we are made for ever, thrice happy, Princes, Lords, &c. If we lose it, we are dull, heavy, dejected, discontent, miserable, desperate and mad. Our estate and *bene esse* ebbs and flows with our commodity; and as we are endowed or enriched, so are we beloved and esteemed: it lasts no longer then our wealth; when that is gone, and the object removed, farewell friendship: as long as bounty, good cheer, and rewards were to be hoped, friends enough; they were tied to thee by the teeth, and would follow thee as Crows do a Carcass: but when thy goods are gone and spent, the lamp of their love is out, and thou shalt be contemned, scorned, hated, injured. * *Lucianus Timon*, when he lived in prosperity, was the sole spectacle of *Greece*, onely admired; who but *Timon*? Every body loved, honoured, applauded him, each man offered him his service, and sought to be kin to him; but when his gold was spent, his fair possessions gone, farewell *Timon*: none so ugly, none so deformed, so odious an abject as *Timon*, no man so ridiculous on a sudden, they gave him a penny to buy a rope, no man would know him.

s Lucianus
Timon.

† Is the generall humour of the world, commodity steers our affections throughout, we love those that are fortunate and rich, that thrive, or by whom we may receive mutuall kindness, hope for like curtesies, get any good, gain, or profit; hate those, and abhor on the other side, which are poor and miserable, or by whom we may sustain loss or inconvenience.

convenience. And even those that were now familiar and dear unto us, our loving and long friends, neighbours, kinsmen, allies, with whom we have conversed and lived as so many *Persons* for some years past, striving still to give one another all good content and entertainment, with mutual invitations, feasting, sports, offices, for whom we would ride, run, spend our selves, and of whom we have so freely and honourably spoken, to whom we have given all those rurgent titles, and magnificent elogiums, most excellent and most noble, worthy, wife, grave, learned, valiant, &c. and magnified beyond measure: If any controversy arise betwixt us, some trespass, injury, abuse, some part of our goods be detained, a peece of Land come to be litigious, if they cross us in our suit, or touch the string of our commodity, we detest and deprecate them upon a sudden: neither affinity, consanguinity, or old acquaintance can contain us, but *rupto jecore exieris Caprificus*. A golden apple sets altogether by the ears, as if a marrow bone, or hony comb were flung amongst Bears: Father and Son, Brother and Sister, kinsmen are at odds: and look what malice, deadly hatred can invent, that shall be done, *Terribile, durum, pestilens, atrox, ferum*, mutuall injuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, we can tolerate it: our bodies hurt, we can put it up and be reconciled: but touch our commodities, we are most impatient: fair becomes foul, the Graces are turned to Harpyes, friendly salutations to bitter imprecations, mutuall feasting to plotting villanies, namings and counterminings; good words to Satyres and invectives, we revile *contra*, thought but his imperfections are in our eyes, he is a base knave, a Devil, a Monster, a Caterpillar, a Viper, an Hog-rubber, &c.

Desinit in piscem mulier formosa superne:

The Scene is altered on a sudden, love is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed upon this object of commodity, and upon money, the desire of which in excess is coverousness: Ambition tyrannizeth over our souls, as I have shewed, and in defect crucifies as much, as if a man by negligence, ill husbandry, improvidence, prodigality, waste and consume his goods and fortunes, beggery follows, and melancholy, he becomes an object, odious and worse then an Infidel, in not providing for his family.

SUBJECT. 2.

Pleasant Objects of Love.

Pleasant Objects are infinite, whether they be such as have life, or be without life: Inanimate are Countries, Provinces, Towers, Towns, Cities, as he said, *Pulcherrimam insulam videmus, etiam cum non videmus*, we see a fair Island by description, when we see it not, The Sun never saw a fairer City, *Thessala Tempe*, Orchards, Gardens, pleasant walks, Groves, Fountains, &c. The heaven it self is said to be fair or foul: fair buildings, fair pictures, all artificiall, elaborate and curious works, clothes, give an admirable lustre: we admire, and gaze upon them, *ut pueri laniamus ovum*, as children

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a Credo equidem viros decent e marmore vultus.
† Max. Tyrius ser. 9.

b Part. 1. Se. 2. memb. 3.

d Mart.

† Omnif. mag. lib. 12. cap. 3.

e De sale geniali 13. c. 15.

† Theod. Pro. domus amor lib. 3.

f Similitudo morum parit amicitiam.

g Vives 3. de Anima.

h Qui simul fecere naufragium, aut una periculare vincula vel consilii conjuratio. nistue societate junguntur, invicem amant.

Brutum & Cassium invicem infensos.

Cesarianus dominatus conciliavit. & Emilius Lepidus &

Julius Flaccus, quum essent inimicissimi,

censores renunciati simultates illico deposuerunt. Scultet.

cap. 4. de causa Amor.

† Papinius.

i Ifocrates Demonico precipit ut quum aliquis amicitiam vellet, illum laudet, quod laus inritum amoris sit, quia operatio simultatum.

children do on a Peacock: A fair Dog, a fair Horse and Hawk, &c.
† *Thessalus amat equum pullinum, buculum Aegyptius, Lacedamonius Catulum, &c.* Such things we love, are most gracious in our sight, acceptable unto us, and whatsoever else may cause this passion, if it be superfluous or immoderately loved, as *Guianerius* observes. These things in themselves are pleasing and good, singular ornaments, necessary, comely, and fit to be had; but when we fix an immoderate eye, and dote on them over much, this pleasure may turn to pain, bring much sorrow, and discontent unto us, work our finall overthrow, and cause melancholy in the end. Many are carried away with those bewitching sports of gaming, hawking, hunting, and such vain pleasures, as^b I have said: some with immoderate desire of fame, to be crowned in the *Olympicks*, knighted in the field, &c. and by these means ruinate themselves. The lascivious dotes on his fair mistress, the Glutton on his dishes, which are infinitely varied to please the palate, the Epicure on his severall pleasures, the superstitious on his Idoll, and fars himself with future joys, as *Turks* feed themselves with an imaginary perswasion of a sensuall Paradise: so severall pleasant objects, diversly affect divers men. But the fairest objects and entisings proceed from men themselves, which most frequently captivate, allure, and make them dote beyond all measure upon one another, and that for many respects: First, as some suppose, by that secret force of stars, (*quod me tibi temperat astrum*.) They do singularly dote on such a man, hate such again, and can give no reason for it.^d *Non amo te Sabidi, &c.* *Alexander* admired *Ephesian*, *Adrian Antinous*, *Nero Sporus*, &c. The Physitians refer this to their temperament, Astrologers to trine and sextile Aspects, or opposite of their severall Ascendents, Lords of their genitures, love and hatred of Planets; † *Cicogna*, to concord and discord of Spirits; but most to outward Graces. A merry companion is welcome and acceptable to all men, and therefore saith^e *Gemesius*, Princes and great men entertain Jesters, and Players commonly in their Courts. But † *Pares cum paribus facillime congregantur*, tis that^f similitude of manners, which ties most men in an inseparable link, as if they be addicted to the same studies or disports, they delight in one others companies, *birds of a feather will gather together*: if they be of divers inclinations, or opposite in manners, they can seldome agree. Secondly,^g affability, custome and familiarity, may convert nature many times, though they be different in manners, as if they be Country-men, fellow-students, colleagues, or have been fellow-souldiers,^h brethren in affliction, († *acerba calamitatum societas, diversi etiam ingenii homines conjungit*) affinity, or some such accidentall occasion, though they cannot agree amongst themselves, they will stick together like burrs and hold against a third: so after some discontinuance, or death, enmity ceaseth; or in a forrain place.

Pascitur in viris livor, post fata quiescit:

Et cecidere odia, & tristes mors obruit iras.

A third cause of love and hate, may be mutuall offices, *acceptum beneficium*, commend him, use him kindly, take his part in a quarrell, relieve him in his misery, thou winnest him for ever; do the opposite, and be

sure

sure of a perpetuall enemy. Praise and dispraise of each other, do as much, though unknown, as^t *Schappin* by *Scaliger* and *Casanbonus*: *malus mulum facit*; who but *Scaliger* with him? what *Encomiōis*, *Epithetes*, *Elogiōis*? *Antistes sapientia*, *perpetuus distator*, *literarum ornamentum*, *Europa miraculum*, noble *Scaliger*, *incredibilis ingenii praestantia*, &c. diis potius quam hominibus per omnia comparandus, scripta ejus aurea ancylia de caelo delapsa poplitibus veneramus flexis, &c. but when they began to vary, none so absurd as *Scaliger*, so vile and base, as his books de *Burdonum familia* and other Satyricall invectives may witness. *David* in *Ihm*, *Archilocus* himself was not so bitter. Another great rye or cause of love, is consanguinity; Parents are dear to their children, children to their parents, brothers and sisters, cosens of all sorts, as an hen and chickens, all of a knot: every Crow thinks her own bird fairest. Many memorable examples are in this kinde, and tis *portenti simile*, if they do not: † a mother cannot forget her child; *Salomon* so found out the true owner: love of parents may not be concealed, 'tis naturall, descends, and they that are inhumane in this kinde, are unworthy of that air they breath, and of the four elements; yet many unnaturall examples we have in this rank, of hard-hearted parents, disobedient children, of^t disagreeing brothers, nothing so common. The love of kinsmen is grown cold, many *kinsmen*, (as the saying is) few friends; if thine estate be good, and thou able, *par pari reserere*, to requite their kindness, there will be mutuall correspondence; otherwise thou art a burden, most odious to them above all others. The last object that tyos man and man, is comeliness of person, and beauty alone, as men love women with a wanton eye: which *ισχυρ* is termed *Heroicall*, or Love Melancholy. Other loves (saith *Piscolominens*) are so called with some contraction, as the love of wine, gold, &c. but this of women is predominant in an higher strain, whose part affected is the liver, and this love deserves a longer explication, and shall be dilated apart in the next Section.

SUBJECT. 3.

Honest objects of Love.

Beauty is the common object of all love, *ut jet draws a stram*, so doth beauty love: vertue and honesty are great motives, and give as fair a lustre as the rest, especially if they be sincere and right, not fucate, but proceeding from true form, and an incorrupt judgement. Those two *gemini* twins, *Eros* and *Anteros*, are then most firm and fast. For many times otherwise men are deceived by their flattering *Gnathos*, dissembling *Camelions*, outsidēs, hypoerites that make a shew of great love, learning, pretend honesty, vertue, zeal, modesty, with affected looks and counterfeite gestures: fained protestations often steal away the hearts and favours of men, and deceive them, *specie virtutis & munda*, when as *revera* and indeed, there is no worth or honesty at all in them, no truth, but meer hypoerisie, subtilty, knavery, and the like. As true friends they

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k Suspect. lib. 1. cap. 2.

† 157. 49.

l Rara est concordia fratrum. in Grad. 1. cap. 22.

n Vires 3. de Anima, ut paleam succinum sic formam amor trahit.

o Sect. seq.
p Nihil divi-
nius homine
probo.

q James 3. 10.

r Gravior est
pulchro veni-
ens e corpore
virtus.

s Orat. 18. de
formis ple-
rumq; philoso-
phi ad id quod
in aspectum
cadit ea parte
elegantis que
oculos fugit.
1 43. de consol.

are, as he that *Calius Secundus* met by the high way side; and hard it is in this temporising age to distinguish such companions, or to finde them out. Such *Gnathoes* as these for the most part belong to great men, and by this glozing flattery, affability, and such like philters, so dive and insinuate into their favours, that they are taken for men of excellent worth, wisdom, learning, demi-Gods, and so sew themselves into dignities, honours, offices: but these men cause harsh confusion often, and as many stirs as *Rehoboams* Counsellors in a Common-wealth, overthrow themselves and others. *Tandlerus*, and some authors make a doubt, whether Love and Hatred may be compelled by philters or characters; *Cadnan*, and *Marbodius* by pretious stones and amulets; *Astrologers* by election of times, &c. as ° I shall elsewhere discuss. The true object of this honest love is virtue, wisdom, honesty, ^p real worth, *Interna forma*, and this love cannot deceive or be compelled, *ut ameris amabilis esto*, love it self is the most potent *philterum*, virtue and wisdom, *gratia gratum faciens*, the sole and only grace, not counterfeit, but open, honest, simple, naked, ^q descending from heaven, as our apostle hath it, an infused habit from God, which hath given severall gifts, as wit, learning, tongues, for which they shall be amiable and gracious, *Eph. 4. 11.* as to *Saul* stature and a goodly presence, *1. Sam. 9. 1.* *Ioseph* found favour in *Pharao's* court, *Gen. 39.* for his person; And *Daniel* with the Princes of the Eunuchs, *Dan. 19. 19.* *Christ* was gracious with God and men, *Luk. 2. 52.* There is still some peculiar grace, as of good discourse, eloquence, wit, honesty, which is the *primum mobile*, first mover, and a most forcible loadstone to draw the favours and good wills of mens eyes, ears, and affections unto them. When *Iesus* spake they were all astonished at his answers, (*Luk. 2. 47.*) and wondered at his gracious words which proceeded from his mouth. An Orator steals away the hearts of men, and as another *Orpheus*, *quo vult, unde vult*, he puls them to him by speech alone: a sweet voice causeth admiration; and he that can utter himself in good words, in our ordinary phrase, is called a proper man, a divine spirit. For which cause belike, our old Poets, *Senatus populusq; poetarum*, made *Mercury* the Gentleman-usher to the Graces, Captain of eloquence, and those *Charites* to be *Iupiters* and *Eurymones* daughters, descended from above. Though they be otherwise deformed, crooked, ugly to behold, those good parts of the minde denominate them fair. *Plato* commends the beauty of *Socrates*, yet who was more grim of countenance, stern and gasty to look upon. So are and have been many great Philosophers, as ^t *Gregory Nazianzen* observes, deformed most part in that which is to be seen with the eyes, but most elegant in that which is not to be seen. *Sæpe sub atrita latitat sapientia veste.* *Aesop*, *Democritus*, *Aristotle*, *Politianus*, *Melancthon*, *Gesner*, &c. whithered old men, *Silene*, *Alcibiadis*, very harsh and impolite to the eye, but who were so terse, polite, eloquent, generally learned, temperate and modest: No man then living was so fair as *Alcibiades*, so lovely *quoad superficiem*, to the eye, as [†] *Boethius* observes, but he had *Corpus turpissimum interne*, a most deformed soul; Honesty, virtue, fair conditions, are great entisers to such as are well given, and much avail to get the favour and good will of men. *Abdoleminis* in *Cor-*

tius,

f Erat autem
sede deformis,
& ea forma,
qua citius pu-
eri terrent
possent, quam
invitari ad
osculum puel-
la.

g Deformis
ille elsi vide-
atur senex, di-
vinum ani-
mum habet.
i Fulgebat
vultu suo: ful-
gor & divina
majestas homi-
nes ad se tra-
bens.

k Prasat. lib.
vulgar.
† Pars inscrip.
Tit. Livii
statue Patav-
vii.
IA true loves
know.

* Stobæus à
græco.

† Solinus, pul-
chrit nulla est
facies.
m O dulcissimi
laquei, qui
tam feliciter
devincunt, ut
etiam à vin-
dit diligen-
tur! qui à gra-
tiae vinculis
sunt capti
arctius deliga-
ti & in unum
rediguntur.
n Statius.

spied M. *Alanus* one of the Kings Chaplains, a silly, old, ^fhard-favoured man fast asleep in a Bower, and kissed him sweetly, when the yong Ladies laughed at her for it, she replied, that it was not his person that she did embrace and reverence, but with a *Platonick* love, the divine beauty of his soul. Thus in all ages vertue hath been adored, admired, a singular lustre hath proceeded from it: and the more vertuous he is, the more gracious, the more admired. No man so much followed upon earth as *Christ* himself; and as the *Psalmist* saith 45. 2. *He was fairer then the sons of men.* *Chrysostome Hom. 8. in Mat. Bernard Ser. 1. de omnibus sanctis, Austin, Cassiodore, Hier. in 9. Mat.* interpret it of the beauty of his person; there was a divine Majestie in his looks, it shined like Lightning, and drew all men to it: but *Basil, Cyril. lib. 6. super. 55. Esay. Theodorēt, Agnobius, &c.* of the beauty of his divinity, justice, grace, eloquence, &c. *Thomas in Psal. 44.* of both; and so doth *Baradius, and Peter Morales. lib. de pulchritud. Iesu & Maria;* adding as much of *Ioseph* and the *Virgin Mary,*

— *hic alios formā precesserit omnes,*
according to that prediction of *Sybilla Cumæ.* Be they present or absent, near us, or afar off, this beauty shines, and will attract men many miles to come and vifite it. *Plato* and *Pythagoras* left their Countrey, to see those wise Egyptian Priests: *Apollonius* travelled into *Ethiopia, Persia,* to consult with the *Magi, Brachmanni, Gymnosophists.* The Queen of *Sheba* came to visit *Solomon;* and many, saith ^k *Hierom,* went out of *Spain* and remote places a thousand miles, to behold that eloquent *Livy;* [†] *Multi Romani non ut urbem pulcherrimam, aut urbis & orbis dominum Octavianum, sed ut hunc unum inviserent audirentque, à Gadibus profecti sunt.* No beauty leaves such an impression, strikes so deep, ^l or links the souls of men closer then vertue.

* *Non per deos aut pictor posset,
Aut statuarius ullus fingere
Talem pulchritudinem qualem virtus habet;*

no Painter, no Graver, no Carver can expresse vertues lustre, or those admirable rayes that come from it, those enchanding rayes that enchain posterity, those everlasting rayes that continue to the worlds end. Many saith *Rhuvorinus,* that loved and admired *Alcibiades,* in his youth, knew not, cared not for *Alcibiades* a man, *nunc intumes quarebant Alcibiadem;* but the beauty of *Socrates* is still the same, [†] vertues lustre never fades, is ever fresh and green, *semper viva* to all succeeding ages; and a most attractive loadstone, to draw and combine such as are present. For that reason belike, *Monæ* feigns the three *Graces* to be linked and tied hand in hand, because the hearts of men are so firmly united with such graces. *How sweet bands* (*Seneca* exclaims) *which so happily combine, that those which are bound by them love their binders, desiring withall, much more harder to be bound,* and as so many *Geryons* to be united into one. For the nature of true friendship is to combine, to be like affected, of one minde;

*¶ Velle & nolle ambobus idem, satiatque toro
Mens aro*

as the Poet saith, still to continue one and the same. And where this love takes place, there is peace and quietness, a true correspondence, perfect amity, a Diapason of vows and wishes, the same opinions, as betwixt ° David and Jonathan, Damon, and Pythias, Pylades and Orestes, Nysus and Euryalus, Theseus and Perithous, ° they will live and die together, and prosecute one another with good turns. † *Nam vinci in amore turpissimum putant*, not only living, but when their friends are dead, with Tombs and monuments, *Nania's*, Epitaphs, Elegies, Inscriptions, Pyramids, Obelisks, Statues, Images, Pictures, Histories, Poems, Annals, Feasts, Anniversaries, many ages after (as Plato's Schollers did) they will *parentare* still, omit no good office that may tend to the preservation of their names, honours, and eternal memory. * *Illum coloribus, illumineris, illum oro, &c.* He did express his friends in colours, in wax, in brass, in ivory, marble, gold and silver, (as Pliny reports of a Citizen in Rome) and in a great Auditory not long since, recited a just volume of his life. In another place, * speaking of an Epigram which Martial had composed in praise of him, † *He gave me as much as he might, and would have done more if he could: though what can a man give more then honour, glory, and eternity? But that which he wrote per adventure, will not continue, yet he wrote it to continue.* 'Tis all the recompence a poor scholler can make his well-deserving Patron, *Mecenas*, friend, to mention him in his works, to dedicate a book to his name, to write his life, &c. as all our Poets, Orators, Historiographers have ever done, and the greatest revenge such men take of their adversaries, to persecute them with Satyrs, Invectives, &c. * and 'tis both wayes of great moment, as † Plato gives us to understand. *Paulus Fovius* in the fourth book of the life and deeds of Pope Leo Decimus, his noble Patron, concludes in these words; *'Because I cannot honour him as other rich men do, with like endeavour, affection, and piety, I have undertaken to write his life, since my fortunes will not give me leave to make a more sumptuous monument, I will perform those rites to his sacred ashes, which a small perhaps, but a liberal wit can afford.* But I rove. Where this true love is wanting, there can be no firm peace, friendship from teeth outward, counterfeit, or for some by respects, so long dissembled, till they have satisfied their own ends, which upon every small occasion, breaks out into enmity, open war, defiance, heart-burnings, whispering, calumnies, contentions, and all manner of bitter melancholy discontents. And those men which have no other object of their love, then greatness, wealth, authority, &c. are rather feared then beloved; *nec amant quemquam, nec amantur ab ullo*: and howsoever born with for a time, yet for their tyranny and oppression, griping, covetousness, curst hardness, folly, intemperance, imprudence, and such like vices, they are generally odious, abhorred of all, both God and men. *Non uxor saluante vult, non filius, omnes vicini aderunt,* — and I would not wonder if his wife and children, friends, neighbours, all the world forsakes them, would fain be rid of them, and are compelled many times to lay violent hands on them, or

inscisci, & postquam sumptuosa condere pro fortuna non tulerit, exiguo sed eo sorte liberali ingenii monumento iusta sanctissimi cineri solvantur.

o He loved him as he loved his own soul, 1 Sam. 15. 1. Beyond the love of women.

p Virg. 9. *En. Qui super exanimem sese coniecit amicum confessus.*

q *Amicus anima dimidium, Austin. confes.*

4. cap. 6. Quod de Virgilio Horatius, & servus anima dimidium mee.

† Plinius.

* *Illum argento & auro, illum ebore, marmore effiguit, & nuper ingenti adhibito auditorio ingentem de vita ejus tributum recitavit.* epist. lib. 4. epist. 68.

* Lib. 4. ep. 61. *Prisco suo; Vedit mihi quantum potuit maximum, daturus amplius si potuisset. Tam tibi quid homini dari potest majus quam gloria laus & aternitas?*

At non erunt fortasse que scripsit. Ille tamen scripsit tanquam essent futura.

* For genus irritabile vatum.

† Lib. 13. de Legibus. *M. gnam enim vim habent, &c.*

† *Pari tamen studio & pietate conscribenda vite ejus munus*

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1. Sam. 25. 3.
1. Esther. 3. 2.

u Ann. Mar.
cellinus l. 14.

else Gods judgements overtake them : instead of Graces, come Furies. So when fair *Abigail*, a woman of singular wisdom, was acceptable to *David*, *Nabal* was churlish and evil-conditioned, and therefore *Mardochy* was received, when *Haman* was executed, *Haman* the favorite, that had his seat above the other Princes, to whom all the Kings servants that stood in the gates, bowed their knees and revered. Though they flourish many times, such Hypocrites, such temporizing Foxes, and blear the worlds eyes by flattery, bribery, dissembling their natures, or other mens weakness, that cannot so soon apprehend their tricks, yet in the end they will be discerned, and precipitated in a moment: surely, saith *David*, thou hast set them in slippery places, *Psa.* 37. 5. as so many *Sejani*, they will come down to the *Gemonian* scales; and as *Eusebius* in *Ammianus*, that was in such authority, ad jubendum Imperatorem, be cast down headlong on a sudden. Or put case they escape, and rest unmasked to their lives end, yet after their death, their memory stinks as a snuffe of a candle put out, and those that durst not so much as mutter against them in their lives, will prosecute their name with Satyrs, Libels, and bitter imprecations, they shall male audire in all succeeding ages, and be odious to the worlds end.

MEMB. 3.

Charity composed of all three kinds, Pleasant,
Profitable, Honest.



Besides this love that comes from Profit, Pleasant, Honest, (for one good turn asks another in equity) that which proceeds from the law of nature, or from discipline and Philosophy, there is yet another love compounded of all these three, which is *Charity*, and includes piety, dilection, benevolence, friendship, even all those vertuous habits; for love is the circle equant of all other affections, of which *Aristotle* dilates at large in his *Ethicks*, and is commanded by God, which no man can well perform, but he that is a Christian, and a true regenerate man; This is *To love God above all, and our neighbour as our self*; for this love is *lychnus accendens & accensus*, a Communicating light, apt to illuminate it self as well as others. All other objects are fair, and very beautiful, I confess, kindred, alliance, friendship, the love that we owe to our country, nature, wealth, pleasure, honour, and such moral respects, &c. of which read copious *Aristotle* in his *Morals*; A man is beloved of a man, in that he is a man; but all these are far more eminent and great, when they shall proceed from a sanctified spirit, that hath a true touch of Religion, and a reference to God. Nature binds all creatures to love their young ones; an hen to preserve her brood will run upon a Lion, an Hinde will fight with a Bull, a Sow with a Bear, a silly Sheep with a Fox. So the same nature urgeth a man to love his Parents, (** dii me pater omnes adorint, ni te magis quam oculos amem meos!*) and this love cannot be dissolv'd, as *Tully* holds, without detestable offence: but much more Gods commandment, which

x U: mundus
duobus polis
sustentatur:
ita lex Dei
amore Dei &
proximi; duc-
tus his funda-
mentis vinci-
tur; machina
mundi corrumpit,
si una de polis
turbatur; lex
perit divina si
una ex his.
† 8. & 9. libro.

* Ter. Adelph.
45.
y De amicis.

which enjoyns a filial love, and an obedience in this kind. ^z The love of brethren is great, and like an arch of stones, where if one be displaced, all comes down, no love so forcible and strong, honest, to the combination of which, nature, fortune, vertue, happily concur, yet this love comes short of it.

^a Dulce & decorum pro patria mori,
be expressed, what a deal of Charity that one name of Country contains.

^{* Amoris laudis & patriæ pro stipendio est;}

did se devovere, Horatii, Curii, Scævola, Regulus, Cædus, sacrifice themselves for their Countries peace and good.

^b Una dies Fabios ad bellum miserat omnes,
Ad bellum missos perdidit una dies.

One day the Fabii stoutly warred,

One day the Fabii were destroyed.

Fifty thousand Englishmen lost their lives willingly neer Battle Abby, in defence of their Country. ^c P. *Emilius* l. 6. speaks of six Senators of Calice, that came with halters in their hands to the King of England, to die for the rest. This love makes so many writers take such pains, so many Historiographers, Physitians, &c. or at least as they pretend, for common safety, and their Countries benefit. ^d *Sanctum nomen amicitia, sociorum*

communio sacra; Friendship is an holy name, and a sacred communion of friends. ^e As the Sun is in the Firmament, so is friendship in the world, a most divine and heavenly band. As nuptial love makes, this perfects mankind, and is to be preferred (if you will stand to the judgement of *Cornelius Nepos*,) before affinity or consanguinity; *plus in amicitia valet similitudo morum, quam affinitas, &c.* the cords of love bind faster then any other wreath whatsoever. Take this away, and take all pleasure, joy, comfort, happiness, and true content out of the world; 'tis the greatest tye, the surest Indenture, strongest band, and as our modern *Maro* decides it, is much to be preferred before the rest.

^f Hard is the doubt, and difficult to deem,
When all three kinds of love together meet;
And do dispart the heart with power extream,
Whether shall weigh the ballance down, to wit,
The dear affection unto kindred sweet,
Or raging fire of love to women kind,
Or zeal of friends, combin'd by vertues meet:
But of them all, the hand of vertuous mind,
Me thinks the gentle heart should most assured bind.

For natural affection soon doth cease,
And quenched is with Cupids greater flame;
But faithful friendship doth them both suppress,
And them with mastering discipline doth tame,
Through thoughts aspiring to eternal fame.
For as the soul doth rule the earthly mass,
And all the servance of the body frame,
So love of Soul doth love of body pass,
No less then perfect gold surmounts the meanest brass.

H h h 3

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^z Charitas patriæ
vinculum dilu-
nisi detestabili
scelere non po-
test, lapidum
fornicibus si-
millima, casu-
ra, nisi se in-
vicem susten-
taret, & c.
^a Dii immorta-
les, dici non po-
test quantum
charitatis no-
men illud ha-
bet.

^b Ovid. Fast.
^c Anno 1, 47.
Jacob Mayer.
Annal. Fland.
lib. 12.

^d Tully.
^e Lucianus
Toxari. Amici-
tia ut sol in
mundo, &c.
^f Vit. Pompon.
Attici.

^f Spencer Fairy
Queen. lib. 5.
cant. 9. Staff.
1. 3.

g A

g Syracides.
h Plutarch,
preciosum nu-
misma.
i Xenophon,
verus amicus
prestantissima
possessio.

† Epist. 52.
k Greg. Per
amorem Dei,
proximi gige-
natur; & per
hunc amorem
proximi, Dei
nutritur.

l Piccolomine-
us grad. 7. cap.
27. hoc felici
amoris nodo li-
gantur familie
civitates, &c.
m Veras abso-
lutas hæc pa-
rit virtutes,
radix omnium
virtutum,
mens & spiri-
tus.

n Divino ca-
lore animos in-
cendit, incea-
sos purgat,
purgatos ele-
vat ad Deum.
Deum placat,
hominem Deo
conciliat, Ber-
nard.

o Ille inficit,
hic perficit, ille
deprimit, hic
elevat; hic
tranquillita-
tem, ille curas
parit; hic vitam
recte informat,
ille deformat,
&c.

§ A faithful friend is better then ^h gold, a medicine of misery, ⁱ an on-ly possession; yet this love of friends, nuptial, heroical, profitable, plea-sant, honest, all three loves put together, are little worth, if they pro-ceed not from a true Christian illuminated soul, if it be not done *in ordine ad Deum*, for Gods sake. *Though I had the gift of Prophecie, spake with tongues of men and Angels, though I feed the poor with all my goods, give my body to be burned, and have not this love, it profiteth me nothing, 1 Cor. 13. 1, 3.* 'tis *splendidum peccatum*, without charity; This is an all apprehen-ding love, a deifying love, a refined, pure, divine love, the quintessence of all love, the true Philosophers stone, *Non potest enim*, as [†] Austin in-fers, *veraciter amicus esse hominis, nisi fuerit ipsius primitus veritatis*, He is no true friend that loves not Gods truth. And therefore this is true love in-deed, the cause of all good to mortal men, that reconciles all creatures, and glwvs them together in perpetual amity, and firm league, and can no more abide bitterness, hate, malice, then fair and foul weather, light and darkness, sterility and plenty may be together; as the Sun in the Firmament, (I say) so is love in the world; and for this cause 'tis love without an addition, love *est* ~~est~~ love of God, and love of men. ^k The love of God begets the love of man; and by this love of our neighbour, the love of God is nourished and increased. By this happy union of love, all well governed families and cities are combined, the heavens annexed, and divine souls complicated, the world it self composed, and all that is in it con-joynd in God, and reduced to one. ^m This love causeth true and absolute ver-tues, the life, spirit, and root of every vertuous action, it finisheth prosperity, easeth adversity, corrects all natural incumbrances, inconveniences, sustained by Faith and Hope, which with this our love, make an indissoluble twist; a Gordian knot, an Equilateral Triangle, And yet the greatest of them is love, 1 Cor. 13. 13. ⁿ which inflames our souls with a divine heat, and being so inflamed, purged, and so purgeth, elevates to God, makes an attonement, and reconciles us unto him. ^o That other love infects the soul of man, this cleanseeth; that depresses, this creates; that causeth cares and troubles, this quietness of mind; this informs, that deforms our life; that leads to re-pentance, this to heaven. For if once we be truly link't and touched with this charity, we shall love God above all, our neighbour as our self, as we are enjoined, Mark. 12. 31. Mat. 19. 19. perform those duties and ex-ercises, even all the operations of a good Christian.

This love suffereth long, it is bountiful, envieth not, boasteth not it self, is not puffed up, it deceiveth not, it seeketh not his own things, is not provo-oked to anger, it thinketh not evil, it rejoiceth not in iniquity, but in truth. It suffereth all things, believeth all things, hopeth all things, 1 Cor. 13. 4, 5, 6, 7. it covereth all trespasses, Prov. 10. 12. a multitude of sinnes, 1 Pet. 4. as our Saviour told the woman in the Gospel, that washed his feet, ma-ny sins were forgiven her, for she loved much, Luke 7. 47. it will defend the fatherless and the widow, Isa. 1. 17. will seek no revenge, or be mind-ful of wrong, Levit. 19. 18. will bring home his brothers ox if he go astray, as it is commanded, Deut. 22. 1. will resist evil, give to him that asketh, and not turn from him that borroweth, blest them that curse him, love his ene-mie, Matthew 5. bear his brothers burden, Galathians 6. 7. He that

He that so loves, will be hospitable, and distribute to the necessities of the Saints; he will, if it be possible, have peace with all men; feed his enemy if he be hungry, if he be athirst, give him drink, he will perform those seven works of mercy; he will make himself equal to them of the lower sort; rejoice with them that rejoice, weep with them that weep, Rom. 12. he will speak truth to his neighbour, be courteous and tender-hearted; forgiving others for Christ's sake, as God forgave him, Eph. 4. 32. he will be like minded, Phil. 2. 2. Of one judgement; be humble, meek, long-suffering, Colos. 3. Forbear, forget and forgive, 12. 13. 23. and what he doth, shall be heartily done to God, and not to men: Be pitiful and courteous, 1 Pet. 3. Seek peace and follow it. He will love his brother, not in word and tongue, but in deed and truth, Joh. 3. 18. and he that loves God, Christ will love him that is begotten of him, Joh. 5. 1. &c. Thus should we willingly do, if we had a true touch of this charity, of this divine love, if we would perform this which we are enjoined; forget and forgive, and compose our selves to those Christian Laws of Love.

O felix hominum genus,

Si vestros animos amor

Quæ cælum regitur regat!

*p Boetius
l. b. 2. met. 3.*

Angelical souls, how blessed, how happy should we be, so loving, how might we triumph over the devil, and have another heaven upon earth!

But this we cannot do; and which is the cause of all our woes, miseries, discontent, melancholy, want of this charity. We do *invicem angariare*, contemn, consult, vex, torture, molest and hold one another noses to the grindstone hard, provoke, rail, scoff, calumniate, challenge, hate, abuse (hard-hearted, implacable, malicious, peevish, inexorable as we are) to satisfy our lust or private spleen, for royes, trifles, and impertinent occasions, spend our selves, goods, friends, fortunes, to be revenged on our adversary, to ruin him and his. 'Tis all our study, practice and business, how to plot mischief, mine, countermine, defend and offend, ward our selves, injure others, hurt all; as if we were born to do mischief, and that with such eagerness and bitterness, with such rancor, malice, rage and fury, we prosecute our intended designs; that neither affinity or consanguinity, love or fear of God or men can contain us: no satisfaction, no composition will be accepted, no offices will serve, no submission; though he shall upon his knees, as *Sarpedon* did to *Glaucus* in *Homer*, acknowledging his error, yield himself with tears in his eyes, beg his pardon, we will not relent, forgive, or forget, till we have confounded him and his, made dice of his bones, as they say, see him rot in prison, banish his friends, followers, *Omne transfusum genus*, rooted him out and all his posterity. Monsters of men as we are, Dogs, Wolves, Tigers, Fiends, incarnate Devils, we do not only contend, oppress, and tyrannize our selves, but as so many fire-brands, we set on, and animate others: our whole life is a perpetual combat, a conflict, a set battle, a shattering sic: *Eris dea* is sold in our veins, *Omnia de tibi*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends; as at a sea-fight, we turn our broad sides; or

*q Deliquium
patitur chari-
tas, odium e-
jus loco succe-
dit. Basil. 1.
ser. de inflit.
mon.
r Nodum in
scirpo que-
rutes.*

*f Hircanæ,
admonuit u-
bera tygres.*

t Heraclitus.

two millstones with continual attrition, we fire our selves, or break others backs; and both are ruined and consumed in the end. Miserable wretches, to fat and enrich our selves, we care not how we get it, *Quacunque modo rem*, how many thousands we undo, whom we oppress, by whose ruin and downfall we arise, whom we injure, fatherless children, widdows, common societies, to satisfy our own private lust. Though we have myriads, abundance of wealth and treasure, (pitiless, merciless, remorseless, and uncharitable in the highest degree) and our poor brother in need, sickness, in great extremity, and now ready to be starved for want of food, we had rather, as the Fox told the Ape, his tail should sweep the ground still, then cover his buttocks; rather spend it idly, consume it with dogs, hawks, hounds, unnecessary buildings, in riotous apparel, ingurgitate, or let it be lost, then he should have part of it; "rather take from him that little which he hath, then relieve him.

u Si in gehennam abis, pauperem qui non alit: quid de eo fiet qui pauperem deudat? Austin.

Like the dog in the manger, we neither use it our selves, let others make use of, or enjoy it; part with nothing while we live, for want of disposing our household, and setting things in order, set all the world together by the ears after our death. Poor *LaZarus* lies howling at his gates for a few crumbs, he only seeks chippings, offals; let him roar and howl, famish, and eat his own flesh, he respects him not. A poor decayed kinsman of his sets upon him by the way in all his jollity, and runs begging bareheaded by him, conjuring by those former bonds of friendship, alliance, consanguinity, &c. uncle, cousin, brother, father,

— *Per ego has lachrymas, dextramque tuam te,*

Si quidquam de te merui, fuit aut tibi quidquam

Dulce meum, miserere mei.

Shew some pity for Christs sake, pity a sick man, an old man, &c. he cares not, ride on; pretend sickness, inevitable loss of limbs, goods, plead suretyship, or shipwreck, fires, common calamities, shew thy wants and imperfections,

Et si per sanctum juratus dicat Ostrum,

Credite, non ludo, crudeles tollite claudum.

Swear, potest, take God and all his Angels to witness, *quare peregrinum*, thou art a counterfeit crank, a cheater, he is not touched with it, *pauper ubique jacet*, ride on, he takes no notice of it. Put up a supplication to him in the name of a thousand Orphans, an Hospital, a Spittle, a Prison as he goes by, they cry out to him for ayd, ride on, *sordo maris*, he cares not, let them eat stones, devour themselves with vermine, rot in their own dung, he cares not. Shew him a decayed haven, a bridge, a school, a fortification, &c. or some publick work, ride on, good your worship, your honour, for Gods sake, your Countries sake, ride on. But shew him a role wherein his name shall be registred in golden letters, and commended to all posterity, his arms set up, with his devises to be seen, then peradventure he will stay and contribute; or if thou canst thunder upon him, as Papists do, with satisfactory and meritorious works, or persuade him by this means he shall save his soul out of hell, and free it from Purgatory (if he be of any religion) then in all likelihood he will listen and stay; or that he have no children, no near kinsman, being he cares

cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him he cannot) it may be then he will build some School or Hospitall in his life, or be induced to give liberally to pious uses after his death. For I dare boldly say, vain glory, that opinion of merit, and this enforced necessity, when they know not otherwise how to leave, or what better to do with them, is the main cause of most of our good works. I will not urge this to derogate from any mans charitable devotion, or bounty in this kinde, to censure any good work; no doubt there be many sanctified, heroical, and worthy minded men, that in true zeal, and for vertues sake (divine spirits) that out of commiseration and pity, extend their liberality, and as much as in them lies, do good to all men, cloath the naked, feed the hungry, comfort the sick and needy, relieve all, forget and forgive injuries, as true charity requires; yet most part there is *simulatum quid*, a deal of hypocrisie in this kinde, much default and defect. * *Cosmus Medices* that rich citizen of Florence ingenuously confessed to a neer friend of his, that would know of him why he built so many publike and magnificent palaces, and bestowed so liberally on Scholars, not that he loved learning more then others, but to eternize his own name, to be immortal by the benefit of Scholars; for when his friends were dead, walls decayed, and all Inscriptions gone, books would remain to the worlds end. The lanthorn in Athens was built by *Xenocles*, the Theater by *Pericles*, the famous port Pyraum by *Muscles*, *Pallas Palladium* by *Phidias*, the Pantheon by *Callicratidas*; but these brave monuments are decayed all, and ruined long since, their builders names alone flourish by mediation of writers. And as he said of that *Marian Oke*, now cut down and dead, *nullius Agricola manu culta stirps tam diuturna, quam qua poeta versu seminari potest*, no plant can grow so long as that which is ingenio sata, set and manured by those ever-living wits. † *Allon Backnith* that weeping Oke, under which *Deborah*, *Rebecca*es nurse died, and was buried, may not survive the memory of such everlasting monuments. Vainglory and emulation (as to most men) was the cause efficient, and to be a trumpeter of his own fame, *Cosmus* sole intent so to do good, that all the world might take notice of it. Such for the most part is the charity of our times, such our Benefactors, *Mecanates* and Patrons. Shew me amongst so many myriads, a truly devout, a right, honest, upright, meek, humble, a patient, innocuous, innocent, a mercifull, a loving, a charitable man! * *Probus quis nobiscum vivit?* Shew me a *Caleb* or a *Ioshua*!

Dic mihi Musa virum—

shew a vertuous woman, a constant wife, a good neighbour, a trusty servant, an obedient child, a true friend, &c. Crows in *Africk* are not so scant. He that shall examine this iron age wherein we live, where love is cold, & jam terras *Astrea* reliquit, Justice fled with her assistants, vertue expelled,

Iustitia soror,

Incorrupta fides, nudaq; veritas,—

all goodness gone, where vice abounds, the Divil is loose, & see one man vilify and insult over his brother, as if he were an innocent, or a block, oppress, tyrannise, prey upon, torture him, vex, gaul, torment and

* *Jovius, vita ejus.*

y *Immortalitatem beneficiorum literarum, immortalis gloriosa quadam cupiditate concupivit.*

Quod civis quibus benefecisset perituri, mania ruinosa, et si regio sumptu edificata, non libri.

† *Plutarch. Pericle.*

* *Tullius lib. 1. de legibus.*

† *Gen. 35. 8.*

z *Hor.*

a *Durum genus sumus.*

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b Tull. pro
Ros. C. Mentiri
vis causa mea?
ego vero cupi-
de & libenter
mentiar tua
causa; & si
quando me vis
pejorare, ut
pauculum tu
compendii fa-
cias, paratim
fore scito.
c Gallienus
in Treb. Pol-
lio lacerat, oc-
cide mea men-
te in seipso.
Rabie secur
incendit se-
vitur Preci-
pites. Vopiscus
of Aurelian.
Tantum fudit
sanguinis
quantum quis
vini potavit.
d Evangelii
tubam belli
tubam faci-
unt; in pulpi-
tis pacem, in
colloquiis bel-
lum suadent.

e Psal. 13. 1.

† De bello Ju-
daico lib. 6. c.
16. Puto si
Romani con-
tra nos venire
tardassent, aut
hiatibus
devorandam
fuisse civita-
tem, aut dilu-
vio perituram,
aut fulmina
ac Sodoma
cum incendio
passuram, ob
desperatum
populi, &c.

crucify him, starve him, where is charity? He that shall see men swear and forswear, lye and bear false witness, to advantage themselves, pre-
judice others, hazard goods, lives, fortunes, credit, all, to be revenged
on their enemies; men so unspeakable in their lusts, unnaturall in malice,
such bloody designements, *Italian* blaspheming, *Spanish* renouncing,
&c. may well aske where is charity? He that shall observe so many
law-suits, such endless contentions, such plotting, undermining, so
much money spent with such eagerness and fury, every man for himself,
his own ends, the Devil for all: so many distressed souls, such lamen-
table complaints, so many factions, conspiracies, seditions, oppressi-
ons, abuses, injuries, such grudging, repining, discontent, so much emu-
lation, envy, so many brawles, quarrels, monomachies, &c. may well
requeire what is become of charity: when we see and read of such cruell
wars, insults, uproares, bloody battels, so many men slain, so many
cities rinated, &c. (for what else is the subject of all our stories almost,
but Bills, Bowes, and Gunns?) so many murders and massacres, &c.
where is Charity? Or see men wholly devote to God, Churchmen, pro-
fessed Divines, holy men, to make the trumpet of the Gospel the trumpet
of war, a company of Hell-born Jesuits, and fiery-spirited Friars, *sacem pre-*
ferre to all seditions: as so many firebrands set all the world by the ears
(I say nothing of their contentious and rayling books, whole ages
spent in writing one against another, and that with such virulency and
bitterness, *Bronzeis sermonibus & sale nigro*) and by their bloody inqui-
sitions that in thirty years, *Bale* saith, consumed 39 Princes, 148
Earls, 235 Barons, 14755 Commons; worse then those ten persecu-
tions, may justly doubt where is Charity? *Obsecro vos quales hi demum*
Christiani! Are these Christians? I beseech you tell me: He that shall
observe and see these things, may say to them as *Caio to Caesar, credo que*
de inferis dicuntur falsa existimas, sure I think thou art of opinion there is
neither Heaven, nor Hell. Let them pretend religion, zeal, make what
shewes they will, give almes, peace-makers, frequent sermons, if we
may guess at the tree by the fruit, they are no better then Hypocrites,
Epicures, Atheists, with the *foot in their hearts they say there is no God.*
'Tis no marvel then if being so uncharitable, hard-hearted as we are,
we have so frequent and so many discontents, such melancholy fits,
so many bitter pangs, mutuall discords, all in a combustion, often
complaints, so common grievances, generall mischiefs, *si tanta inter-*
ris tragædia, quibus labefactatur & misere laceratur humanum genus,
so many pestilences, wars, uproares, losses, deluges, fires, inunda-
tions, Gods vengeance and all the plagues of *Egypt*, come not upon
us; since we are so currish one towards another, so respectless of God,
and our neighbours, and by our crying sinnes pull these miseries upon
our own heads. Nay more, tis justly to be feared, which † *Iosephus*
once said of his Countrymen *Iewes,* If the Romans had not come when
they did to sack their City, surely it had been swallowed up with some
earthquake, deluge, or fired from Heaven as *Sodome* and *Gomorrah*: their
desperate malice, wickedness and peevishness was such. 'Tis to be su-
spected, if we continue these wretched waies, we may look for the like
heavy visitations to come upon us. If we had any sense or feeling of
these

these things, surely we should not go on as we do, in such irregular courses, practise all manner of impieties, our whole carriage would not be so averse from God. If a man would but consider, when he is in the midst and full career of such prodigious and uncharitable actions, how displeasing they are in Gods sight, how noxious to himself, as Salomon told Iob, 1 King. 2. *The Lord shall bring this blood upon their heads*, Prov. 1. 27. *sudden desolation and destruction shall come like a whirlwinde upon them: affliction, anguish, the reward of his hand shall be given him*, Isa. 3. 11. *&c. they shall fall into the pit they have digged for others*, and when they are scraping, tyrannizing, getting, wallowing in their wealth, *This night, O soul, I will take away thy soul*, what a severe account they must make; and how gracious on the other side a charitable man is in Gods eys, *haurit sibi gratiam*. Math. 5. 7. *Blessed are the mercifull, for they shall obtain mercy*: He that lendeth to the poor, gives to God; and how it shall be restored to them again, *how by their patience and long suffering they shall heap coals on their enemies heads*, Rom. 12. and he that followeth after righteousness and mercy, shall finde righteousness and glory; surely they would check their desires, curb in their unnaturall, inordinate affections; agree amongst themselves, abstain from doing evill, amend their lives and learn to do well. Behold how comely and good a thing it is for brethren to live together in union: it is like the pretious ointment, &c. How odious to contend one with the other! *Miseri quid luctatiniunculis hisce volumus? ecce mors supra caput est, & supremum illud tribunal, ubi & dicta & facta nostra examinanda sunt: Sapiamus!* Why do we contend and vex one another? behold death is over our heads, and we must shortly give an account of all our uncharitable words and actions: think upon it: and be wise.

SECT. 2.

MEMB. 1. SUBJECT. 1.

Heroicall love causing Melancholy. His Pedegree, Power, and Extent.

IN the precedent Section mention was made amongst other pleasant objects, of this comeliness and beauty which proceeds from women, that causeth Heroicall, or love-melancholy, is more eminent above the rest, and properly called Love. The part affected in men is the liver, and therefore called Heroicall, because commonly Gallants, Noblemen, and the most generous spirits are possessed with it. His power and extent is very large, and in that twofold division of Love, *philin* and *egen* those two *Veneries* which Plato and some other make mention of, it is most eminent, and called *Venus*, as I have said, or Love it self. Which although it be denominated from men, and most evident in them, yet it extends and shews it self in vegetall and sensible creatures, those

¹ Phædrus erat in laudem amoris Platonis conviviis.
^m Vide Boccaf. de Genial. de-
 orum.
ⁿ See the morall in Plut. of that fiction.

^o Affluentie Deus.

^p Cap. 7. Comment. in Plat. conviviis.

^q See more in Valefius lib. 3. cont. med. & cont. 13.

^r Vives 3. de animazoramus te ut tuus artibus & caminis nos refingas, & ex duobus unum facias quod & fecit, & exinde amatores unum sunt & unum esse volunt.

^f See more in Natalis Comes Imagin. Deorum. Philostratus de Imaginibus. Lilius Giralduus Synag. de diis. Phornutus, &c.

^t Juvenis pingitur quod amore plerumq; juvenes capiuntur sic & molles formosus nudus quod simplex & apertus hic afficitur ridet quod oblectamentum præ se ferat cum phætrea &c. ^u A petty Pope, claves habet superorum & inferorum, as Orpheus, &c.

^x Lib. 13. cap. 5. Dymphoso Regnat & in superis jus habet ille deus. ^{vid.}

^z Plautus.

incorporeall substances (as shall be specified) and hath a large dominion of sovereignty over them. His pedigree is very ancient, derived from the beginning of the world; as ¹ Phædrus contends, and his parentage of such antiquity, that no Poet could ever finde it out. Heus! makes ² Terra and Chaos to be Loves parents, before the Gods were born.

Ante deos omnes primum generavit Amorem.

Some think it is the self same fire Prometheus fetched from heaven. ¹ Plutarch amator libello, will have Love to be the son of Iris and Favonius; but ² Socrates in that pleasant Dialogic of Plato, when it came to his turn to speak of Love, (of which subject ³ Agatho the Rhetorician, magniloquus Agatho, that Chanter Agatho, had newly given occasion) in a poetical strain, telleth this tale: When Venus was born, all the Gods were invited to a banquet, and amongst the rest, ⁴ Porus the God of bounty and wealth; ⁵ Penia or poverty came a begging to the door; ⁶ Porus well whiled with Nectar (for there was no wine in those daies) walking in Jupiters garden, in a Bowre met with Penia, and in his drink got her with child, of whom was born Love; and because he was begotten on Venus birth day, Venus still attends upon him. The morall of this is in ⁷ Ficinus. Another tale is there borrowed out of Aristophanes: ⁸ In the beginning of the world, men had four armes and four feet, but for their pride because they compared themselves with the Gods, were parted into halffes, and now peradventure by love they hope to be united again and made one. Otherwise thus, ⁹ Vulcan met two lovers, and bid them aske what they would and they should have it; but they made answer, O Vulcan faber Deorum, &c. O Vulcan the Gods great Smith, we beseech thee to work us anew in thy fornace, and of two make us one; which he presently did, and ever since true lovers are either all one, or else desire to be united. Many such tales you shall finde in Leon Hebraus, dial. 3. and their morall to them. The reason why Love was still painted yong, (as Phornutus and others will) is because yong men are most apt to love, soft, fair, and fat, because such folks are soonest taken: naked, because all true affection is simple and open: he smiles, because merry and given to delights: hath a quiver, to shew his power; none can escape: is blinde, because he sees not where he strikes, whom he hits, &c. His power and sovereignty is expressed by the Poets, in that he is held to be a God, and a great commanding God, above Jupiter himself, Magnus Daemon, as Plato calls him, the strongest and merriest of all the Gods according to Alcimus and ¹⁰ Athenæus. Amor virorum rex, amor rex & deum, as Eusepius, the God of Gods and governor of men; for we must all do homage to him, keep an holy day for his Deity, adore in his Temples, worship his image, (*nomen enim hoc non est nudum nomen*) and sacrifice to his altar, that conquers all, and rules all.

Malem cum leone, cervo & apro Æolico,

Cum Anteo & Strymonaliæ avibus luctari

Quam cum amore

I had rather contend with Bulls, Lions, Bears, and Giants, then with Love; he is so powerfull, enforceeth all to pay tribute to him, domineers over all, and can make mad and loves whom he list; inasmuch that Cuck-

Ille quodam

s. 111

lius

Ulysses in Tullies Tusculanae, holds him to be no better then a fool or an idiot, that doth not acknowledge Love to be a great God;

** Cui in manu sit quem esse dementem velis,*

Quem sapere, quem in morbum injici, &c.

That can make sick and cure whom he list. *Homer* and *Stesichorus* were both made blind, if you will believe *Leon Hebreus* for speaking against his godhead: And though *Aristophanes* degrade him, and say that he was † scornfully rejected from the councill of the Gods, had his wings clipped besides, that he might come no more amongst them, and to his farther disgrace banished heaven for ever, and confined to dwell on earth, yet he is of that ^b power, majesty, omnipotency, and dominion, that no creature can withstand him.

** Imperat Cupido etiam diis pro arbitrio,*

Et ipsum arcere ne armipotens potest Jupiter.

He is more then quarter Master with the Gods,

Thestide aquor, umbras Aeaco, celum love:

and hath not so much possession, as dominion. *Jupiter* himself was turned into a Satyre, Shepheard, a Bull, a Swan, a golden showre, and what not, for love, that as ** Lucian's* *Iuno* right well objected to him, *Iudae averis tu es*, thou art *Cupids* wherlegigg: how did he insult over all the other Gods, *Mars*, *Neptune*, *Pan*, *Mercury*, *Bacchus*, and the rest?

** Lucian* brings in *Jupiter* complaining of *Cupid* that he could not be quiet for him, and the *Moon* lamenting that she was so impotently beloved on *Endymian*, even *Venus* her self confessing as much, how rudely and in what sort her own son *Cupid* had used her being his ^{*} mother, Now drawing her to mount *Ida*, for the love of that Trojan *Anchises*, now to *Libanus* for *Abas* Assyrian youths sake. And although she threatened to break his bow and arrowes, to clip his wings, † and whipped him besides on the bare buttocks with her phantopple, yet all would not serve, he was too head strong and unruly. That monster conquering *Mercules* was tamed by him: *Quem non mille fera, quem non Stheneteja hostis,*

Nec potuit Iuno vincere, victi amor.

Whom neither Beasts nor enemies could tame,

Nor *Iuno's* might subdue, Love quell'd the same.

Your bravest souldiers and most generous spirits are enervated with it, † *ubi mulieribus blanditiis permittitur se, & inquinantur amplexibus.* *Apollo* that took upon him to cure all diseases, ^a could not help himself of this, and therefore ** Socrates* calls Love a tyrant, and brings him triumphing in a Chariot, whom *Petrarche* imitates in his triumph of Love, and *Fracastorius* in an elegant Poem expresseth at large, *Cupid* riding, *Mars* and *Apella* following his Chariot, *Psyche* weeping, &c.

In vegetall creatures what soveraign Love hath, by many pregnant proofs and familiar examples may be proved, especially of palme trees, which are both he and she, and express not a sympathy but a love-passion, and by many observations have been confirmed.

† Virgine in venarum frondes, amissa, vicissim

Felix arbor amat, mutant & ruina palmas

Rodera, populeo suspirat populus istu.

Et Platanus Platanus, alnoque abibulas alnus.

z Selden pro leg. 3. cap. de diu Syr.

a Dial. 3.

† A concilio Deorum rejectus & ad majorem ejus ignorantiam, &c.

*b Fulmine concitator: * Sophocles.*

— Tent

** Tom. 4.*

e Dial. deorum Tom 3.

** Quippe matrem ipsius quibus media me affecit, nunc in Idam adgens Anchise causa &c.*
† Jampridem & plagas ipsi in nates incussi sandatio

† Alciopius fol. 79.

d Nullus amor est medizabilis berbin.

e Plutarch. in Amatorio.

Dilatator quo creato cessant reliqua mirg. sivat.

† Claudian. de script. ner. aule.

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¶ Neg, prius
in iis desiderium
cessat dum
desectus conso-
letur; videre e-
nim est ipsam
arbores incur-
vatam, ultra
ramis ab utri-
q; vicissim ad
osculum ex-
porrectis.
Manifesta dant
mutui deside-
rii signa,
g. Multas pal-
mas contin-
gens qua si-
mul crescunt,
rursusq; ad a-
m amem regre-
diens, eamq;
manu attingens,
quasi oscu-
lum mutuo
ministrare vi-
detur, & ex-
pedi concu-
bitus gratiam
facit.
h. Quam vero
ipsa desideret
affectu ramo-
rum significat,
& ad hanc
respicit aman-
tuus &c.

k Virg. 3. Ge.
org.

l Propertius.
m D. a. decorum.
Confide mater,
leonibus ipsis
familiaris
jam factus sum,
& saepe con-
scendi eorum
terga & ap-
prehendi iubar;
equorum mo-
insidens eos
agito, & illi
mibi caudis
adblauduntur.
n Leones pre
amore furunt,
Plin. l. 8. c. 16.
Arist. 6. Di. p.
animali.
* Cap. 17.
of his book
of hunting.

Constantine de Agric. lib. 10. cap. 4. gives an instance out of *Florentinus* his *Georgicks*, of a Palm tree that loved most fervently, and would not be comforted untill such time her Love applied her self unto her, you might see the two trees bend, and of their own accords stretch out their boughs to embrace and kiss each other: They will give manifest signs of mutuall love. *Ammianus Martellinus lib. 24.* reports that they marry one another, and fall in love if they grow in sight; and when the winde brings the smell to them, they are marvelously affected. *Philostratus in Imaginibus*, observes as much, and *Galen lib. 6. de locis affectis cap. 3.* they will be sick for love, ready to dye and pine away, which the husbandmen perceiv-
ing, saith *Constantine*, stroke many Palms that grow together, and so stro-
king again the Palm that is enamoured, they carry kisses from the one to the other: or tying the leaves and branches of the one to the stem of the other, will make them both flourish and prosper a great deal better: which are enamoured, they can perceive by the bending of boughs, and incli-
nation of their bodies. If any man think this which I say to be a tale, let him read that story of two palm trees in Italy, the male growing at *Brundisium*, the female at *Otranto* (related by *Iovianus Pontanus* in an excellent Poem, sometimes Tutor to *Alphonso junior*, King of Naples his Secretary of State, and a great Philosopher) which were barren, and so continued a long time, till they came to see one another growing up higher, though many *Stadions* asunder. *Pierius* in his *Hieroglyphicks*, and *Melchior Guilandinus Memb. 3. tract. de papyro*, cites this story of *Pontanus* for a truth. See more in *Salmuth Comment. in Pancirol. de Nova repert. Tit. 1. de novo orbe*, *Nixaldus Arcanorum lib. 2. Sands Voyages lib. 2. fol. 103. &c.*

If such fury be in vegetals, what shall we think of sensible creatures, how much more violent and apparent shall it be in them.

k Omne adeo genus in terris hominumq; ferarum,
Et genus aequorum, pecudes, picta q; volucres
In furias ignemq; ruunt; amor omnibus idem.

All kinde of creatures in the earth,
And fishes of the Sea,
And painted birds do rage alike;
This love bears equal sway.

h. Hic Deus & terras & maria alsa domat.

Common experience and our sense will inform us, how violently brute beasts are carried away with this passion, horses above the rest,
— furor est insignis equarum.

Cupid in *Lucian* bids *Venus* bid mother be of good cheer, for he was now furnished with Lions, and oftentimes did get on their backs, hold them by the mane, and ride them about like horses, and they would fawn upon him with their tails. Bulls, Bears and Boars are so furious in this kinde they kill one another: but especially Cocks, Lions, and Harts, which are so fierce that you may hear them fight half a mile off, saith *Turberville*, and many times kill each other, or compell them to abandon the rut, that they may remain masters in their places, and when one hath driven his corrivall away, he raiseth his nose up into the ayre, and looks aloft, as though

though he gave thanks to nature, which affords him such great delight. How Birds are affected in this kind appears out of Aristotle, he will have them to sing *ob futuram venerem*, for joy or in hope of their vengery which is to come.

† *Aeria primum volucres te Diua, sumq;*

Significant initum, percussit corda tua vi.

† *Lucretius.*

Fishes pine away for love and may leap, if *Gomesius*'s authority may be taken, and are rampant too, some of them: *Peter Gellius lib. 10. de hist. animal.* tells wonders of a Triton in Epirus: There was a well not far from the shore, where the country wenches fetched water, they, *Tritons*, *stapri causa*, would set upon them and carry them to the Sea, and there drown them, if they would not yeeld. So love tyrannizeth in dumb creatures. Yet this is naturall for one beast to dote upon another of the same kinde, but what strange fury is that, when a Beast shall dote upon a man? *Saxa Grammaticus lib. 10. Dav. hist.* hath a story of a Bear that loved a woman, kept her in his den a long time and begot a son of her, out of whose loynes proceeded many Northern Kings: this is the originall belike of that common tale of *Valentine* and *Orson*: *Alian*, *Pliny*, *Peter Gellius* are full of such relations. A Peacock in *Lucadia* loved a maid, and when she died, the Peacock pined. † A Dolphin loved a boy called *Hermias*, and when he died, the fish came on land, and so perished. The like addes *Gellius lib. 10. cap. 22.* out of *Appian*, *Aegypt. lib. 15.* a Dolphin at *Puteoli* loved a child, would come often to him, let him get on his back, and carry him about, and when by sickness the child was taken away, the Dolphin died. Every book is full (saith *Busbequius*, the Emperors Orator with the grand Senior, not long since ep. 3. legat. Turc.) and holds such instances, to beleive which I was alwaies afraid least I should be thought to give credit to fables, untill I saw a Lynx which I had from *Assyria*, so affected towards one of my men, that it cannot be denied but that he was in love with him. When my man was present, the beast would use many notable entisements, and pleasant motions, and when he was going, hold him back, and look after him when he was gone, very sad in his absence, but most joyous when he returned: and when my man went from me, the beast expressed his love with continuall sickness, and after he had pined away some few daies, died. Such another story he hath of a Crane of *Majorca*, that loved a Spaniard, that would walk any way with him, and in his absence seek about for him, make a noise that he might hear her, and knock at his dore, and when he took his last farewell, famished her self. Such pretty pranks can love play with Birds, Fishes, Beasts:

(† *Caestis aetheris, ponti, terra clauus habet Venus,*

Solay, istorum annuum imperium obtinet.)

and if all be certain that is credibly reported, with the spirits of the air, and diuells of hell themselves, who are as much inamored and dote (if I may use that word) as any other creatures whatsoever. For if those stories be true that are written of *Incubus* and *Succubus*, of *Nymphes*, lascivious *Faunes*, *Sages*, and those Heathen gods which were diuells, those lascivious *Telechini*, of whom the *Platonists* tell so many fables; or those familiar meetings in our daies, and company of witches and diuells, there is some probability for it. I know that *Biernannus*, *Plinius lib. 5. cap. 19.*

o De solo lib.
1. c. 21. Pisces
ob amorem
marcescunt,
pallebant, &c.
† *Haurienda a-*
que causa ve-
nientes ex in-
fidis a Trito-
ne comprehen-
sa &c.

† *Plin. lib. 10. c.*
3. quumq; ab-
orta tempesta-
te periisset
Hermias in sic-
co pisces expi-
rauit.

q Postquam
puer morbo a-

biit, & ipse
dolphinus pe-

riit.
† *Pleni sunt li-*
bri quibus se-
ra in homines

in flammate
lucunt in qui-
bua ego quidem
semper asse-
sum sustinui,
veritas ne sa-
bulosa crede-
rem; Donec vidi

lynceum quem
habui ab Assy-
ria, sic affectum
ego unum de
meis homini-
bis &c.

† *Desiderium*
suum restituit
post inedia-
aliquot diebus
interiit.

† *Orpheus*
hymno ven-

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& 24. and some others stoutly deny it, that the Diuel hath any carnall copulation with women, that the Diuel takes no pleasure in such faga, they be meer phantasies, all such relations of Incubi, Succubi, Iyes and tales: But *Austin. lib. 15. de ciuit. Dei* doth acknowledge it; *Brassus de Lamiis, Iacobus Sprenger* and his colleagues &c. *Zanchius cap. 16. lib. 4. de oper. Dei. Dandinus in Arist. de Anima lib. 2. Text. 29. com. 30. Bodin lib. 2. cap. 7. and Paracelsus*, a great champion of this Tenent amongst the rest, which give sundry peculiar instances, by many testimonies, proofs and confessions evince it: *Hellor Boetius* in his Scottish history, hath three or four such examples, which *Cardan* confirms out of him *lib. 16. cap. 43.* of such as have had familiar company many years with them, and that in the habit of men and women. *Philostratus* in his fourth book *de vita Apollonii*, hath a memorable instance in this kinde, which I may not omit, of one *Menippus Lycius* a yong man 25. years of age, that going betwixt *Cenchreas* and *Corinth*, met such a phantasm in the habit of a fair gentlewoman, which taking him by the hand, carried him home to her house, in the suburbs of *Corinth*, and told him she was a *Phanician* by birth, and if he would tarry with her, "he should hear her sing and play, and drink such wine as neuer any drank, and no man should molest him; but she being fair and lovely would live and die with him, that was fair and lovely to behold. The yong man a Philosopher, otherwise staid and discreet, able to moderate his passions, though not this of love, tarried with her a while to his great content, and at last married her, to whose wedding, amongst other guests, came *Apollonius*, who by some probable conjectures, found her out to be a serpent, a *Lamia*, and that all her furniture was like *Tantalus* gold described by *Homer*, no substance, but meer illusions. When she saw her self descried, she wept, and desired *Apollonius* to be silent, but he would not be moved, and thereupon She, Plate, House, and all that was in it vanished in an instant: "many thousands took notice of this fact, for it was done in the midst of Greece. *Sabine* in his Comment on the 10th of *Ovids* Metamorphosis, at the tale of *Orpheus*, telleth us of a Gentleman of *Bavaria*, that for many months together bewailed the loss of his dear wife; at length the Diuel in her habit came and comforted him, and told him, because he was so importunate for her, that she would come and live with him again, on that condition he would be new married, never swear and blaspheme as he used formerly to do; for if he did, she should be gone: "He vowed it, married, and lived with her, she brought him children, and governed his house, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing; she vanished thereupon, and was never after seen. "This I have heard, saith *Sabine*, from persons of good credit, which told me that the Duke of *Bavaria* did tell it for a certainty to the Duke of *Saxony*. One more I will relate out of *Flavilegus*, ad annum 1058. an honest Historian of our nation, because he telleth it so confidently, as a thing in those daies talked of all over *Europe*: A yong Gentleman of *Rome*, the same day that he was married, after dinner with the Bride and his friends went a walking into the fields, and towards evening to the Tennis Court to recreate himself; whilst he played, he put his ring upon the finger of *Venus* sta-

t Quis hac in
atre bilis aut
Imaginationis
vim referre
conati sunt,
nihil faciunt.

u Cantantem
audies & vi-
num bibes,
quale antea
nunquam bi-
bistis: rivalis
turbabit nul-
lus; pulchra
autem pulchro
contenta vi-
vam, & mori-
ar.

x Multi fa-
ctum hoc cog-
novere, quod
in media Gre-
cia gestum
sit.

y Rem curans
domesticam,
ut ante, pepe-
rit at quot li-
beros, semper
tamen tristis
& pallida.
z Hec audiri
a multis fide
dignis qui as-
severabant
ducem Bava-
ria eadem re-
tulisse Duci
Saxonie pro
veris.

ing, which was thereby made in brass, after he had sufficiently played, and now made an end of his sport, he came to fetch his ring, but *Venus* had bowed her finger in, and he could not get it off. Whereupon loathed to make his company carry at present, there left it, intending to fetch it the next day, or at some more convenient time, went thence to supper, and so to bed. In the night when he should come to perform those nuptial rites, *Venus* steps between him and his wife, (unseen or felt of her) and told him that she was his wife, that he had betrothed himself unto her by that ring, which he put upon her finger: she troubled him for some following nights. He not knowing how to help himself, made his moan to one *Palumbus*, a learned Magitian in those daies, who gave him a letter, and bid him at such a time of the night, in such a cross way, at the Towns end, where old *Saturn* would pass by with his associates in procession, as commonly he did, deliver that script with his own hands to *Saturn* himself; the young man of a bold spirit, accordingly did it, and when the old fiend had read it, he called *Venus* to him, who rode before him, and commanded her to deliver his ring, which forthwith she did, and so the gentleman was freed. Many such stories I finde in severall Authors to confirm this which I have said; as that more notable amongst the rest, of *Philomachus* and *Marbates* in *† Phlegons Tract de rebus mirabilibus*, and though many be against it, yet I for my part will subscribe to *Lactantius lib. 14. cap. 13.* ^b God sent Angels to the tuition of men, but whilst they lived amongst us, that mischievous all-commander of the Earth, and hot in lust, enticed them by little and little to this vice, and defiled them with the company of women: And *Anaxagoras de resurrect.* ^c Many of those spiritual bodies, overcome by the love of Maids, and lust, failed, of whom those were born we call Giants. *Iustin Martyr, Clemens Alexandrinus, Sulpitius Severus, Eusebius, &c.* to this sense make a twofold fall of Angels, one from the beginning of the world, another a little before the deluge, as *Moses* teacheth us, ^d openly professing that these *Genii* can beget, and have carnal copulation with Women. At *Japan* in the *East Indies*, at this present (if we may believe the relation of ^e travellers) there is an Idol called *Tenchedy*, to whom one of the fairest virgins in the country is monthly brought, and left in a private room, in the *Fotoqui*, or Church, where she sits alone to be deflowered. At certain times the *Tenchedy* (which is thought to be the devil) appears to her, and knoweth her carnally. Every month a fair Virgin is taken in, but what becomes of the old, no man can tell. In that goodly temple of *Jupiter Belus* in *Babylon*, there was a fair Chappel, ^f saith *Herodotus*, an eye witness of it, in which was *splendide stratus lectus & apposta mensa aurea*, a brave bed, a table of gold, &c. into which no creature came but one only woman, which their God made choice of, as the *Chaldean* priests told him, and that their God lay with her himself, as at *Thebes* in *Egypt* was the like done of old. So that you see this is no news, the Devils themselves, or their juggling Priests have plaid such pranks in all ages. Many Divines stily contradict this, but I will conclude with ^g *Lippus*, that since examples, testimonies and confessions of those unhappy women are so manifest on the other side, and many, even in this our Town of *Lovan*,

a *Fabula Damarati & Aristonis in Herodoto lib. 6. Erato.*

† *Interpret. Merpo.*

b *Deus Angelos misit ad tutelam cultuum, generis humani, sed illos cum hominibus commo-*

antes, dominator ille ter-

re a salacissimus paulatim ad

vicia pellexit, & mulierum

congressibus inquinavit.

c *Quidam ex illo capiti sunt*

amore virginum, & libidine viti di-

secerunt, ex quibus gigantes qui vocantur, nati sunt.

d *Poterius in Genlib. 8. c. 6. ver. 1. Zanc.*

e *Parthas Hack postb. par. 1 lib. 4. cap. 1. §. 7.*

f *In Clia.*

g *Deus ipse hoc cubili requiescens*

h Physiologia Stoicorum l. 1. cap. 20. Si spiritus unde semen in &c.

i *exempla turbant nos; mulierum quotidianae confessiones de missione omnes afferunt, & sunt in hac urbe Lovanio exempla.*

Notwithstanding they know these and many such miseries, threats, tortures will surely come upon them, rewards, exhortations, & contra; yet either out of their own weakness, a depraved nature, or loves tyranny, which so furiously rageth, they suffer themselves to be led like an ox to the slaughter; (*Facilis descensus Averni*) they go down headlong to their own perdition, they will commit folly with beasts, men leaving the natural use of women, as † Paul saith, burned in lust one towards another, and man with man wrought filthiness.

† Rom. 1. 17.

Semiramis equo, Pasiphae tauro, Aristo Ephesius asina se commiscuit, Fulvius equa, alii canibus, capris, &c. unde monstra nascuntur aliquando, Centauri, Sylvani, & ad terrorem hominum prodigiosa spectra: Nec cum brutis, sed ipsis hominibus rem habent, quod peccatum Sodomiae vulgò dicitur, & frequens olim vitium apud Orientales illos fuit, Græcos nimirum, Italos, Afros, Asianos: † Hercules Hylam habuit, Polycletum, Dionem, Perithoonta, Abderum & Phryga; alii & Euristium ab Hercule amatum tradunt. Socrates pulchrorum Adolescentum causa frequens Gymnasium adibat, flagitiosoque spectacula pascebat oculos, quod & Philebus & Phædon Rivales, Charmides & reliqui Platonis Dialogi, satis superque testatum faciunt: quod verò Alcibiades de eodem Socrate loquatur, lubens conticesco, sed & abhorreo, tantum incitamentum præbet libidini. At hunc perstrinxit Theodoretus lib. de curat. græc. affect. cap. ultimo. Quin & ipse Plato suum demiratur Agathonem, Xenophon Cliniam, Virgilius Alexin, Anacreon Bathyllum; Quod autem de Nerone, Claudio, ceterorumque portentosâ libidine memoria proditum, mallem à Petronio, Suetonio, ceterisque petatis, quando omnem fidem excedat, quam à me expectetis, sed vetera querimus. ^m Apud Asianos, Turcas, Italos, nunquam frequentius hoc quam hodierno die vitium; Diana Romanorum Sodomia: officina horum alieni apud Turcas,

k Lilius Giraldus. vita ejus.

l Pueros amare solis Philo-sophis relin-quendum vult Lucianus dial. Amorum.

m Busbequius.

— qui saxis semina mandant — arenas arantes; & frequentes querela, etiam inter ipsos conjuges hac de re, quæ virorum concubitum illicitum calceo in oppositam partem verso magistratui indicant; nullum apud Italos familiare magis peccatum, qui & post^a Lucianum & Tarrum scriptis voluminibus defendunt. Johannes de la Casa, Beventius Episcopus, divinum opus vocat, suave scelus, adeoque jactat se non aliâ usum Venere. Nihil usitatus apud monachos, Cardinales, sacristulos, etiam p^r favor hic ad mortem, ad insaniam. ^q Angelus Politianus, ob pueri amorem, violentas sibi manus injecit. Et horrendum sanè dictu, quantum apud nos patrum memoriâ, scelus detestandum hoc servierit! Quum enim Anno 1538. prudentissimus Rex Henricus Octavus cucullatorum cœnobiaz, & sacrificorum collegia, votariorum, pervenerabiles legum Doctores Thomam Leum, Richardum Laytonum visitari fecerat, &c. tanto numero reperti sunt apud eos scortatores, cinædi, gancones, pædicones, puerarii, pæderastæ, Sodomitæ, (^r Bales verbis utor.) Ganimedes, &c. ut in unoquoque eorum novam credideris Gomorrhiam. Sed vide si lubet eorundem Catalogum apud eundem Balem; Puellæ (inquit) in lectis dormire non poterant ob fratres necromanticos. Hac si apud votarios, monachos, sanctos scilicet homines, quid in foro, quid in aula factum suspicaris? quid apud nobiles, quid inter forniceos, quam non fœditatem, quam non spurcitiam? Sileo interim turpes illas, & ne nominandas quidem monachorum

n Achilles Tatius lib. 2.

o Lucianus Charidemo.

p Non est hec mentula demens. Mart. q Jovius Musc.

r Prefat. le-Clorij lib. de vitia pontif.

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f Mercurialis
cap. de Pri-
apismo. Caelius
l. 11. antiq.
l. 11. cap. 14.
Galenus 6. de
locis aff.
† De morb.
mulier. lib. 1.
c. 15.

Herodotus l. 2.
Euterpa: ux-
res insignium
viroorum non
statim vita
functas tra-
dunt conden-
das, ac ne eas
quidem semi-
nas qua for-
mosae sunt, sed
quatuor duo an-
te defunctas,
nec cum iis sa-
luberrim concum-
bant, &c.
u Metam. 13.
x Seneca de
ira, l. 11. c. 12.
y Nullus est
meatus ad
quem non pate-
at aditus im-
pudicitiae. Clem.
Alex. paedag.
lib. 3. c. 3.
† Seneca 1.
nat. quaest.
z Tam. P.
Gryllo.

† De morbis
mulierum l. 1.
c. 15.

* Amphitheat.
amor. cap. 4.
interpret. Cur-
tio.

a Aeneas Syl-
vius Juvenal.
† Terent. pro-
ver. lib. 4. ad-
versus Mene-
cap. 40.
b Chaucer.

c Tom. 1. dial.
deorum Lucia-
nus. Amore
non ardent
Musa.

nachorum ^f masturbationes, masturbatores. † Rodericus a Castro vocat,
tunc & eos qui se invicem ad Venerem excitandam flagris cedunt, Spinuri-
as, Succubas, Ambubeias, & lasciviente lumbis Tribades illas mulieres
las, qua se invicem fricant, & praeter Eunuchos etiam ad Venerem ex-
plendam, artificiosa illa veretra habent. Immo quod magis mirere, femi-
na feminam Constantinopoli non ita pridem deperit, causa rem plane in-
credibilem, mutato cultu mentita virum de nuptiis sermonem ixit, & bre-
vi nupta est: sed authorem ipsum consule, Busbequium. Omitto Salinari-
os illos Aegyptiacos, qui cum formosarum cadaveribus concumbunt, &
eorum vesaniam libidinem, qui etiam idola & imagines depercutunt. Nota est
fabula Pigmalionis apud Ovidium, Mundi & Paulini apud Aegesci-
pum belli Jud. lib. 2. cap. 4. Pontius C. Caesaris legatus, referente Pli-
nio, lib. 35. cap. 3. quem suspicor eum esse qui Christum crucifixit, picturis
Atalantae & Helenae adeo libidine incensus, ut tollere eas vellet si natura
testorū permisisset, alius statuam bonae Fortunae deperit, (Aelianus lib. 9.
cap. 37.) alius Bonae deae, & ne qua pars probra vacet. Raptus ad stupra
(quod ait ille) & ne os quidem a libidine exceptum. Heliogabalus, per
omnia cava corporis libidinem recepit, Lamprid. vita ejus. † Hostius qui-
dam specula fecit, & ita disposuit, ut quum virum ipse pateretur, aversus
omnes admittarij motus in speculo videret, ac deinde falsa magnitudine ipsius
membris tanquam verā gauderet, simul virum & feminam passus, quod deus
fœdum & abominandum. Ut verum plane sit, quod apud Plutarchum
Gryllus Ulyssij objecit. Ad hunc usque diem apud nos neque mas marem,
neque foemina foeminam amavit, qualia multa apud vos memorabiles &
præclari viri fecerunt: ut viles missos faciam, Hercules imberbem sectans
socium, amicos deseruit, &c. Vestrae libidines intra suos naturæ fines co-
erceri non possunt, quin instar fluvij exundantis atrocem fœditatem, ut
multum, confusionemque naturæ gignant in re Venerca: nam & capras,
porcos, equos inierunt viri & foeminae, infano bestiarum amore exarse-
runt, unde Minotauri, Centauri, Sylvani, Sphinges, &c. Sed ne consu-
tando doceam, aut ea foras efferam, quæ non omnes scire convenit (hæc enim
doctis solummodo, quod causa non absimili † Rodericus, scripta velim), ne le-
visimis ingeniis & depravatis mentibus fœdissimi sceleris notitiam, &c. nolo
quem diutius hisce sordibus inquinare.

I come at last to that Horical Love, which is proper to men and wo-
men, is a frequent cause of melancholy, and deserves much rather to be
called burning lust, then by such an honourable title. There is an ho-
nest love I confess, which is natural, laqueus occultus captivans corda homi-
num, ut à mulieribus non possint separari, a secret snare to captivate the
hearts of men, as * Christopher Fonseca proves, a strong allurements, of a
most attractive, occult, adamantine property, and powerful vertue, and
no man living can avoid it. Et qui vim non sensit amoris, aut lapis est, aut
bellua. He is not a man but a block, a very stone, aut † Numen, aut Nebu-
chadnezzar, he hath a gourd for his head, a pepon for his heart, that hath
not felt the power of it, and a rare creature to be found, one in an age.

Qui nunquam visa flagravat amore puella: do
for semel insanivimus omnes, dote we either young or old, as he said, and
none are accepted but Minerva and the Muses: so Cupid in Lucian com-
plains to his mother Venus, that amongst all the rest, his arrows could

not

not pierce them. But this nuptiall love, is a common passion, an honest, for men to love in the way of marriage, *ut materia appetit formam, sic mulier virum*. You know marriage is honorable, a blessed calling, appointed by God himself in Paradise, it breeds true peace, tranquillity, content and happiness, *qua nulla est aut fuit unquam sanctior conjunctio*, as *Daphneus* in * *Plutarch* could well prove, & *qua generi humano immortalitatem* * *In amator. dialog.* parat, when they live without jarring, scolding, lovingly as they should do.

^d *Felices ter & amplius*

Quos irrupta tenet copula, nec ullis

Divulsus querimoniis

Suprema citius soluit amor die.

Thrice happy they, and more then that,

Whom bonds of love so firmly ties,

That without brawls, till death them part,

'Tis undissolv'd and never dies.

As *Seneca* lived with his *Paulina*, *Abraham* and *Sara*, *Orpheus* and *Euridice*, *Arria* and *Patus*, *Artemisia* and *Mausolus*, *Rubinius Celer*, that would needs have it ingraven on his tomb, he had led his life with *Ennea* his dear wife forty three years eight moneths, and never fell out. There is no pleasure in this world comparable to it, 'tis *summum mortalitatis bonum*

— * *hominum divinumq; voluptas, Alma Venus* — *latet enim in mu-* * *Lucretius.*

liere aliquid majus potentiusq; omnibus aliis humanis voluptatibus, as † one † *Fonseca.* holds, there's something in a woman beyond all humane delight; a magnetique vertue, a charming quality, an occult and powerful motive. The husband rules her as head, but she again commands his heart, he is her servant, she his onely joy and content: no happiness is like unto it, no love so great as this of man and wife, no such comfort, as † *placens uxor*, † *Hor.* a sweet wife: * *Omnis amor magnus, sed aperto in conjuge major.* † *Propert.*

when they love at last as fresh as they did at first,

† *Charaq; charo consensescit conjugi,*

as *Homer* brings *Paris* † *Simonides.*

kissing *Helena*, after they had been married ten years, protesting withall that he loved her as dear as he did the first hour that he was betrothed. And in their old age when they make much of one another, saying as he did to his wife in the Poet,

† *Uxor vivamus quod viximus, & moriamur,*

† *Ausonius.*

Servantes nomen sumpsimus in thalamo;

Nec ferat ulla dies ut commutemur in ævo,

Quin tibi sim juvenis, tuq; puella mihi.

Dear wife, let's live in love, and dye together,

As hitherto we have in all good will.

Let no day change or alter our affections,

But let's be young to one another still.

Such should conjugall love be, still the same, and as they are one flesh, so should they be of one mind, as in an Aristocratical government, one consent, † *Geryon-like*, *coalescere in unum*, have one heart in two bodies, will † *Geryon amicitie symbolum.* and will the same. A good wife according to *Plutarch*, should be as a looking-glass to represent her husbands face and passion: If he be pleasant, she should be merry: if he laugh, she should smile; if he look sad, she

should participate of his sorrow, and bear a part with him, and so they should continue in mutual love one towards another.

* *Proper.* l. 2.

* *Et me ab amore tuo deducet nulla senectus,
Sive ego Tythonus, sive ego Nestor ero.*

No age shall part my love from thee sweet wife,
Though I live *Nestor* or *Tybonus* life.

And she again

* *Plutarch. c.
30. Rom. hist.*

to him, as the * *Bride* saluted the *Bridegrome* of old in *Rome*, *Ubi tu Caius, ego semper Caia*, be thou still *Caius*, ile be *Caia*.

'Tis an happy state this indeed, when the fountain is blessed (saith *Solomon*, *Prov.* 5. 17.) and he rejoiceth with the wife of his youth, and she is to him as the loving *Hinde*, and pleasant *Roe*, and he delights in her continually. But this love of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not contain it self within the union of marriage, or apply to one object, but is a wandering, extravagant, a domineering, a boundless, an irrefragable, a destructive passion: sometimes this burning lust rageth after marriage, and then it is properly called *Jealousie*; sometimes before, and then it is called *Heroicall melancholy*; it extends sometimes to cornivals, &c. begets rapes, incests, murders: *Marcus Antonius compressit Faustina sororem, Caracalla Fuliam Novercam, Nero Matrem, Caligula sorores, Cyneas Mirram filiam, &c.* But it is confined within no terms of blood, years, sex, or whatsoever else. Some furiously rage before they come to discretion or age. † *Quartilla* in *Petronius*, never remembred she was a maid: and the wife of *Bath* in *Chaucer*, cracks,

Since I was twelve years old, belibe,
Husband at birth door had I sibe.

† *Aratine Lúretia* sold her maiden-head a thousand times before she was twenty four years old, *plus milles vendideram virginitatem, &c. neque celabo, non deerant qui us integram ambirent.* *Rahab* that harlot began to be a professed quean at ten years of age, and was but fifteen when she hid the spies, as * *Hugh Broughton* proves, to whom *Serrarius* the *Jesuit*, *quæst.* 6 in *cap.* 2. *Iosue*, subscribes. Generally women begin *pubescere* as they call it, or *catullire*, as *Julius Pollax* cites, *lib.* 2. *cap.* 3. *onomast.* out of *Aristophanes*,⁸ at fourteen years old, then they do offer themselves, and some plainly rage. † *Leo Afer* saith, that in *Africk* a man shall scarce finde a maid at fourteen years of age, they are so forward, and many amongst us after they come into the teens do not live without husbands, but linger. What pranks in this kinde the middle age have played, is or to be recorded.

Si mihi sint centum lingue, sint oraq; centum, no tongue can sufficiently declare, every story is full of men and womens unsatiable lust, *Nero's, Heliogabali, Bonasi, &c.* † *Cælius Amphilemmum, sed Quintus Amphelinam depercutit, &c.* They neigh after other mens wives (as *Jeremy cap.* 5. 8. complaineth) like fed horses, or range like town Buls, *raptores virginum & viduarum*, as many of our great ones do. *Solomons* wisdom was extinguished in this fire of lust, *Sampsons* strength enervated, piety in *Lot's* daughters quite forgot, gravity of Priesthood in *Heliel*

† *Junonem bac-*
eam iratam,
si unquam me-
minerim me
virginem fuisse.
Infans enim
paribus inqui-
nata sum, &
subinde majo-
ribus me ap-
plicui, donec
ad ætatem
pervenî; ut
Milo vitulum,
&c.

† *Parvodia sc.*
dial. lat. in-
terp. Cass.
Barthia ex
Ital.

* *Angelico*
scriptur. con-
centu.

8 *Epictetus c.*
42. mulieris
statim ab an-
no 14. movere
incipiunt, &c.
attractari se
sumunt & ex-
ponant. Levin-
us Lemnius.

† *L. 3. fol. 126.*
† *Catullus.*

Hellish sons, reverend old age in the Elders that would violate *Susanna*, filiall duty in *Abfalon* to his stepmother, brotherly love in *Ammon* towards his sister. Humane, divine laws, precepts, exhortations, fear of God and men, fear, foul means, fame, fortunes, shame, disgrace, honor cannot oppose, shave off, or withstand the fury of it, *omnia vincit amor*, &c. No cord, nor cable can so forcibly draw, or hold so fast, as love can do with a twin'd thread. The scorching beams under the *Equinoctiall*, or extremity of cold within the circle *Arctique*, where the very Seas are frozen, cold or torrid zone cannot avoid, or expel this heat, fury and rage of mortall men.

† *Qua fuger ab demans, nulla est fuga, in licet usq;*

Ad Tanaim fugias usq; sequetur amor.

Of womens unnatural, insatiable lust, what Country, what Village doth not complain? Mother and daughter sometimes dote on the same man, father and son, master and servant on one woman.

— *Sed amor, sed in effrenata libido,*

Quid casum in terra intentatumq; reliquit?

What breach of vows and oaths, fury, dotage, madness, might I reckon up? Yet this is more tolerable in youth, and such as are still in their hot blood, but for an old fool to dote, to see an old lecher, what more odious, what can be more absurd? and yet what so common? Who so furious?

† *Amare ea quae si acciperent, multo insaniunt acris,*

Some dote then more then ever they did in their youth. How many decrepit, hoary, harsh, writhen, bursten-bellied, crooked, toothless, bald, bear-eyed, impotent, rotten, old men shall you see flickering still in every place? One gets him a young wife, another a Curtisan, and when he can scarce lift his leg over a sill, and hath one foot already in *Charons* boat, when he hath the trembling in his joynts, the gout in his feet; a perpetual rhume in his head, a continue cough, his sight fails him, thick of bearing, his breath stinks, all his moisture is dried up and gone, may not spit from him, a very child again, that cannot dress himself, or cure his own meaz, yet he will be dreaming of, and honing after wenches, what can be more unseemly? Worse it is in women then in men, when she is † *atate deliquit, diu vidua, mater olim, parum decore matrimonium sequi videtur*, an old widow, another so long since († in *Plinies* opinion) she doth very unseemly seek to marry, yet whilst she is so old a crone, a beldam, she can neither see, nor hear, go nor stand, a meer carcass, a witch, and scarce feel the caterwauls, and must have a Gallion, a Champion, she must and will marry again, and betroth her self to some yong man, that hates to look on, but for her goods; abhors the sight of her, to the prejudice of her good name, her own undoing, grief of friends, and ruin of her children.

But to enlarge on illustrate this power and effects of love, is to set a candle in the Sun. It rageth with all sorts, and conditions of men, yet is most evident among such as are yong and lusty, in the flower of their years, nobly descended, high fed, such as live idly, and at ease; and for that cause (which our Divines call burning lust) this *ferinus insanus amor*, this mad and beastly passion, as I have said, is named by our Physicians, *Heroical* love, and a more honorable title put upon it, *Amor nobi-*

† *Euripides.*
h De mulierum in exhausta libidine luxq; insatiabili omnes neque regiones conqueri posse. exilimo Steph.
† *Plantus.*
* *Oculi caligant, aures graviter audiunt, capilli flunt, cutis avescit, status olet, iustus, &c. Cyprian.*
† *Lib. 8. Epist. Ruffinus.*
i *Hiatus turpis inter avidas nates podex.*
k *Cadaverosa adea ut ab inferis revera videri possit. vult adhuc catullive.*
l *Nam & matrimonium est despectum senium.* *Aeneas Silius.*
m *Quid toto terrarum orbe communis que civitas, quod oppidum que familia vocat amatorum exemplis?* *Aeneas Silvius* qui trigintum annum natus nullum amoris causa peregit infigne facinus, ego de me facio conie. Euram quem amor in mille pericula misit. n *Forellus.*
Plato.

li;

o Pract. major. Tract. 6. cap. 1. Rub. 11. de aegrit. cap. quod his multum contingat.

p Hec aegritudo est solitudo melancholica in qua homo applicat sibi continuam cogitationem super pulchritudine ipsius quam amat, gestum, morum.

q Animi forte accidens quo quis rem habere nimia aviditate contempnit, ut ludos venatores, aurum & opes avari. r Assidua cogitatio super rem desideratam, cum confidentia obtinendi, ut spe apprehensum delectabile, &c.

s Morbus corporis potius quam animi. t Amor est passio melancholica.

u Ob caliditatem spirituum pars anterior capitis laborat ob consumptionem humiditatis.

x Affectus animi concupiscibilis est desiderio rei amata per oculos in mente conceptu, spiritus in corde & jecore intendens.

y Odyss. & Metamor. 4. Ovid.

z Quod talem carnificinam in adolescentium visceribus animi faciat inexplicat. v. Restituit quoad causam completam, epar antecedentem, possunt esse subiectum. b. Proprie passio cerebri est ab corruptam imaginationem. c. Cap. de affectibus.

lis, as^o Savanarola files it, because noble men and women make a common practise of it, and are so ordinarily affected with it. Avicenna lib. 3. Fen. 1. tract. 4. cap. 23. calleth this passion *Ilischi*, and defines it to be a disease or melancholy vexation, or anguish of minde, in which a man continually meditates of the beauty, gesture, manners of his Mistress, and troubles himself about it: desiring (as Savanarola adds) with all intentions and eagerness of minde to compass or enjoy her, as commonly Hunters trouble themselves about their sports, the covetous, about their gold & goods, so is he tormented still about his Mistress. Arnoldus Villanovanus in his book of Heroical love defines it, 'a continual cogitation of that which he desires, with a confidence or hope of compassing it: which definition his Commentator cavils at. For continual cogitation is not the genus, but a symptome of love; we continually think of that which we hate and abhor, as well as that which we love; and many things we covet and desire, without all hope of attaining. Carolus à Lorme in his Questions makes a doubt, *An amor sit morbus*, whether this heroical love be a disease: Julius Pollux *Onomast. lib. 6. cap. 44.* determines it; They that are in love are likewise 'sick, lascivus, salax, lascivius, & qui in venerem furit, vered est agromus. Arnoldus will have it improperly so called, and a malady rather of the body, than minde. Tully in his *Tusculanes* defines it a furious disease of the minde, Plato madnes it self, *Ficinus* his Commentator, cap. 12. a species of madnes; for many have run mad for women, *Esd. 4. 26.* but *Rhases* melancholy passion, and most Physicians make it a species, or kinde of melancholy (as will appear by the Symptomes) and treat of it apart: whom I mean to imitate, and to discuss it in all his kinds, to examine his several causes, to shew his symptomes, indications, prognosticks, effects, that so it may be with more facility cured.

The part affected in the mean, time as *Arnoldus* supposeth, is the former part of the head for want of moisture, which his Commentator rejects. *Langius med. epist. lib. 1. cap. 24.* will have this passion fixed in the liver, and to keep residence in the heart, 'to proceed first from the eyes so carried by our spirits, and kindled with imagination in the liver and heart; cogn amare jecur, as the saying is. *Medium ferit per epar*, as *Cupid* in *Andreon*. For some such cause belike *Homer* fains *Titius* liver (who was enamored on *Laïona*) to be still gnawed by two Vultures day and night in hell, 'for that young mens bowels thus enamoured, are so continually tormented by love. *Gordanius cap. 2. part. 2.* will have the testicles an immediate subject or cause, the liver an Antecedent. *Fracthorius* agrees in this with *Gordanius*, inde primitus imaginatio veneræ, erectio, &c. citillatissimam partem vocat, ita ut nisi extraso semine gestiens voluptas non cessat, nec assidua veneris recordatio, addit *Gnafrizinus Comment. 4. Sect. prob. 27. Arist.* But properly it is a passion of the brain, as all other melancholy, by reason of corrupt imagination, and so doth *Tyson Præfati c. 19. de morb. cerebri*, (who writes copiously of this Erotical love) place and reckon it amongst the affections of the brain. *Melastion de anima* confutes those that make the liver a part affected, and *Guanerius*

Traité. 15. cap. 13. & 17. though many put all the affections in the heart, refers it to the brain. *Ficinus cap. 7. in Convivium Platonis*, will have the blood to be the part affected. *Io. Frislagius cap. 14. not. med.* supposeth all four affected, heart, liver, brain, blood; but the major part concur upon the brain, 'tis *imaginatio lesa*; and both imagination and reason are misaffected; because of his corrupt judgement, and continuall meditation of that which he desires, he may truly be said to be melancholy. If it be violent, or his disease inveterate, as I have determined in the preceding partitions, both imagination and reason are misaffected; first one,

*e Est corruptio imaginatio-
va & estimati-
væ facultatis,
ob formam
fortiter affec-
tam, corrup-
tum, judicium,
ut semper
de eo cogitet,*

ideus, recte melancholicus appellatur. Concupiscentia vebemens ex corrupto judicio estimativa virtutis.

MEMB. 2. SUBJECT. 1.

*Causes of Heroicall love, Temperature, full Diet,
Idleness, Place, Climate, &c.*



All causes the remotest are stars. *Ficinus cap. 19.* saith they are most prone to this burning lust, that have *Venus* in *Leo* in their *Horoscope*, when the *Moon* and *Venus* be mutually affected, or such as be of *Venus* complexion. *Plutarch* interprets *Astrologically* that tale of *Mars* and *Venus*, in whose genitures, *♂* and *♀* are in conjunction, they are commonly lascivious, and if women, queanes; as the good wife of *Bath* confessed in *Chaucer*;

*Comment. in
convivium
Platonis. Ir-
retinuntur cina-
quibus nas-
centibus Ven-
nus fuerit in
Leone, vel Lu-
na venerem
vehementer
afflexerit, &
qui eadem com-
plexione sunt
præditi.*

*I followed age mine inclination,
By vertue of my constellation.*

But of all those *Astrological Aphorisms* which I have ever read, that of *Cardan* is most memorable, for which howsoever he be bitterly censured by *† Marinus Marcellinus*, a malapert Frier, and some others (which * he himself suspected) yet me thinks it is free, down right, plain and ingenuous. In his *† eight Geniture* or example, he hath these words of himself. *♂ ♀ & ♄ in ♀ dignitatibus assiduam mihi Venerorum cogitationem præstabunt, ita ut nunquam quiescam. Et paulo post, Cogitatio Venerorum me torquet perpetuo, & quam factis implere non licuit, aut fecisse potentem puduit, cogitatione assiduâ mentis sum voluptatem. Et alibi, ob ♄ & ♀ dominium & radiorum mixtionem, profundum fuit ingenium, sed lascivum, egoq; turpi libidini deditus & obscenus. So far Cardan of himself, quod de se fatetur ideo ^b ut utilitatem adferat studiis hujusce discipline, and for this he is traduced by *Marcellinus*, when as in effect he saith no more then what *Gregory Nazianzen* of old, to *Cbilo* his scholar, offered him *se mihi respondere mulieres, quarum præcellentis elegantiâ & decora spectabili tentabatur mea integritas pudicitia. Et quidem flagitium vitæ fornicationis, at munditia virginis flonem arcana cordis cogitatione fedavit. Sed ad rem. Aptiores ad masculinam venerem sunt quorum genesi Venus est in signo masculino, & in Saturni finibus aut oppositione, &c. Ptolemaus in quadripart. plura de his & specialia habet Aphorismata, longo**

*Comment. in
Genf. cap. 3.
Et si in hoc
parum à præ-
clara infamia
stultitiæ, abero,
vincit ta-
men amor ve-
ritatis.*

*† Edit. Basl.
1553. Cum
Commentar.
in Ptolomei
quadriparti-
tum.
h Fol. 447.
Basl. Edit.*

proculdubio usu confirmata, & ab experientia multa perfecta, inquit commentator ejus Cardanus. *The. Campanella Astrologia lib. 4. cap. 8. articulus 4. & 5.* insaniam amatoriam remonstrantia, multa præ cæteris accumulatur aphorismata, quæ qui volet, consulat. Chiromantici ex cingulo Veneris plerumq; conjecturam faciunt, & monte Veneris, de quorum decretis, Taisnerum, Johan. de Indagine, Goelenium, ceterosq; si lubet, inspicias. Physicians divine wholly from the temperature and complexion; Phlegmatick persons are seldom taken according to *Ficinus Comment. cap. 9.* naturally melancholy less then they, but once taken they are never freed, though many are of opinion flatuous or hypochondriacal-melancholy are must subject of all others to this infirmity. *Valescius* assigns their strong imagination for a cause, *Bodine* abundance of wind, *Gordonius* of seed, and spirits, or atomi in the seed, which cause their violent and furious passions. Sanguine thence are soon caught, young folks most apt to love, and by their good wills, saith ^b *Lucian*, would have about with every one they see: the colts evil is common to all complexions. *Theomestus* a young and lusty gallant acknowledgeth (in the said Author) all this to be verified in him, *I am so amorously given, † you may sooner number the Sea sands, and snow falling from the skies, then my severall loves.* Cupid had shot all his arrows at me, I am deluded with various desires, one love succeeds another, and that so soon, that before one is ended, I begin with a second; she that is last is still fairest, and she that is present pleaseth me most: as an Hydra's head my loves increase, no Iolaus can help me. Mine eyes are so moist a refuge and sanctuary of love, that they draw all beauties to them, and are never satisfied. I am in a doubt what fury of Venus this should be: Alas, how have I offended her so to vex me, what Hippolitus am I! What Telchin is my Genius? or is it a natural imperfection, an hereditary passion? Another in * *Anacreon* confesseth that he had twenty sweet-hearts in Athens at once, fifteen at Corinth, as many at Thebes, at Lesbos, and at Rhodes, twice as many in Ionia, thrice in Caria, twenty thousand in all: or in a word, *ἡ πάντα παρτα*, &c.

^h Dial. amorum.

† Citius maris fluctus & nives caelo delabentes numeravis, quam amores meos; Alii amores aliis succedunt, ac priusquam definant priores, incipiunt sequentes. Adeo humidis oculis meus inhabitat Aplys omnem formam ad se rapiens, ut nullâ satietate expleatur. Quenam hoc ira Veneris, &c.

* Num. 32.

Folia arborum omnium si

Nosti referre cuncta,

Aut computare arenas

In aequore universas,

Solum meorum amorum

Te fecero logistam?

Canst count the leaves in May,

Or sands in Ocean Sea,

Then count my loves I pray.

His eyes are like a ballance, apt to propend each way, and to be weighed down with every wenches looks, his heart a weathercock, his affection tinder, or Naptbe it self, which every fair object, sweet smile, or mistress favor sets on fire. *Guanerius tract. 15. cap. 14.* refers all this to the hot temperature of the testicles, *Ferandus* a Frenchman in his *Erotique Mel.* (which † book came first to my hands after the third Edition) to certain atomi in the seed, such as are very spermatick and full of seed. I finde the same in *Aristot. sect. 4. prob. 17. si non secernatur semen, cessare tentigines non possunt*, as *Gaustavinus* his Commentator translates it, for which cause

† Qui Calidum refecturorum crisi habent, &c.

† Printed at Paris 1624. seven years after my first Edition.

cause the se young men, that be strong sex, of able bodies, are so subject to it. *Hercules de Saxonia*, hath the same words in effect. But most part I say,

such are aptest to love that are young and lusty, live at ease, staul-fed, free from cares, like cattle in a rank pasture, idle and solitary persons, they must needs *hirquillure*, as *Gustavinus* recites out of *Censorinus*.

Mens aris apta capiti tum quum latissima rerum.

Ut seges in pingui luxuriabit humo.

The minde is apt to lust, and hot or cold,

As corn luxuriates in a better mold.

The place it self makes much wherein we live, the clime, air, and discipline if they concur. In our *Misnia*, saith *Galen*, neer to *Pergamus*, thou shalt scarce finde an adulterer, but many at *Rome*, by reason of the delights of the seat. It was that plenty of all things, which made *† Corinth* so infamous of old, and the opportunity of the place to entertain those forraign commers; every day strangers came in, at each gate, from all quarters. In that one Temple of *Venus* a thousand whores did prostitute themselves, as *Strabo* writes, besides *Lau* and the rest of better note: All nations resorted thither, as to a school of *Venus*. Your hot and Southern countries are prone to lust, and far more incontinent, then those that live in the North, as *Bodine* discourseth at large, *Method. hist. cap. 5.* *Molles Asiatici*, so are *Turks*, *Greeks*, *Spaniards*, *Italians*, even all that latitude: and in those Tracts, such as are more fruitful, plentiful, and delicious, as *Valence* in *Spain*, *Capua* in *Italy*, *domicilium luxus* *Tully* terms it, and (which *Hannibals* souldiers can witness) *Canopus* in *Egypt*, *Sybaris*, *Phœacia*, *Baia*, *Cyprus*, *Lampasæ*. In *ⁿ Naples* the fruits of the soyl and pleasant air enervate their bodies, and alter configurations: infomuch, that *Florus* calls it *Certamen Bacchi & Veneris*, but *ⁱ Foliot* admires it. In *Italy* and *Spain*, they have their stews in every great City, as in *Rome*, *Venice*, *Florange*, whereas some say, dwell ninety thousand Inhabitants, of which ten thousand are *Cortizans*, and yet for all this, every Gentleman almost hath a peculiar Mistris; fornications, adulteries are nowhere so common: *urbs est jam tota lupanar*, how should a man live honest among so many provocations? now if vigor of youth, greatness, liberty I mean, and that impunity of sin which grandies take unto themselves in this kinde shall meet, what a gap must it needs open to all manner of vice, with what fury will it rage? For, as *Maximus Tyrius* the *Platonist* observes, *libido consequuta quum fuerit materiam improbam, & praruptam licentiam, & effrenatam audaciam, &c.* what will not lust effect in such persons? For commonly Princes and great men make no scruple at all of such matters, but with that whore in *Spartian*, *quicquid libet licet*, they think they may do what they list, profess it publikely, and rather brag with *Proculus* (that writ to a friend of his in *Rome*, " what famous exploits he had done in that kind), then any way be abashed at it. *Nicholas Sanders* relates of *Henry the 8th* (I know not how truly) *Quod paucas vidit pulchriores quam non concupierit, & paucissimas non concupierit quas non violavit*, He saw very few maids that he did not desire, and desired fewer whom he did not enjoy: nothing so familiar amongst them, 'tis most of their business: *Sardanapalus*, *Messalina*, and *Ione* of *Naples*, are not comparable to *ⁱ meaner men* and women; *Solomon* of old had a thousand *Con-*

k Ovid de art.
† Gerbelius de-
script. Græcie.
Revum omnium
affluencia &
loci mira op-
portunitas,
nullo non die
hospites in
portas adver-
tebant. Tem-
plo Veneris
mille meretri-
ces se prosti-
tuebant.

l Tota Cypri
insula delitiis
incumbit, &
ob id tantum
luxuria dedita
ut sit elien V-
ncris sacra.
Ortelius, Lamp-
sacus olim Pri-
apo sacer ob
vinum genero-
sum, & loci
delicias. Idem.
m Agri Nea-
politani dele-
ctatio, elegan-
tia, amenitas,
vix intra mo-
dum humanum
consistere vi-
detur; unde
&c. Leand.
Abey. in
Campania.
** Lib de laud.*
urb. Neap.
Disputat. de
moribus animi,
Reinoldo In-
terpret.

n Lampridius,
Quod decem
noctibus cen-
tum virgines
fecisset mul-
eres.
o Pua ejus.
p If they con-
tain them-
selves, many
times it is not
virtutis amo-
re; non deest
voluntas sed
facultas.

450

q in Muscov.

cubines, *Assuerus* his Eunuches, and keepers, *Nero* his *Tigillinus*, *Panders* and *Bawds*, the *Turks*, *Muscovits*, *Mogors*, *Xeriffs* of *Barbary*, and *Persian Sophies*, are no whit inferior to them in our times. *Delectus sit omnium puellarum toto regno formâ præstantiorum* (saith *Iovius*) *pro imperatore*; & *quæ ille linquit, nobiles habent*; They press and muster up wenches as we do souldiers, and have their choice of the rarest beauties their countries can afford, and yet all this cannot keep them from adultery, incest, sodomy, buggery, and such prodigious lusts. We may conclude, that if they be yong, fortunate, rich, high-fed, and idle withall, it is almost impossible they should live honest, not rage, and precipitate themselves into those inconveniencies of burning lust.

Osium & reges prius & beatas

Perdidit urbes.

Idleness overthrows all, *Vacuo pectore regnat amor*, love tyrannizeth in an idle person. *Amore abundas Antipho*. If thou hast nothing to do.

Invidia vel amore miser torquere — Thou shalt be haled in pieces with envy, lust, some passion or other. *Homines nihil agendo male agere discunt*; 'Tis *Aristotles* Simile, as match or touchwood takes fire, so doth an idle person love.

Queritur Agisthus quare sit factus adulter, &c. why was *Agisthus* a whoremaster? You need not ask a reason of it. *Ismenedora* a Rose *Baccho*, a woman forced a man, as *Aurora* did *Cephalus*. No marvel, saith *Plutarch*, *Luxurians opibus more hominum mulier agit*. She was rich, fortunate and jolly, and doth but as men do in that case, as *Jupiter* did by *Europa*, *Neptune* by *Amymone*. The Poets therefore did well to feign all Shepherds Lovers, to give themselves to songs and dalliances, because they lived such idle lives. For love as *Theophrastus* defines it, is *otiosi animi affectus*, an affection of an idle minde, or as *Seneca* describes it, *Iuventâ gignitur, juxu nutritur, feriis alitur, otioq; interlata fortuna bona*; Youth begets it, riot maintains it, idleness nourisheth it, &c. which makes *Gordonius* the Physician cap. 20. part. 2. call this disease the proper passion of Nobility. Now if a weak judgement and a strong apprehension do concur, how, saith *Hercules de Saxonia*, shall they resist? *Sardanapola* appropriates it almost to *Monks, Friars, and religious persons*, because they live solitary, fare daintily, and do nothing: and well he may, for how should they otherwise choose?

Diet alone is able to cause it: A rare thing to see a young man or a woman that lives idly, and fares well, of what condition soever, not to be in love. *Aleibiades* was still dalliating with wanton young women, immoderate in his expences, effeminate in his apparel, ever in love, but why? he was over delicate in his diet, too frequent and excessive in banquets. *Ubique securitas, ibi libido dominatur*; lust and security domineer together, as *S. Hierome* averreth. All which the wife of *Barb* in *Chaucer* freely justifies.

For all to liker, as cold engend'reth hail,

A liquozeth tongue must have a liquozeth sail.

Especially if they shall further it by choice Diet, as many times those

Sybarites

r Catullus ad
Lesbium.

f Hor.

t Polit. 8. num.

18 ut nuptia.

ad ignem, sic

amor ad illos

qui torpescunt

otio.

† Pausanias

Attic. lib. 1.

Cephalus e-

gregia forma

juventus ab au-

roya raptus

quod ejus amo-

re capta esset.

u In amatorio.

† E Stobæo ser.

62.

† Amor otiose

cura est soliti-

tudinis.

z Principes

plerumq; ob li-

centiam & ad-

fluentiam di-

vitiarum istam

passionem so-

lent incurvere.

y Ardenter

appetit qui o-

tiosam vitam

agit, & com-

muniat in-

curret hæc

passio solitari-

os delitiose

viventes, in-

continentes, re-

ligiosos, &c.

* Plutarch.

vii. c. iij.

Sybarites and Phaeaces do, feed liberally, and by their good will, eat nothing else but lascivious meats.

† *Vinum imprimis generosum, legumen, fabas, radices omnium generum bene conditas, & largo pipere aspersas, carduos hortulanos, lactuca, erucas, rapas, porros, rapas, nucem piceam, amygdalas dulces, electumia, syropos, succos, cochleas, conchas, pisces optime preparamos, aviculas, testiculos animalium, ova, condimenta dixerorum generum, molles lactes, pulvinaria, &c.* Et quicquid fere medici impotentibus rei venerae laboranti praescribunt, hoc quasi diaetam habent in deliciis, & his dapibus multo delicatiores; mulsam, exquisitam & exoticas fruges, aromata, placentias, expressos succos multos fercula variatos, ipsumque vinum suavitatis vincentes, & quicquid culinae, pharmaceuticae, aut quaque fere officina subministrare possit. Et hoc plerumque victum quem se ganeos infarciunt, ut ille ob Chreseida suam, se bulbis & cochleis curavit; etiam ad Venerem se parem, & ad hanc palestram se exerceant, qui fieri possit, ut non misere deperant, ut non penitus insantiam estuans venter cito despuat in libidinem, Hieronymus ait. ° Post prandia, Gallyroenda. Quis enim continere se potest? ° Luxuriosa res vinum, stuentum libidinis vocat Augustinus, blandum damonem, Bernardus: lac veneris, Aristophanes. Non Aetna, non Vesuvius tantis ardoribus aestuant, ac juveniles medullae vino plenae, addit Hieronymus: unde ob optimum vinum Lamfacus olim Priapo sacer: & venerandi Bacchi socia, apud † Orpheum Venus audit. Hac si vinum simplex, & per se sumptum prestare possit, nam † quo me Bacche rapis tu plenum? quam non insantiam, quem non furorem à ceteris expectemus? ° Gomefius salem enumerat inter ea quae intempestivam libidinem provocare solent, Et salaciores fieri foeminas ob esum salis contendit: Venerem ideo dicunt ab Oceano ortam.

* Unde tot in Veneta scortorum millia cur sunt?

In promptu causa est, est Venus orta mari.

Et hinc foeta mater Salacea Oceani conjux, verbumque fortasse salax à sale effluxit. Mala Bacchica tantum olim in amoribus praevaluerunt, ut coronae ex illis statuae Bacchi poverentur. ° Caebeis in vino maceratis utuntur Indi orientales ad Venerem excitandam, & h Surax radice Africana. Chinae radix eisdem effectus habet, talisque herba meminit mag. nat. lib. 2. cap. 16. † Baptista Porta ex India allata, cuius mentionem facit & Theophrastus. Sed infinita his similia apud Rhafin, Matthiolum, Mizaldum, caeterosque medicos occurrunt, quorum ideo mentionem feci, ne quis imperitior in hos scopolos impingat, sed pro virili tanquam syries & cautes consulto effugiat.

comedit, aut infusionem bibat, membrum subito erigitur. Leo Afer. lib. 9. cap. ult. † Quae non solum edemibus sed & genitalibus tantum valet, ut coire summe desiderant, quoties fere velint, possint, alios duodecies proficisci, alios ad 40 vires pervenisse refert.

† Vina parant animos veneri. z Sed nihil eruce faciunt bulbis, salaces; Improba nec profit jam saturia tibi. Ovid.

a Petronius. Curavi me mox cibus validioribus, &c. b Uti ille apud Skenhium, qui post potionem, uxorem & quatuor ancillas proximo cubiculo cubantes, compressit. c Pers. Sat. 3. d Sviracides. Nox, & amor vinum, nihil moderabile suadent. e Lip. ad Olympiam. † Hymno.

† Hor. l. 3. Od. 25. f De sale lib. cap. 21. * Korumannus lib. de virginitate. g Garcias ab horto aromatum, lib. 1. cap. 28.

h Surax radix ad coitum summe facit si quis

Other causes of Love-Melancholy, Sight, Beauty from the face, eyes, other parts, and how it pierceth.



Any such causes may be reckoned up, but they cannot avail, except opportunity be offered of time, place, and those other beautiful objects, or artificial enticements, as kissing, conference, discourse, gestures concur, with such like lascivious provocations. *Kornmannus* in his book *de linea amoris* makes five degrees of lust, out of *Lucian* belike, which he handles in five Chapters, *Visus, Colloquium, Convictus, Oscula, Tactus.*

Sight of all other, is the first step of this unruly love, though sometime it be prevented by relation or hearing, or rather incensed. For there be those so apt, credulous and facile to love, that if they hear of a proper man, or woman, they are in love before they see them, and that merely by relation, as *Achilles Tatius* observes. * Such is their intemperance and lust, that they are as much maimed by reports, as if they saw them. *Calisthenes* a rich young Gentleman of Byzance in Thrace, hearing of *Leucippe* *Soltratus* fair daughter, was far in love with her, and out of fame and common rumour, so much incensed, that he would needs have her to be his wife. And sometimes by reading they are so affected, as he in *Lucian* confesseth of himself; I never read that place of *Panthea* in *Xenophon*, but I am as much affected as if I were present with her. Such persons commonly, gain a kind of beauty to themselves, and so did those three Gentlewomen in *Balthasar Castilio*, fall in love with a yong man, whom they never knew, but only heard him commended: or by reading of a letter, for there is a grace cometh from hearing, as a moral Philosopher informeth us, as well as from sight, and the species of love are received into the phantasie by relation alone. † *Ut cupere ab aspectu, sic velle ab auditu*, both senses affect. *Interdum & absentes amamus*, sometimes we love those that are absent, saith *Philostatus*, and gives instance in his friend *Asphenodorus*, that lov'd a maid at *Corinth* whom he never saw, *non oculi sed mens videt*. We see with the eyes of our understanding.

But the most familiar and usual cause of Love, is that which comes by sight, which conveys those admirable rayes of beauty and pleasing graces to the heart. *Plotinus* derives love from sight, *ita quasi deorum*. *Sic nescis, oculi sunt in amore duces*, the eyes are the harbingers of love, and the first step of love is sight, as *Lilius Giraldus* proves at large, *hist. deor. syntag. 13.* they as two sluices let in the influences of that divine, powerful, soul-ravishing, and captivating beauty, which, as one saith, is sharper then any dart or needle, wounds deeper into the heart, and opens a gap through our eyes to that lovely wound, which pierceth the soul it self (Eccles. 18.) Through it love is kindled like a fire.

1 *Lucian. Tom.*
4 *Thal. amo.*
rum.

k *Ea enim hominum interperantium libido est ut etiam fama ad amandum impellantur, & audientes eorum afficiuntur ac videntur.*

l *Formosam Soltrato filiam audiens, uxorem cupit, & sola illius audicione ardet.*
m *Quoties de Panthea Xenophontis locum perlego, ita animo affectus ac si coram intuerer.*

n *Pulchritudinem sibi ipsis confingunt, Imagines.*

o *De aulico lib. 2. fol. 116.*
ris a pleasant story, and related at large by him.

p *Gratia venit ab auditu eaque ac visu, & species amoris in phantasiam recipiunt sola relatione. Pi.*

colomineus grad. 8. c. 38. † *Lips. cent. 2. epist. 22.* Beauties Encomions. r *Propert. Amoris primum gradum visus habet, ut aspiciat rem amatam.* t *Achilles Tatius lib. 1.* Forma telo quavis acutior ad inferendum vulnus, perq; oculos amatorio vulnere auditum pacificans in animum penetrat.

This

This amazing, confounding, admirable, amiable Beauty, "then which in all Natures treasure (saith *Isocrates*) there is nothing so majestic and sacred, nothing so divine, lovely, precious, tis natures Crown, gold and glory; *bonum si non summum, de summis tamen non infrequenter triumphans*, whose power hence may be discerned; we contemn and abhor generally such things as are foul and ugly to behold, accompt them filthy, but love and cover that which is fair. 'Tis † beauty in all things, which pleaseth and allureth us, a fair hawk, a fine garment, a goodly building, a fair house, &c. That *Persian Xerxes* when he destroyed all those Temples of the Gods in Greece, caused that of *Diana*, in integrum servari, to be spared alone for that excellent beauty and magnificence of it. Inanimate beauty can so command. Tis that which Painters, Artificers, Orators, all aym at, as *Eriximachus* the Physician in *Plato* contends, * *It was beauty first that ministred occasion to art, to find out the knowledge of carving, painting, building, to find out models, perspectives, rich furnitures, and so many rare inventions.* Whiteness in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleer light of the Moon, the bright beams of the Sun, splendor of Gold, purple, sparkling Diamond, the excellent feature of the Horse, the majesty of the Lion, the colour of Birds, Peacocks tails, the silver scales of Fish, we behold with singular delight and admiration. † And which is rich in plants, delightful in flowers, wonderful in beasts, but most glorious in men, doth make us affect and earnestly desire it, as when we hear any sweet harmony, an eloquent tongue, see any excellent quality, curious work of man, elaborate art, or ought that is exquisite, there ariseth instantly in us a longing for the same. We love such men, but most part for comeliness of person, we call them Gods and Goddesses, divine, serene, happy, &c. And of all mortal men they alone (* *Calcagninus* holds) are free from calumny; *qui divitiis, magistratu & gloria florent, injuriâ laceessimus*, we back-bite, wrong, hate renowned, rich and happy men, we repine at their felicity, they are undeserving we think, fortune is a step-mother to us, a parent to them. We envy (saith † *Isocrates*) wise, just, honest men, except with mutual offices and kindnesses, some good turn or other, they extort this love from us; only fair persons we love at first sight, desire their acquaintance, and adore them as so many Gods: we had rather serve them then command others, and account our selves the more beholding to them, the more service they enjoy us: though they be otherwise vicious, dishonest, we love them, favour them, and are ready to do them any good office for their beauties sake, though they have no other good quality beside. *Dic, igitur ô formose adolescens* (as that eloquent *Phavorinus* breaks out in † *Stobæus*) *dic Antiloque, suavius nectare loqueris; dic ô Telemache, vehementius Vlyse dicis; dic Alcibiades utcumq; ebrius, libentius tibi licet ebria auscultabimus.* Speak fair youth, speak *Antiloque*, thy words are sweeter then *Nectar*, speak O *Telemachus*, thou art more powerful then *Vlyses*, speak *Alcibiades* though drunk, we will willingly hear thee as thou art. Faults in such are no faults: For when the said *Alcibiades* had stoln *Anytus* his gold and silver plate, he was so far from prosecuting so foul a fact (though every man else condemned

In totâ rerum natura nihil forma divinius, nihil augustius, nihil pretiosius, cuius vires hinc facile intelliguntur, &c.

† *Christ. Fonseca*.

x S. L.

y *Bruijs* prob. 11. de forma & Luciano.

* Lib. de calumnia. Formosi calumniâ vacanti; dolemus alios meliore loco positos, fortunam nobis non vercam illis &c.

z Invidemus sapientibus, iustis, nisi beneficiis assidue amorem extorquent; solos formosos amamus & primo velut aspectu benevolentia conjungimur, & eos tanquam Deos colimus, libentius iis servimus quam aliis imperamus, majoremq; &c.

a Forme majestatem Barbari verentur, nec alii majores quam quos eximia forma nativa donata est, Herod. lib. 5. Curtius 6. Arist. Polit.

† *Serm. 63.*

Plutarch. vit.

ejus.

Brissonius

Strabo.

† Lib. 5. magnorum; operum non alios capaces putant quam quos eximia specie natura donavit.

* Lib. de vitis Pontificum. Rom.

* Lib. 2. cap. 6.

b Dial. amorum c. 2. de magia. Lib. 2. connub. cap. 27. Virgo formosa ei si opido pauper, abunde est dotata. c. 18.ocrates plures ob formam immortalitatem adepti sunt quam ob reliqua omnes viventes. d. Lucian Tom. 4. Charidem. Qui pulchri merito apud Deos & apud homines honore affici. Musa commentatio, quavis epistola ad finem, a silentio rhetorick Carneades, that persuades without speech, a kingdom without a guard, because beautiful persons command

ned his impudence, and insolency) that he wished it had been more, and much better (he loved him dearly) for his sweet sake. No worth is eminent in such lovely persons, all imperfections hid; *non enim facile de his quos plurimum diligimus, turpitudinem suspicamus*, for hearing, sight, touch, &c. our mind and all our senses are captivated, *omnes sensus formosus delectat*. Many men have been preferred for their person alone, chosen Kings, as amongst the *Indians, Persians, Ethiopians* of old; the properest man of person the country could afford, was elected their Sovereign Lord; *Gratior est pulchro veniens e corpore virtus*, and so have many other nations thought and done, as † *Curtius* observes, *Ingens enim in corporis maiestate veneratio est*, for there is a majestic presence in such men; and so far was beauty adored amongst them, that no man was thought fit to reign, that was not in all parts compleat and supereminent. *Agis* King of *Lacedamon* had like to have been deposed, because he married a little wife; they would not have their royal issue degenerate. Who would ever have thought that *Adrian* the fourth, an English Monk's bastard (as * *Papirius Masevius* writes in his life) *inops a suis relictus, squalidus & miser*, a poor forsaken child should ever come to be Pope of *Rome*? But why was it? *Erat acut ingenio, facundia expedita, eleganti corpore, facieque lata ac hilari*, (as he follows it out of * *Nabrigensis*, for he plows with his heifer,) he was wife, learned, eloquent, of a pleasant, a promising countenance, a goodly proper man; he had, in a word, a winning look of his own, and that carryed it, for that he was especially advanced. So *Saul* was a goodly person and a fair. *Maximinus* elected Emperour, &c. *Branchus* the son of *Apollo*, whom he begot of *Fance*, *Suceros* daughter (saith *Lactantius*) when he kept King *Admetus* heard in *Thessaly*; now grown a man, was an earnest suiter to his mother to know his father; the Nymph denied him, because *Apollo* had conjured her to the contrary; yet overcome by his importunity at last she sent him to his father; when he came into *Apollo's* presence, *malus Dei reverenter osculatus*, he carried himself so well, and was so fair a young man, that *Apollo* was infinitely taken with the beauty of his person, he could scarce look off him, and said he was worthy of such parents, gave him a crown of gold, the spirit of Divination, and in conclusion, made him a Demi-god. *O vis superba forma*; a Goddess beauty is, whom the very Gods adore, *nam pulchros dii amant*; she is *Amoris domina*, loves harbingers, loves loadstone, a witch, a charm, &c. Beauty is a dowre of it self, a sufficient patrimony, an ample commendation, an accurate epistle, as ^b *Lucian*, ^c *Apuleius*, *Tiracellus*, and some others conclude. *Imperio digna forma*, Beauty deserves a Kingdom, saith *Abulensis*, paradox. 2. 2. 110. immortality; and ^d more have got this honour and eternity for their beauty, then for all other vertues besides: and such as are fair, are worthy to be honoured of God and men. That *Idalian Ganymedes* was therefore fetched by *Iupiter* into Heaven, *Hephestion* dear to *Alexander*, *Antinous* to *Adrian*. *Plato* calls beauty for that cause a privilege of Nature, *Natura gaudens opus*, nature's master-piece, a dumb comment; *Theophrastus*, a silent fraud; still rhetorick *Carneades*, that persuades without speech, a kingdom without a guard, because beautiful persons command

mand as so many Captains; Socrates, a tyranny, which tyrannizeth over tyrants themselves; which made Diogenes belike call proper women Queens, quod facerent homines quæ præciperent, because men were so obedient to their commands. They will adore, cringe, complement and bow to a common wench (if she be fair) as if she were a noble woman, a Countess, a Queen or a goddess. Those intemperate yong men of Grece, erected at Delphos a golden image with infinite cost, to the eternal memory of Phryne the curtizan, as *Ælian* relates, for she was a most beautiful woman, in so much saith *† Athenaus*, that *Apelles* and *Praxiteles* drew *Venus* picture from her. Thus yong men will adore and honour beauty; Nay Kings themselves I say will do it, and voluntarily submit their sovereignty to a lovely woman. Wine is strong, Kings are strong, but a woman strongest, 1 *Esd.* 4. 10. as *Zerobabel* proved as large to King *Darius*, his Princes and Noblemen. Kings sit still and command Sea and Land, &c. all pay tribute to the King; but women make Kings pay tribute, and have dominion over them. When they have got gold and silver, they submit all to a beautiful woman, give themselves wholly to her, gaze and gaze on her, and all men desire her more then gold or silver, or any precious thing: they will leave father and mothen, and venture their lives for her, labour and travel to get, and bring all their gains to women, sit at, fight and spoil for their Mistress sakes. And no King so strong, but a fair woman is stronger then he is. All things (as *† he* proceeds) fear to touch the King; yet I saw him and *Apame* his concubine, the daughter of the famous *Bartacus* sitting on the right hand of the King; and she took the crown off his head, and put it on her own, and stroke him with her left hand; yet the King gaped and gazed on her, and when she laughed he laughed, and when she was angry he flattered to be reconciled to her. So beauty commands even Kings themselves; nay whole armies and kingdoms are captivated together with their Kings: *Forma vincit armatos, ferrum pulchritudo captivat; vincuntur specie, qui non vincuntur pralio.* And 'tis a great matter saith *Xenophon*, and of which all fair persons may worthily brag, that a strong man must labour for his living if he will have ought, a valiant man must fight and endanger himself for it, a wise man speak, shew himself and toil; but a fair and beautiful person doth all with ease, he compasseth his desire without any pains taking: God and men, Heaven and earth conspire to honour him; every one pitties him above other, if he be in need, and all the world is willing to do him good. *† Chariclea* fell into the hands of *Pyrrus*, but when all the rest were put to the edge of the sword, she alone was preserved for her person. When *Campanople* was sacked by the Turk, *Venus* escaped, and was so far from being made a captive, that she even captivated the grand Senior himself. So did *Rosamond* insult over King *Henry* the second, not that she had any power, but that she was so fair an object, that she made him love her. Whom fortune made my King, my love made subject; He found by proof the privilege of beauty, That it had power to conquer and all duty. It captivates the very Gods themselves, *Morosis a numina Deus ipse deorum Ractus ob hanc formam bos, equus imber, alor.*

M m m

And

† Lib. 9. Var. hist. tanta forma elegantia ut ab ea nuda &c.

† *Esd.* 4. 29.

† *Origen* hom. 23. in *Numb.* In ipsos tyrannos tyran- nidem exercet. k illud certe magnam ob quod gloriantur possunt formositas, quod robu- stis necessarium sit laborare, fortem pericu- lis se obicere, sapientem &c.

† *Major* vim habet ad com- mendandum forma, quam accurate scrip- ta epistola.

† *Arif.*

† *Heliodor.*

lib. 1.

† *Knower.*

† *hist. Turcica.*

† *Daniel* in

complaint of

Rosamond.

† *Stroza* fili- us *Epig.*

† Sect. 2. Mem.
1. Sub. 1.

o Stromatum l.
post captam
Trojam cum
impetu ser-
vatur, ad occiden-
dam Helenam,
stupore adeo
pulchritudinis
corruptus ut
serrum excide-
ret, &c.

p Tanta forme
fuit ut cum
vincta loris, fe-
vis exposita fo-
ret, equorum
calceibus obte-
renda, ipsis
jumentis ad-
miratiōis fuit
ludere nolue-
runt.

† Lib. 8. miles.

* Aethiop. l. 3.

† Albemur.
lib. 8.

And those *mali genii* are taken with it, as † I have already proved. *Formosam Barbari verentur, & ad aspectum pulchrum immanis animus mansuescit.* (*Heliodor. lib. 5.*) The Barbarians stand in awe of a fair woman, and at a beautiful aspect a fierce spirit is pacified. For when as Troy was taken, and the wars ended (as *Clemens* ° *Alexandrinus* quotes out of *Enripides*) angry *Menelaus* with rage and fury armed, came with his sword drawn, to have killed *Helen* with his own hands, as being the sole cause of all those wars and miseries: but when he saw her fair face, as one amazed at her divine beauty, he let his weapon fall, and embraced her besides, he had no power to strike so sweet a creature. *Ergo hebetantur enses pulchritudine*, the edge of a sharp sword (as the saying is) is dulled with a beautiful aspect, and severity it self is overcome. *Hiperides* the orator, when *Phryne* his client was accused at *Athens* for her lewdness, used no other defence in her cause, but tearing her upper garment, disclosed her naked breast to the Judges, with which comeliness of her body and amiable gesture they were so moved and astonished, that they did acquit her forthwith, and let her go. O noble piece of Justice, mine author exclaims, and who is he that would not rather lose his seat and robes, forfeit his office, then give sentence against the majesty of beauty? Such prerogatives have fair persons, and they alone are free from danger. *Parthenopaus* was so lovely and fair, that when he fought in the *Theban* wars, if his face had been by chance bare, no enemy would offer to strike at or hurt him, such immunities hath beauty. Beasts themselves are moved with it. *Sinalda* was a woman of such excellent feature, ° and a Queen, that when she was to be trodden on by wild horses for a punishment, the wild beasts stood in admiration of her person, (*Saxo Grammaticus lib. 8. Dan. Hist.*) and would not hurt her. Wherefore did that royal virgin in † *Apuleius* when she fled from the thieves den, in a desert, make such an Apostrophe to her Ass upon whom she rode: (for what knew she to the contrary but that he was an ass?) *Si me parentibus & proco formoso reddideris, quas tibi gratias, quos honores habebo, quos cibos exhibebo?* She would comb him, dress him, feed him, and trick him every day her self, and he should work no more, toil no more, but rest and play, &c. And besides she would have a dainty picture drawn, in perpetual remembrance, a virgin riding upon an Asses back with this motto, *Asino veltore regia virgo fugiens captivitatem*; why said she all this? why did she make such promises to a dumb beast? But that she perceived the poor Ass to be taken with her beauty; for he did often *obliquo collo pedes puella decoros basiare*, kiss her feet as she rid, & *ad delicatas voculas remabat adhaerere*, offer to give consent as much as in him was to her delicate speeches, and besides he had some feeling as she conceived of her misery. And why did *Theogines* horse in *Heliodorus* * curvet, prance, and go so proudly, exultans alacriter & superbiens, &c. but that sure as mine author supposeth, he was in love with his master? *dixisset ipsum equum pulchrum intelligere pulchram domini formam?* A fly lighted on † *Malibius* cheek as he lay asleep, but why? Not to hurt him, as a parasite of his standing by well perceived, *non ut pungeret sed ut oscularetur*, but certainly to kiss him, as ravished with his divine looks. Inanimate creatures I suppose, have

have a touch of this, when a drop of *Rhazes* Candle fell on *Cupid's* shoulder, I think sure it was to kiss it. When *Venus* ran to meet her rose-checked *Adonis*, as an elegant Poet of ours sets her out,

p *Apuleius*
Aur. asino.
 † *Shakespeare.*

the hufhes in the way
Some catch her neck, fome kifs her face,
Some twine about her legs to make her ftay,
And all did covey her for to embrace.

Aer ipse amore inficitur, as *Heliodorus* holds, the ayr it self is in love:
For when *Hera* plaid upon her Lure,

† The wanton Air in twency sweet forms danc't

After her fingers _____ and those lascivious winds

† Marlow.

staid *Daphne* when she fled from *Apollo* :

—* nudabant corpora venti.

* *Ov. Met. i.*

Obviamque adversas vibrabant flamina vestes.

Boreas ventur'd loved *Hyacinthus*, and *Orithya*, *Eriethone* daughter of *Aithias*: *virapuit*, &c. he took her away by force, as she was playing with other wenches at *Uffius*, and begat *Zetes* and *Galeus* his two sons of her. That seas and waters are enamoured with this our beauty, is as likely as that of the air and winds, for when *Leander* swam in the *Hellephant*, *Neptune* with his *Trident* did beat down the waves, but

They still mounted up intending to have kiss'd him,

And fell in drops like tears because they mist him.

The † River *Alpheus* was in love with *Arethusa*, as she tells the tale herself.

† Ovid Met.
lib. 5.

viridesque manu siccata capillos,

Fluminis Alphei veteres recitavit amores.

Pars ego Nympharum, &c

When our Time and

Isis meet * *Oscula mille sonant, convexu brachia pallent.*

* *Leland.*

Mutnaque explicitis connectunt colla lacertis.

Inachus and Peneus, and how many loving rivers can I reckon up, whom beauty hath ensnarl'd. I say nothing all this while of Idols themselves, that have committed Idolatry in this kind, of looking glasses, that have been rapt in love (if you will believe † Poets) when their Ladies and mistresses looked on to dress them.

† *Aurelianus?*

Et si non habeo sensum, in a gratia sensum

Exhibet, & catidi sentio amoris opus.

Dixisti hic quoties spectantia lumina, flamma

Succendunt inopi saucia membra mihi.

Though I no sense at all of feeling have

Yet your sweet looks do animate and save:

And when your speaking eys do this was turn,

Me thinks my wounded members live and burn

I could tell you such another story of a spindle that was fired by a fair Ladies' looks, or fingers, some say, I know not well whether, but fired it was by report, and of a cold bath that suddenly smoked, and was very hot when naked *Calio* came into it.

* Si longe a-
spiciens hac
urrit lumine di-
vos Atq; homi-
nes prope, cur
urere tanta ne-
quirit Anglia-
rima.

Miramur quis sit tantus & unde vapor, &c.

But of all the

tales in this kind, that is the most memorable of Death himself, when he should have stricken a sweet young Virgin with his dart, he fell in love

Idem Anger.

M m n 2

with

with the object. Many more such could I relate which are to be believed with a poetical faith. So dumb and dead creatures dote, but men are mad, stupified many times at the first sight of beauty, amazed, † as that fisherman in *Aristæus*, that spied a maid bathing herself by the Sea side,

† *Soluta mihi sunt omnia membra*

A capite ad calcem, sensusque omnis perit

De pectore, tam immensus stupor animum invasit mihi.

And as *Lucian* in his images, confesseth of himself, that he was at his mistress's presence void of all sense, immovable, as if he had seen a *Gorgon's* head: which was no such cruel monster, (as *Cælius* interprets it, lib. 3. cap. 9.) but the very quintessence of beauty, some fair creature, as without doubt the Poet understood in the first fiction of it, at which the Spectators were amazed: *Miseri quibus intentata mites*, poor wretches are compelled at the very sight of her ravishing looks to run mad, or make away themselves.

They wait the sentence of her scornful eyes;

And whom she favours lives, the other dyes.

Heliodorus lib. 1. brings in *Thyamis* almost besides himself, when he saw *Chariclia* first, and not daring to look upon her a second time, for he thought it impossible for any man living to see her and contain himself. The very fame of beauty will fetch them to it many miles off; (such an attractive power this loadstone hath) and they will seem but short, they will undertake any toil or trouble, * long journeys. *Pentia* or *Alalanta* shall not overgo them, through Seas, Desarts, Mountains, and dangerous places, as they did to gaze on *Psyche*: many mortal men came far and near to see that glorious object of her age, *Paris* for *Helena*, *Corebus* to *Troja*,

— *Ille Trojam qui forte diebus*

Venerat infans Cassandra incensus amore.

King *Iohn* of *France* once prisoner in *England*, came to visit his old friends again, crossing the seas; but the truth is, his coming was to see the Countess of *Salisbury*, the *Non-peril* of those times, and his dear mistress: That infernal God *Plutus* came from hell it self, to steal *Proserpina*, *Achilles* left all his friends for *Polixena's* sake, his enemies daughter; and all the † *Græcian* Gods forsook their heavenly mansions for that fair Lady, *Philo Dioneus* daughters sake, the Paragon of *Greece* in those days; *cænim venustate fuit, ut eam certatim omnes dii conjugem expeterent.*

* *Formosa divi imperat puella.*

They will not only come to see, but as a Faulkoner makes an hungry hawke hover about, follow, give attendance and service, spend goods, lives, and all their fortunes to attain;

Were beauty under twenty locks kept fast,

Yet love breaks through, and picks them all at last.

When fair *Hero* came abroad, the eyes, hearts, and affections of her Spectators were still attendant on her.

† *Et medios inter vultus supereminet omnes,*

Pæque urbem aspiciunt venientem numinis instar.

* So far above the rest fair *Hero* shined,

And stole away th'enchanted gazers mind.

† When

† *Obstupuit mirabundus membrorum elegantiam &c.*

ep. 7.

† *Stobæus è græco.*

† *Parum absque quo minus saxum ex homine factus sum, istis statibus immobilitatem me fecit.*

† *Veteres Gorgonus fabulam confinxerunt, eximium forma decus stupidos reddens.*

† *Hor. Ode. 5.*

* *Marlos Hero.*

† *Aspexum*

virgine sponte fugit insanus

fere, & impossibile existimans

ut simul eam

aspicere quis

posset, & intra

temperantiae metas se continere.

† *Apulius l. 4.*

Multi mortales longis itineribus, &c.

† *Nic. Geybel.*

l. 5. Achæia.

* *1 Secundus*

basiorum lib.

† *Musæus l. 1.*

autem bene

marate, &c.

dem quocumque

vagabatur, &c.

quem non

tem habebat

& oculos, &c.

corda vivorum

† *Homers*

* *Marlo.*

† When *Peter Aetina's Lucretia* came first to Rome, and that the fame of her beauty, *ad urbanarum deliciarum sectatores venerat, nemo non ad videndam eam, &c.* was spread abroad, they came in (as they say) *thick and threefold* to see her, and hovered about her gates, as they did of old to *Lis of Corinth*, and *Phryne of Thebes*.

* *Ad cuius jacuit Gracia tota fores,*

† Every man sought to get her love, some with gallant and costly apparel, some with an affected pace, some with musique, others with rich gifts, pleasant discourse, multitude of followers; others with letters, vows, and promises, to commend themselves, and to be gracious in her eyes. Happy was he that could see her, thrice happy that enjoyed her company. *Charmides* in *Plato* was a proper young man, in comeliness of person, and all good qualities far exceeding others; whensoever fair *Charmides* came abroad, they seem'd all to be in love with him (as *Critias* describes their carriage) and were troubled at the very sight of him; many came neer him, many followed him wheresoever he went, As those * *formarum spectatores* did *Acotinus*, if at any time he walked abroad; The *Athenian* Lasses stared on *Alcibiades*, *Sapho* and the *Misilean* women on *Phaon* the fair. Such lovely sights do not onely please, entice, but ravish and amaze. *Cleonimus* a delicate and tender youth, present at a feast which *Androcles* his uncle made in *Piræa* at *Athens*, when he sacrificed to *Mercury*, so stupified the guests, *Dineas*, *Aristippus*, *Agasthenes*, and the rest, (as *Charidemus* in † *Lucian* relates it) that they could not eat their meat, they sat all supper time gazing, glancing at him, stealing looks, and admiring of his beauty. Many will condemn these men that are so enamoured, for fools; but some again commend them for it; many reject *Paris* judgement, and yet *Lucian* approves of it, admiring *Paris* for his choice; he would have done as much himself, and by good desert in his minde; Beauty is to be preferred before wealth or wisdom. *Athenæus* *Deipnosophist. lib. 13. cap. 7.* holds it not such indignity for the *Troians* and *Greeks* to contend ten years, to spend so much labour, loose so many mens lives for *Helens* sake, for so fair a Ladies sake,

Ob talem uxorem cui præstantissima forma,

Nil mortale refert.

That one woman was worth a kingdom, a hundred thousand other women, a world it self. Well might † *Sterpsichore* be blind for carping at so fair a creature, and a just punishment it was. The same testimony gives *Homer* of the old men of *Troy*, that were spectators of that single combat betwixt *Paris* and *Menelaus* at the *Seian* gate, when *Helena* stood in presence, they said all, the war was worthily prolonged and undertaken for her sake. The very gods themselves (as *Homer* and † *Isocrates* record) fought more for *Helena*, then they did against the *Gyants*. When * *Venus* lost her son *Cupid*, she made proclamation by *Mercury*, that he that could bring tidings of him should have seven kisses; a noble reward some say; and much better then so many golden talents, seven such kisses to many men, were more pretious then seven Cities, or so many

† *Perao didas- can dial. Ital. L. uia. donat. a G. sp. Baribio Germano.*

* *Propertius.*

† *Stygm splend-*

dore & ele-

gantia, ambi-

tionne incellus,

donis, cantile-

nas, &c. gra-

tiam adipisci.

z *Pra ceteris*

corporis proci-

uitate & e-

gregia indole

mirandus ap-

parebat, cete-

ri autem capti

eius amore vi-

debantur, &c.

* *Aristonatus*

ep. 10.

† *Tom. 4. dial.*

merely, respic-

ientes & ad

formam ejus

obstupescunt;

a in *Charide-*

mo sapientie

merito pul-

chritudo præ-

feritur & opi-

bns.

b *Indignum*

nihil est *Troas*

furt s & *A-*

chivos tempo-

re tam longo

perpetuos esse

labore.

c *Digna qui-*

dem facies

pro qua vel ob-

iret *Achilles*,

vel *Priamus*,

belli causa

probando fuit.

Proper. lib. 2.

† *Cæcus qui*

Helene for-

mam caplerat.

d Those mu-

tinuous Turks

that murmur-

ed at *Mabo-*

met, when they

saw *Irene*, ex-

cused his ab-

sence, Knowls.

† *In laudem*

Helene orat.

* *Apul miles.*

lib. 4.

460

Provinces. One such a kiss alone, would recover a man if he were a dying,

* Secun. bas. 131

c. Curtius l. 1.

f. confessi.

** Suavolunt Stygia sic te de valle reducet, &c.*
Great Alexander married Roxane, a poor mans child, onely for her person. * T was well done of Alexander, & heroically done, I admire him for it. Orlando was mad for Angelica, and who doth not condole his mishaps Thisbe died for Píramus, Dido for Aeneas, who doth not weep, as (before his conversion) Austin did in commiseration of her estate! she died for him, *me thinks* (as he said) *I could die for her!*

But this is not the matter in hand, what prerogative this Beauty hath, of what power and sovereignty it is, and how fare such persons that so much admire, and dote upon it, are to be justified; no man doubts of these matters; the question is how and by what means Beauty produceth this effect. By sight: the Eye betrayes the soul, and is both Active and Passive in this business; it wounds and is wounded, is an especiall cause and instrument, both in the subject and in the object. † *As teares, it begins in the eyes, descends to the breast; it conveyes these beauteous rayes, as I have said unto the heart. Ut vidi ut perit.* ‡ Mars videt hanc, visamq; capit. Shechem

† Seneca. Amor. in oculis oritur.

g Ovid Fast.

† Plutarch.

saw Dinah the daughter of Lea, and defiled her, Gen. 34. 3. Jacob Rachel. 29 17. for she was beautiful & fair: David spied Bertheba afar off, 2 Reg. 11. 2. the Elders Susanna, † as that Orthomenian Strato saw fair Aristoclea the daughter of Theophanes, bathing her self at that Hercyne well in Lebadea; and were captivated in an instant. *Viderunt oculi, rapuerunt pectora flamma;* Ammon fell sick for Thamars sake, 2 Sam. 13. 2. The beauty of Esther was such, that she found favor not onely in the sight of Assuerus, but of

all those that looked upon her. Gerson, Origen, and some others contended that Christ himself was the fairest of the sons of men, and Joseph next unto him, *speciosus præ filiis hominum*, and they will have it literally taken; his very person was such, that he found grace and favor of all those that looked upon him. Joseph was so fair, that as the ordinary Gloss hath it, *filia decurrerent per murum, & ad fenestras*, they ran to the top of the walls, and to the windows to gaze on him, as we do commonly to see some great personage go by: and so Matthew Paris describes Matilda the Empreß going through Cullen. ^h P. Morates the Jesuit saith as much of the Virgin Mary. Antony no sooner saw Cleopatra, but, saith Ap-
pian lib. 1. he was enamored on her. * *Thesew* at the first sight of Helen was so besotted, that he esteemed himself the happiest man in the world if he might enjoy her, and to that purpose kneeled down, and made his

h Lib. de pulchrit. Jesu & Mariae.

k Lucian Charidemon supra omnes mortales felicissimum si hac frui possit.

† Lucian amor. Infantum quidam ac furibundum exclamans. O fortunatissime deorum Mars qui propter hanc vincit fuisse.

* Ov. Met. l. 3.

l Omnes dii complexi sunt, & in uxorem sui petierunt. Nat. Comes de Venere.

m Ut cum lux noctis affulget, omnium oculos incurrit: sic Antiloquus, &c.

pathetical prayers unto the gods. † *Charicles* by chance espying that curious picture of smiling Venus naked in her Temple, stood a great while gazing, as one amazed, at length he brake into that mad passionate speech, *O fortunate God Mars, that wast bound in chains, and made ridiculous for her sake!* He could not contain himself, but kissed her picture, I know not how oft, and heartily desired to be so disgraced as Mars was. And what did he that his Betters had not done before him?

** usq; aliquis de diis non tristibus optat*
Sic feri turpis — When Venus came first to heaven, her comeliness was such, that (as mine author saith) *all the gods came flocking about, and saluted her, each of them went to Jupiter; and desired he might have her to be his wife.* When fair Antiochus came in presence

When Venus came first to heaven, her comeliness was such, that (as mine author saith) all the gods came flocking about, and saluted her, each of them went to Jupiter; and desired he might have her to be his wife. When fair Antiochus came in presence

sence, as a candle in the dark his beauty shined, all mens eyes (as Xenophon describes the manner of it) were instantly fixed on him, and moved at the sight, insomuch that they could not conceal themselves, but in gesture or looks it was discerned and expressed. Those other senses, hearing, touching may much penetrate and affect, but none so much, none so forcible as sight. *Forma Briseis mediis in armis movit Achillem*, Achilles was moved in the midst of a battle by fair Briseis, Ajax by Tecmessa; Judith captivated that great Captain Holofernes; Dalilah, Sampson; Rosamund, Henry the second; Roxolana, Solymán the Magnificent, &c.

† Νῆξ ὃ ἔσιν ἄνθρωποι
καὶ πῶς κατὰ τὴν ἑσπέραν.

A fair woman overcomes fire and sword.

° Naught under heaven so strongly doth allure
The sense of man and all his minde possess,
As beauties loveliest hair, that doth procure
Great warriors erst their rigor to suppress,
And mighty hands forget their manlines,
Driven with the power of an heart-burning eye,
And lapt in flowres of a golden tress,
That can with melting pleasure mollifie
Their heardned hearts inur'd to cruelty.

n Delevit omnes ex animo mulieres.
† Nam vincit & velignem, ferrumq; si qua pulchra est.
Anacreon, 2.
o Spencer in his fairy Qu.
p Achilles Tatius lib. 1.
q Statim ac eam contemplantus sum, occidit oculos à virgine avertere conatus sum, sed illi repugnabant.

Clitiphon ingenuously confesseth, that he no sooner came in Leucippes presence, but that he did corde tremere, & oculis lascivius intueri; ° he was wounded at the first sight, his heart panted and he could not possibly turn his eys from her. So doth Calysirus in Heliodorus lib. 2. Isis Priest, a reverend old man complain, who by chance at Memphis seeing that Thracian Rodophe, might not hold his eyes off her, † I will not conceal it, she overcame me with her presence, and quite assauled my continency which I had kept unto mine old age; I resisted a long time my bodily eyes with the eyes of my understanding; at last I was conquered, and as in a tempest carried headlong. Xenophiles a Philosopher, railed at women down right for many years together, scorned, hated, scoffed at them; coming at last into Daphnis a fair maids company, (as he condoles his mishap to his friend Demaritis) though free before,

† Pudet dicere, non celabo tamen. Memphim veniens me viciit, & continentiam expugnavit, quam ad senectutem usq; servavam, oculis corporis, &c.
† Nunc primum circa hanc ætatis animi hæreo. Aristænetus, ep. 17.

Intratus nullis ante cupidinibus, was far in love, and quite overcome upon a sudden.

Victus sum fateor à Daphnide, &c. I confess I am taken,

* Sola hac inflexit sensus, animumq; labentem

Impulit

I could hold out no longer. Such another mishap, but worse, had Stratocles the Physitian, that blear-eyed old man, mucro-plenus (so † Prodromus describes him) he was a severe woman-hater all his life, fæda & contumeliosa semper in fæminas profatus, a bitter persecutor of the whole sexe, humanas aspides & viperas appellabat, he forswore them all still, and mocked them wheresoever he came, in such vile terms, ut matrem & sorores odisses, that if thou hadst heard him, thou wouldst have loathed thine own mother and sisters for his words sake. Yet this old doting fool was taken at last with that celestial and divine

* Virg. Æn. 4.

† Amaranth dial.

look

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† Comasq. ad
speculum di-
sposuit.

f Imog. Poli-
strato, Si illam
saltem intu-
eris, statu-
is immobilio-
rem te facit:
si conspexeris
eam non relin-
quetur facul-
tas oculos ab
ea amovendi;
abduci te al-
ligatum quo-
cundq. voluerit,
ut ferrum ad
se trahere fe-
runt adamanti-
um.

† Plaut. Merc.
u In the
Knights tale.

x Ex debita
totius propor-
tione aptaq.
partium com-
positione.
Piccolominius.

look of *Myrilla* the daughter of *Anticles* the Gardner, that smirking wench, that he shaved off his bushie beard, painted his face, † curl'd his hair, wore a lawrel crown to cover his bald pate, and for her love besides was ready to run mad. For the very day that he married, he was so furious, *ut solis occasum minus expectare posset*, (a terrible, a monstrous long day) he could not stay till it was night, *sed omnibus insalutatis in thalamum festinus irrupit*, the meat scarce out of his mouth, without any leave taking, he would needs go presently to bed. What young man therefore, if old men be so intemperate, can secure himself? Who can say I will not be taken with a beautiful object? I can, I will contain: No, saith *Lucian*, of his mistress, she is so fair, that if thou dost but see her, *she will stupifie thee, kill thee straight, and Medusa like turn thee to a stone, thou canst not pull thine eyes from her, but as an adamant doth iron*, she will carry thee bound headlong whether she will her self, infect thee like a Basilisk. It holds both in men and women. *Dido* was amazed at *Aeneas* presence; *Obstupuit primo aspectu Sidonia Dido*, and as he feelingly verified out of his experience;

*Quam ego postquam vidi, non ita amavi ut sani solent
Homines, sed eodem pacto ut insani solent.*

I lov'd her not as others soberly,
But as a mad man rageth, so did I.

So *Musens* of *Leander*, *nusquam lumen detorquet ab illa*; and *Chaucer* of *Palamon*

*He cast his eye upon Emilia,
And therewith he blent and cryed he hi,
As though he had been stroke unto the hearta.*

If you desire to know more particularly what this Beauty is, how it doth *Influere*, how it doth fascinate (for as all hold, love is a fascination) thus in brief. * *This comeliness or Beauty ariseth from the due proportion of the whole, or from each several part.* For an exact delineation of which, I refer you to Poets, Historiographers, and those amorous Writers, to *Lucians Images*, and *Charidemus*, *Xenophons* description of *Panthea*, *Peironius Catalectes*, *Heliodorus Chariclia*, *Tacius Leucippe*, *Longus Siphista's Daphnis*, and *Cloe*, *Theodorus Prodromus* his *Rhodanthes*, *Aristanetus* and *Philostratus* Epistles, *Balthasar Castilio*, lib. 4. de *aulico*, *Laurentius* cap. 10. de *melan.* *Aeneas Sylvius* his *Lucretia*, and every Poet almost, which have most accurately described a perfect beauty, an absolute feature, and that through every member, both in men and women. Each part must concur to the perfection of it; for as *Seneca* saith, *Ep. 33. lib. 1. Non est formosa mulier cujus crus laudatur & brachium, sed illa cujus simul universa facies admirationem singulis partibus dedit*; she is no fair woman, whose arm, thigh, &c. are commended, except the face and all the other parts be correspondent. And the face especially gives a lustre to the rest: The face is it that commonly denominates fair or fowl; *arx forma facies*, The Face is Beauties Tower; and though the other parts be deformed, yet a good face carries it (*facies non uxor amatur*) that alone is most part respected, principally valued, *delitiis suis ferox*, and of it self able to captivate.

Urit te Glyceræ nitor,

Urit grata protervitas,

Et vultus nimium lubricus aspicit;

y Hor. Od. 19.
lib. 1.

Glyceræ's too fair a face was it that set him on fire, too fine to be beheld. When † Chærea saw the singing wenches sweet looks, he was so taken, that he cried out, *O faciem pulchram, deleo omnes dehinc ex animo mulieres, tædet quotidianarum harum formarum!* O fair face, I'll never love any but her, look on any other hereafter but her, I am weary of these ordinary beauties, away with them. The more he sees her, the worse he is, — *uritq; videndo*, as in a burning-glass, the Sun beames are recollected to a center, the rayes of love are projected from her eyes. It was *Æneas* countenance ravished *Queen Dido*, *Os humerosq; Deo similis*; he had an angelical face.

† Ter. Eunuch.
Act 2. scen. 3.

* *O sacros vultus Baccho vel Apolline dignos,
Quos vir, quos tuò sæmina nulla videt!*

z Petronius
Catell.

— O sacred looks befitting Majesty,

Which never mortal wight could safely see !

Although for the greater part this beauty be most eminent in the face, yet many times those other members yield a most pleasing grace, and are alone sufficient to enamour. An high brow like unto the bright heavens, *celi pulcherrima plaga*, *Frons ubi vivit honor, frons ubi ludit amor*, white and smooth like the polished alabaster, a pair of cheeks of Vermilian colour, in which love lodgeth; * *Amor qui mollibus genis puella pernoctas*: A corall lip, *suaviorum delubrum*, in which

* Sophocles
Antigone.

Basia mille patent, basia mille latent,

gratiarum sedes gratissima; a sweet smelling flowre, from which Bees may gather hony, † *Mellilega volucres quid adhuc cava thyma, rosasq; &c.*

† Io. Secundus
bas. 19.

Omnes ad domina labra venite mee.

illa rosas spirat, &c.

A white and round neck, that *via lactea*, dimple in the chin, black eye-brows, *Cupidinis arcus*, sweet breath, white and even teeth, which some call the sale-piece, a fine soft round pap, gives an excellent grace,

† *Quale decus tumidis Pario de marmore mammis!* * and make a pleasant valley *lacteum sinum*, between two chaulkie hills, *Sororiantes papillulas*, & ad pruritus frigidus amatores solo aspectu excitantes. Vnde is,

* *Forma papillarum quam fuit apta premi!*

Again

Urebant oculos dura stantesq; mamilla.

† Læchæus
* Arandus.
vallis amœ-
nissima è duo-
bus montibus
composita ni-
veis.
a Ovid.

A flexen hair; golden hair was even in great account, for which *Virgil* commends *Dido*, *Nondum sustulerat flavum Proserpinina crinem, Et crines nodantur in aurum.* *Apollonius* (*Argonaut. lib. 4. Iasonis flava coma incendit cor Medæ*) will have *Iason's* golden haire; to be the main cause of *Medæ's* dotage on him. *Castor* and *Pollux* were both yellow hair'd. *Paris*, *Menelaus*, and most amorous young men have been such in all ages, *mollis ac suaves*, as *Baptista Porta* infers † *Physiog. lib. 2.* † *Fol. 77.* lovely to behold. *Homer* so commends *Helena*, makes *Patroclus* and *Achilles* both yellow hair'd: *Pulchricoma Venus*, and *Cupid* himself was yellow hair'd, *in aurum coruscante & crispante capillo*, like that near

† *Daphiles hila-
res amatores,
&c.*

picture of *Narcissus* in *Callistratus*; for so^b *Psyche* spied him asleep,
Bryseis, *Polixena*, &c. *flavicomæ omnes*,
 — and *Hero* the fair,

Whom young *Apollo* courted for her hair.

Leland commends *Gwithera* King *Arthur's* wife for a fair flaxen hair: so
Paulus Æmilius sets out *Clodeveus* that lovely King of *France*.^c *Synesius*
 holds every effeminate fellow or adulterer is fair hair'd; and *Apuleius*
 adds that *Venus* her self, Goddess of Love, cannot delight, * *Though she*
come accompanied with the Graces, and all Cupids train to attend upon her,
girt with her own girdle, and smell of Cynamon and Bawm, yet if she be bald or
 bad hair'd, she cannot please her *Vulcan*. Which belike makes our *Venetian*
Ladies at this day, to counterfeit yellow hair so much, great women to
 calamistrate and curl it up, *vibrantes ad gratiam crines, & tot orbibus in*
captivitatem flexos, to adorn their heads with spangles, pearls, and made
 flowers; and all Courtiers to affect a pleasing grace in this kinde. In a
 word, † *The hairs are Cupids nets, to catch all comers, a brushie wood, in*
which Cupid builds his nest, and under whose shadow all Loves a thousand se-
veral ways sport themselves.

A little soft hand, pretty little mouth, small, fine, long fingers,

Gratia qua digitis — tis that which *Apollo* did admire in *Daphne*,
 — *laudat digitosq; manusque*; a straight and slender body,
 as small foot, and well proportioned leg, hath an excellent lustre, * *Cui*
totum incumbit corpus uti fundamento ades. *Clearchus* vowed to his friend
Amyander in † *Aristinatus*, that the most attractive part in his Mistress, to
 make him love and like her first, was her pretty leg and foot: a soft and
 white skin, &c. have their peculiar graces, ^d *Nebula haud est mollior ac*
hujus cutis est, adipol papillam bellulam. Though in men these parts are not
 so much respected; a grim *Sarazan* sometimes,

— *nudus membra Pyracmon*, a Martiall hirsute face pleaseth
 best; a black man is a pearle in a fair womans eye, and is as acceptable
 as * lame *Vulcan* was to *Venus*; for he being a sweaty fuliginous black-
 smith, was dearly beloved of her, when fair *Apollo*, nimble *Mercury*
 were rejected, and the rest of the sweet-fac'd gods forsaken. Many wo-
 men (as *Petronius*^e observes) *sordibus calant* (as many men are more mo-
 ved with kitchen wenches, and a poor market-maid, then all these illu-
 strious Court and City dames) will sooner dote upon a slave, a servant,
 a Dirt-dawber, a *Brontes*, a *Cooke*, a *Player*, if they see his naked legs
 or arms, *thorosaq; brachia* † &c. like that Huntsman *Meleager* in *Philo-*
stratus, though he be all in raggs, obscene and dirty, befmeared like a
 ruddleman, a gypsie, or a chimney-sweeper, then upon a Noble Gallant,
Nireus, *Ephesiion*, *Alcibiades*, or those embroidered Courtiers full of
 silk and gold. † *Fustines* wife, a Citizen of *Rome*, fell in love with
Pylades a *Player*, and was ready to run mad for him, had not *Galen*
 himself helped her by chance. *Faustina* the Empress doted on a
 Fencer.

Not one of a thousand falls in love, but there is some peculiar part or

^b When *Cupid*
 se-*pt. Casari-*
em auream
habentem, ubi
Psyche vidit,
 molomq; ex
 ambrosia cer-
 vicem inspec-
 it, crines cri-
 spos, purpure-
 as genas can-
 didasq; &c.
Apuleius.
^c In laudem
 calvis; splend-
 da
 coma quissq;
 adulter est;
 allicit aurea
 coma.

* *Venus ipsa*
non placeret
comis nudata,
capite spolia-
ta, si qualis
ipsa Venus
cum fuit vir-
go omni grati-
arum libero
stipata, &
toto cupidi-
num populo
concinata,
baltheo suo
cincla, cinna-
ma fragrans,
 & *balsama,*
 si *calva* pro-
 cesserit, place-
 re non potest
Vulcano suo.
 † *Arandus. Ca-*
pilli vetia Cu-
pidinus, sylva
cedua, in qua
nidificat Cu-
pido, sub cujus
umbra amores
mille modis se
exercent.

* *Theod. Pro-*
dromus Amor.
 lib. 1.

† *Epil. 72.*
Ubi pulchram
tibiam, bene
compactum
tenuemq; po-
dem vidi.
 d *Plaut. Cas.*

* *Claudius optime rem agit.* ^e *Fol. 5. Si servum viderint, aut flatorem altius cinctum, aut pulvere persusum, aut vi-*
sionem in scenam traductum, &c. † Me pulcra fateor carere forma, verum luculenta — nostra est. Petronius Catal. de
Priapo, † Galen.

other

other which pleaseth most, and inflames him above the rest. † A company of young Philosophers on a time, fell at variance, which part of a woman was most desiderable and pleased best? some said the forehead, some the teeth, some the eyes, cheeks, lips, neck, chin, &c. the controversy was referred to *Lais of Corinth* to decide, but she smiling, said, they were a company of fools; for suppose they had her where they wished, what would they * first seek? Yet this notwithstanding I do easily grant, neq; quis vestrum negaveris opinor; All parts are attractive, but especially the eys^h

(videt igne micantes,

Syderibus similes oculos)

which are Loves Fowlers; † *auspium amoris*, the shooing hornes, the books of Love (as *Arandus* will) the guides, touchstone, judges, that in a moment cure mad men, and make sound folks mad, the watchmen of the body; what do they not? How vex they not? All this is true, and (which *Artheneus lib. 13. di. cap. 5.* and *Tatius* hold) they are the chief seats of Love, and as *Iames Lernutius* hath facetely expressed in an elegant Ode of his,

*Amorem ocellis flammeolis hera
Vidi insidentem, credite posteri,
Fratresq; circum ludibundos
Cum pharetrâ volitare & arcu, &c.*

I saw Love sitting in my Mistris eyes
Sparkling, believe it all posterity,
And his attendants playing round about
With bow and arrows ready for to fly.

Scalager calls the eys, ^k Cupids arrows; the tongue, the lightning of Love; the paps, the tents: ^l *Balthasar Castilio*, the causes, the chariots, the lamps of Love,

— *emula lumina stellis,
Lumina quæ possent sollicitare Deos,
Eys emulating stars in light.
Entizing gods at the first sight;*

Loves Orators, ⁿ *Petronius*.

*O blandos oculos, & ô facetos,
Et quâdam propria notâ loquaces
Illic est Venus, & leves amores,
Atq; ipsa in medio sedet voluptas.*

O sweet and pretty speaking eys,
Where *Venus* love and pleasure lies!

Loves Torches, Touch-box, Naphthæ and Matches, ^p *Tibullus*.

*Illius ex oculis quum vult exurere divos,
Accendit geminas lampades acer amor.*

Tart love when he will set the gods on fire,
Lightens the eys as Torches to desire.

Leander at the first sight of *Hero's* eys, was incensed, saith *Musæus*.

*Simul in oculorum radiis crescebat fax amorum,
Et cor fervebat in vecti ignis impetu;
Pulchritudo enim celebris immaculata famina,
Acutior hominibus est veloci sagittâ.*

N n n 2

† *Calcagninus Apologus, Quæ pars maxime desiderabilis? alius frontem, alius genas, &c.*
* *Inte famineum.*

g *Hensius.*
h *Sunt enim oculi præcipue pulchritudinis sedes. lib. 6.*

† *Amoris hâmi, duces iudices & indices qui momento insanos sanant, sanos insaniunt cogunt, oculatissimi corporis excubitores, quid non agunt? quid non cogunt?*

i *Ocelli carm. 17. cuius & Lippius epist. quæst. lib. 3. cap. 11. meminit ob elegantiam.*

k *Cynthia prima suis miserum me cepit ocellis, Contâctum nullis ante cupidinibus. Propert. l. 1.*

n *In catalect.*

p *De Sulpitio lib. 4.*

q *Pulchritudo ipsa per occultos radios in pectus amantis dimanans amata rei formam insculpsit, Tatius l. 5.*

Oculos

*Oculus verò via est, ab oculi ictibus
Vulnus dilabitur, & in praeordia viri manat.*

Loves torches gan to burn first in her eyes,
And set his heart on fire, which never dies :
For the fair beauty of a Virgin pure,
Is sharper then a dart, and doth inure
A deeper wound, which pierceth to the heart
By the eyes, and causeth such a cruel smart.

r Jacob Corne-
lius Ammon
Traged. Act.
1. sc. 1.
f Rose formo-
sarum oculis
nascuntur, &
bivalitas vul-
tus elegantie
corona. Philo-
stratus delitiis.

A modern Poet brings in *Ammon* complaining of *Thamar*,

— & me fascino

*Occidit ille risus & forma lepos,
Ille nitor, illa gratia, & verus decor,
Illa amulantes purpuram, & r' rosas gena,
Oculiq; vincitq; aureo nodo coma.* —

It was thy beauty, 'twas thy pleasing smile,
Thy grace and comeliness did me beguil,
Thy rose-like cheeks, and unto purple fair
Thy lovely eyes and golden knotted hair.

t Epist. & in
delitiis, Abi &
oppugnatidnem
velinque, quam
flamma non
extinguit; nam
ab amore ipsa
flamma sentis
incendium :
que corporum
penetratio,
que tyrannis
hæc ? &c.
† Læbeus Pan-
theca.

† *Philostratus Lemnius* cries out on his Mistress *Basilisk eyes*, *ardentes fa-
ces*, those two burning glasses, they had so inflamed his soul, that no
water could quench it. *What a tyranny*, (saith he) *what a penetration of
bodies is this ! thou drawest with violence, and swallowest me up*, as *Charyb-
dis* doth *Saylers* with thy rocky eyes ; he that falls into this gulf of Love, can
never get out. Let this be the Corollary then, the strongest beames of
beauty, are still darted from the eyes.

† *Nam quis lumina tanta, tanta,
Posset luminibus suis tueri,
Non statim trepidansq; palpitansq;
Prae desiderii aestuantis aurâ ? &c.*

For who such eyes with his can see
And not forthwith enamour'd be !

And as men catch dotrels, by putting out a leg or an arm, with those
mutual glances of the eyes they first inveagle one another.

† *Cynthia prima suis miserum me cepit ocellis.*

Of all eyes (by the way) black are most amiable, enticing and, fairer,
which the Poet observes in commending of his Mistress.

" *Spectandum nigris oculis, nigroq; capillo.*

which *Hesiod* admires in his *Alcmena*,

† *Cujus à vertice ac nigricantibus oculis,
Tale quiddam spirat ac ab aureâ Venere.*

From her black eyes, and from her golden face,
As if from *Venus* came a lovely grace.

and * *Triton* in his *Milane* — *nigra oculos formosa mihi.*

* *Homer* useth that Epithite of Oxe-eyed, in describing *Iuno*, because a
round black eye is the best, the Son of beauty, and farthest from black
the worse : Which † *Polydore* *Virgil* taxeth in our Nation ; *Angli ut pluri-
mum cæsis oculis*, we have gray eyes for the most part. *Baptista Porta*
Phyosignom. lib. 3. puts gray colour upon children, they be childish eyes,
dull

† *Propertius.*
u *Ovid. amo-
rum, lib. 2.*
eleg. 4.
† *Scut. Hercul.*

* *Calcagninus*
dial.
x *Iliad l.*
y *Hist. lib. 1.*

dull and heavy. Many commend on the other side *Spanish Ladies*, and those ² *Greek Dames* at this day, for the blackness of their eys, as *Porta* doth his *Neopolitan* young wives. *Sueton* describes *Julius Caesar* to have been *nigris vegetisque oculis micantibus*, of a black quick sparkling eye: and although *Averroes* in his *Colliget* will have such persons timorous, yet without question they are most amorous.

Now last of all, I will shew you by what means beauty doth fascinate, bewitch, as some hold, and work upon the soul of a man by the eye. For certainly I am of the Poets mind, Love doth bewitch and strangely change us.

^a *Ludit amor sensus, oculos perstringit, & aufert Libertatem animi, mirâ nos fascinat arte. Credo aliquis demon subiens præcordia flammam Concitat, & raptam tollit de cardine mentem.* Love mocks our senses, curbs our liberties, And doth bewitch us with his Art and rings, I think some Diavel gets into our entrals, And kindles coals, and heaves our souls from th' hinges.

Heliodorus lib. 3. proves at large, ^b that love is witch-craft, it gets in at our eys, pores, nostrils, ingenders the same qualities, and affections in us, as were in the party whence it came. The manner of the fascination, as *Ficinus*

10. cap. com. in Plat. declares it, is thus: *Mortal men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, joyn eye to eye, and so drink and suck in Love between them; for the beginning of this disease is the Eye. And therefore he that hath a cleer Eye, though he be otherwise deformed, by often looking upon him, will make one mad, and tie him fast to him by the eye.* *Leonard. Varius lib. 1. cap. 2. de fascinatione* telleth us, that by this interview, ^c the purer spirits are infected, the one Eye pierceth through the other with his rays, which he sends forth, and many men have those excellent piercing eys, that which *Suetonius* relates of *Augustus*, their brightness is such, they compel their spectators to look off, and can no more endure them then the Sun beams.

^d *Barradius lib. 6. cap. 10. de Harmonia Evangel.* reports as much of our Saviour Christ, and ^e *Peter Morales* of the Virgin Mary, whom *Nicephorus* describes likewise to have been yellow-hair'd, of a wheat colour, but of a most amiable and piercing eye. The rays, as some think, sent from the eys, carry certain spiritual vapours with them, and so infect the other party, and that in a moment. I know, they that hold *visio fit intra mittendo*, will make a doubt of this; but *Ficinus* proves it from

blear-eyes ^f *That by sight alone, make others blear eyed: and it is more then manifest, that the vapour of the corrupt blood doth get in together with the rays, and so by the contagion, the spectators eys are infected.* Other arguments there are of a Basilisk, that kills afar off by sight, as that *Ephesian* did of whom ^g *Philostratus* speaks, of so pernicious an eye, he poysoned all he looked steddily on: and that other argument, *monstrua faminae*, out of *Aristotiles Problems*, *morbose Capivaccius* adds, and ^h *Septalius* the Commentator, that contaminate a looking-glass with beholding it. ⁱ So the beams that come from the agents heart, by the eys infect the spirits

^a Mantuan.
^b Amor per oculos, naves, poros infuere, &c. Mortales tum summo opere fascinantur quando frequentissimo intuitu aciem divergentes, &c.

Ideo si quis nitore polleat oculorum, &c. c Spiritus puriores fascinantur, oculus à se radios emitte, &c.

^d Lib. de pulch. Jes. & Mar. e Lib. 2. c. 23. colore viticium referemus, crine, flava, acribus oculis.

^f Lippi solo intuitu alios lippos faciunt, & patet una cum radiis vaporem corrupti sanguinis emanare, cujus contagione oculus spectantis inficitur.

^g Vita Apollon.

^h Comment. in Aristot. Probl.

ⁱ Sic radius à corde percutientis missus, regimen proprium repetit, cor vulnerat, per oculos & sanguinem inficit & spiritus subtili quadam radiis lib. 3. de arctico.

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Lib. 10. Cau-
sa omnis & o-
rigo omnis prae-
sentis doloris
iute es; Isti e-
nim tui oculi
per meos oculos
ad intima de-
lapsi praecordia,
accerrimum me-
is medullis
commovent in-
cendunt; ergo
miserere tui
causa percun-
tia.
k Lycias in
Phædri vul-
tum inbiat,
Phædrus in o-
culos Lycia
scintillas suo-
rum defigit o-
culorum; cumq;
scintillis, &c.
Sequitur Phæ-
drus Lyciam,
quia cor suum
petit spiritum;
Phædrum Lyci-
as, quia spiri-
tus propriam
sedem postulat.
Verum Lycias,
&c.
† Demonia in-
quit quae in
hoc Eremita nu-
per occurre-
bant.

about the patients, inwardly wound, and thence the spirits infect the blood. To this effect she complained in *Apuleius*, *Thou art the cause of my grief, thy eyes piercing through mine eyes to mine inner parts, have set my bowels on fire, and therefore pitty me that am now ready to dye for thy sake.* *Ficinus* illustrates this with a familiar example of that *Marrhusian* *Phædrus* and *Theban Lycias*, ** Lycias he stares on Phædrus face, and Phædrus fastens the balls of his eyes upon Lycias, and with those sparkling rays sends out his spirits. The beams of Phædrus eyes are easily mingled with the beams of Lycias, and spirits are joyned to spirits. This vapour begot in Phædrus heart, enters into Lycias bowels: and that which is a greater wonder, Phædrus blood is in Lycias heart, and thence come those ordinary love-speeches, my sweet heart Phædrus, and mine own self, my dear bowels. And Phædrus again to Lycias, O my light, my joy, my soul, my life. Phædrus follows Lycias, because his heart would have his spirits, and Lycias follows Phædrus, because he loves the seat of his spirits; both follow, but Lycias the earnestest of the two: The river hath more need of the fountain, then the fountain of the river, as iron is drawn to that which is touched with a loadstone, but draws not it again: so Lycias draws Phædrus. But how comes it to pass then, that the blind man loves, that never saw? We read in the Lives of the Fathers, a story of a child that was brought up in the wilderness, from his infancy, by an old Hermite: now come to mans estate, he saw by chance, two comely women wandering in the woods: he asked the old man what creatures they were, he told him *Fayries*; After a while talking *obiter*, the Hermite demanded of him, which was the pleasantest sight that ever he saw in his life? he readily replied, the two † *Fayries* he spied in the wilderness. So that without doubt, there is some secret loadstone in a beautiful woman, a magnetique power, a natural inbred affection, which moves our concupiscence, and as he sings,*

Me thinks I have a mistress yet to come,

And still I seek, I love, I know not whom.

'Tis true indeed of natural and chaste love; but not of this Heroical passion, or rather brutish burning lust of which we treat; we speak of wandering, wanton, adulterous eyes, which as *he* saith, lie still in wait as *so* many souldiers, and when they spy an innocent spectator fixed on them, shoot him through, and presently bewitch him: Especially when they shall gaze and glote, as wanton lovers do one upon another, and with a pleasant eye-conflict participate each others souls. Hence you may perceive how easily, and how quickly we may be taken in love; since at the twinkling of an Eye, *Phædrus* spirits may so perniciously infect *Lycias* blood. *Neither is it any wonder, if we but consider how many other diseases closely, and as suddainly are caught by infection, Plague, Itch, Scabs, Flux, &c.* The spirits taken in, will not let him rest that hath received them, but egg him on.

** Idque petit corpus mens unde est saucia amore;*

and we may manifestly perceive a strange education of spirits, by such as bleed at nose after they be dead, at the presence of the murderer; but read more of this in *Lemnius lib. 2. de occult. nat. mir. cap. 7. Valleriola lib. 2. observ. cap. 7. Valesius controuv. Ficinus, Cardan, Libavius de cruentis cadaveribus, &c.*

Memb. 2.

MEMB. 3. SUBSECT. 3.

*Artificial allurements of love, causes and provocations to
lust, Gestures, Cloaths, Dowre, &c.*



Natural beauty is a stronger loadstone of it self, as you have heard, a great temptation, and pierceth to the very heart; *forma verecunda nocuit mihi visa puella;* but much more when those artificial inticements and provocations of Gestures, Cloaths, Jewels, Pigments, Exornations, shall be annexed unto it; those other circumstances, opportunity of time and place shall concur, which of themselves alone were all sufficient, each one in particular to produce this effect. It is a question much controverted by some wise men, *forma debet plus arti an natura?* Whether natural or artificial objects be more powerful? but not decided: for my part I am of opinion, that though beauty it self be a great motive, and give an excellent lustre in *sordibus*, in beggery, as a Jewel on a dunghil will shine and cast his rays, it cannot be suppressed, which *Heliodorus* fains of *Chariclia*, though she were in beggers weeds: yet as it is used, artificial is of more force, and much to be preferred.

o In beauty, that of favor is preferred before that of Colours, and decent motion is more then that of favor. Bacons Essays.

† *Sic dentata sibi videtur Egle,
Emptis ossibus Indicoque cornu,
Sic qua nigrior est cadente moro,
Ceruleata sibi placet Lychoris.*

† *Martialis.*

So toothless *Egle* seems a pretty one,
Set out with new bought teeth of *Indy* bone:
So foul *Lychoris* blacker then berry,
Her self admires, now finer then cherry.

John Leri the *Burgundian* cap. 8. *hist. navigat. in Brasil.* is altogether on my side. For whereas (saith he) at our coming to *Brasil*, we found both men and women naked as they were born, without any covering, so much as of their privities, and could not be perswaded, by our Frenchmen that lived a year with them, to wear any, *Many will think that our so long commerce with naked women, must needs be a great provocation to lust*, but he concludes otherwise, that their nakedness did much less entice them to lasciviousness, then our womens cloaths. And I dare boldly affirm (saith he) that those glittering attires, counterfeited colors, headgears, curled hairs, plaited coats, cloaks, gowns, costly stomachers, guarded and loose garments, and all those other countrements, wherewith our country women counterfeited a beauty, and so curiously set out themselves, cause more inconvenience in this kind, then that *Barbarian* homeliness, although they be no whit inferior unto them in beauty. I could evince the truth of this by many other arguments, but I appeal (saith he) to my companions at that present, which were all of the same mind. His country-man *Montague* in his *Essays*, is of the same opinion, and are so many others; out of whose assertions thus much in brief we may conclude: that Beauty is more be-
holding to Art then Nature, and stronger provocations proceed from
outward

p Multi tacitè opinantur commercium illud adeo frequens cum Barbaris nudis, ac praesertim cum feminis, ad libidinem provocare, ac minus multo noxia illorum nuditas quam nostrarum seminarum cultus. Ausonia ostendit splendendum illum cultum, fucos, &c.

q *Harmonia Evangel. lib. 6. cap. 6.*
 r *Serm. de concep. virg. Physio-
 gnomia vir-
 ginis omnes
 movet ad ca-
 sitatem.*
 s *3. sent. d. 3. q. 3. mirum, vir-
 go formosissi-
 ma, sed à ne-
 mine concupita.*
 † *Met. 10.*

† *Rosamonds
 complaint, by
 Sam. Daniel.*

t *Aeneas Silv.*
 u *Heliodor l. 2.*
 Rodophe Thra-
 cia tam inevi-
 tabili fascino
 instructa, tam
 exacte oculis
 intuens at-
 traxit, ut si in
 illam quis in-
 cidisset, fieri
 non posset
 quin caperetur.
 x *Lib. 3. de
 providentia:*
*Animi seu-
 stre oculi, &
 omnis improba
 cupiditas per
 ocellos tan-
 quam canales
 introit.*
 † *Buchanan.*

outward ornaments, then such as nature hath provided. It is true that those fair sparkling eys, white neck, coral lips, turgent Paps, Rose-coloured cheeks, &c. of themselves are potent enticers; but when a comely, artificial, well-composed look, pleasing gesture, an affected carriage shall be added, it must needs be far more forcible then it was, when those curious needle-works, variety of colours, purest dyes, Jewels, spangles, pendants, lawn, lace, tiffanies, fair and fine linnen, embroideries, calamistrations, oyntments, &c. shall be added, they will make the veriest dowdy otherwise, a Goddess, when nature shall be furthered by Art. For it is not the eye of it self that enticeth to lust, but an adulterous eye, as *Peter* terms it, 2. 2. 14. a wanton, a rolling, lascivious eye: A wandering eye, which *Isaiah* taxeth, 3. 16. *Christ* himself, and the Virgin *Mary* had most beautiful eys, as amiable eys as any persons, saith *Baradius*, that ever lived, but withall so modest, so chaste, that whosoever looked on them, was freed from that passion of burning lust, if we may believe *Gerson* and *Bonaventure*: there was no such Antidote against it, as the Virgin *Maries* face; 'Tis not the eye, but carriage of it, as they use it, that causeth such effects. When *Pallas*, *Juno*, *Venus*, were to win *Paris* favour for the golden apple, as it is elegantly described in that pleasant euterlude of † *Apuleius*, *Juno* came with majesty upon the stage, *Minerva* gravity, but *Venus*, dulce subridens, constitit amane; & gratissima Gratia deam propitiam, &c. came in smiling with her gracious graces and exquisite musick, as if she had danced, & nonnunquam saltare solis oculis, and which was the main matter of all, she danced with her rolling eys: they were the Brokers and Hatbingers of her sute. So she makes her brags in a modern Poet,

† *Soon could I make my brow to tyrannize,*

And force the world do homage to mine eys.

The eye is a secret Orator, the first bawde, *Amoris porta*, and with private looks, winking, glances and smiles, as so many dialogues they make up the match many times, and understand one anothers meanings, before they come to speak a word. *Enriulus* and *Lucretia* were so mutually enamored by the eye, and prepared to give each other entertainment, before ever they had conference: he asked her good will with his eye; she did suffragari, and gave consent with a pleasant look. That *Thracian Rodophe* was so excellent at this dumb Rhetorick, that if she had but looked upon any one almost (saith *Calisiris*) she would have bewitched him, and he could not possibly escape it. For as *Salvianus* observes, the eys are the windows of our souls, by which as so many channels, all dishonest concupiscence gets into our hearts. They reveal our thoughts, and as they say, *frons animi index*, but the eye of the countenance,

† *Quid procacibus intueri ocellis? &c.*

I may say the same of smiling, gate, nakedness of parts, plausible gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile; but those counterfeit, composed, affected, artificial and reciprocal, those counter-smiles are the dumb shews and prognosticks of greater matters, which they most part use, to inveagle and deceive; though many fond lovers again are so frequently mistaken, and led into a fools paradise

paradise. For if they see but a fair maid laugh, or shew a pleasant countenance, use some gracious words or gestures, they apply it all to themselves, as done in their favour, sure she loves them, she is willing, coming, &c.

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Satis quando videt quod pulchra puellula ridet,

Tum fatum credit se quod amare velit:

When a fool sees a fair maid for to smile,

He thinks she loves him, 'tis but to beguile.

They make an art of it, as the Poet telleth us,

Qui credat? discunt etiam videre puella,

Quaritur atque illis haec quaque parte decor:

Who can believe? to laugh maids make an Art,

And seek a pleasant grace to that same part.

And 'tis as great an enticement as any of the rest,

subrisit molle puella,

Cor tibi rite salit.

She makes thine heart leap with a pleasing gentle smile of hers.

Dulca ridentem Lalagen amabo,

Dulce loquentem,

I love Lalage

as much for smiling, as for discoursing, *delectata illa risit am blandum,*

as he said in Petronius of his Mistress, being well pleased, she gave so

sweet a smile. It won Ismenius, as he confesseth, *Ismene subrisit ama-*

torum, Ismene smiled so lovingly the second time I saw her, that I

could not chuse but admire her: And Galla's sweet smile quite over-

came † *Faustus* the Shepherd,

Me aspiciens moris blande subrisit ocellis.

All other gestures of the body will enforce as much. *Daphnis* in † *Lu-*

cian was a poor tattered wench, when I knew her first, said *Corbile,*

pannosa & lacera, but now she is a stately piece indeed, hath her maids

to attend her, brave attires, money in her purse, &c. and will you know

how this came to passe by setting out her self after the best fashion, by her

pleasant carriage, affability, sweet smiling upon all, &c. Many women

doe upon a man for his complement only, and good behaviour, they

are won in an instant, too credulous to believe that every light, wan-

ton sutor, who sees or makes love to them, is instantly inamored, he cer-

tainly does on, admires them, will surely marry, when as he means

nothing less, 'tis his ordinary carriage in all such companies. So both

dehude each other, by such outward shews, and amongst the rest, an

upright, a comely grace, curtesies, gentle salutations, cringes, a min-

cing gate, a decent and an affected pace, are most powerful enticers,

and which the Prophet *Ezay* a Courtier himself, and a great observer,

objected to the daughters of *Sion* 3. 16. *they minced as they went, and*

made a tinkling with their feet. To say the truth, what can they not

effect by such means?

Whilke nature decks them in their best attires

Of youth and beauty which the world admires,

† *Erri* — *uoce, manu, gressu, petiore, fronte, oculis.*

When Art shall be annexed to beauty, when wiles and guiles shall con-

cure: for to speak as it is, Love is a kind of legerdmain, meer jug-

ling,

y Ovid de arto
amandi.

z Pers. 3. Sat.

a Vel centum
Charites ride-
re putaret,
Museus of Ho-
ro.

b Hor. Od. 22.
lib. 1.

c Eustatius
l. 5.

† Mantum.

† Tom. 4. merit.

dial. Exornan-
do seipsum e-

legantem, faci-

tem & bilarem

se gerendo erga

cuiuslibet, viden-

do suave ac

blandum quid,

&c.

† Angerivnu.

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d Vel si forte
vestimentum
de industria
eleveetur, ut
pedum ac tibi-
arum pars ati-
qua conspiciat-
ur, dum tem-
plum aut locum
aliquem adie-
vit.

e Sermone,
quod non se-
mine viris co-
habitent. Non
loquuta es lin-
gua, sed loquuta
es gressu:
non loquuta es
voce, sed oculis
loquuta es cla-
rius quam
vase.

† Jovianus
Pontanus Baiar
lib. 1. ad Her-
mionem.

* De luxu ve-
stium discurs.
6 Nihil aliud
deest nisi ut
præco vos
præcedat, &c.
y If you can
tell how, you
may sing this
to the tune, a
Sow-gelder
blows.

e Auson. epig.
28.

f Plin. lib. 33.
cap. 10. Cam-
passen Nudam
picturus Apel-
les, amore ejus
illaqueatus est.
g In Tyrre-
nia conviviis
nuda mulieres
ministrabant.
* Amatoria
miscenes vi-
dit, & in ipsis
complexibus
audire, &c.
emer sit inde
cupido in pe-
ctus Virgi-
nia.
† Epist. 7 lib. 2.

ling, a fascination) When they shew their fair hand, fine foot and leg
withal, *magnum sui desiderium nobis relinquunt*, saith *Balthazar Casti-
lio lib. 1.* they set us a longing, and so when they pull up their petty-coats,
and outward garments, as usually they do to shew their fine stockings,
and those of purest filken dye, gold fringes, laces, embroyderings, (it
shall go hard but when they go to Church, or to any other place, all
shall be seen) 'tis but a springe to catch woodcocks, and as ** Chrysostome*
tellet them down-right, though they say nothing with their mouths,
they speak in their gate, they speak with their eyes, they speak in the carriage
of their bodies. And what shall we say otherwise of that baring of their
necks, shoulders, naked breasts, arms and wrists, to what end are they
but only to tempt men to lust!

† Nam quid lacteolus sinus, & ipsas
Pra te fers sine linteo papillas?
Hoc est dicere, posce, posce, trado;
Hoc est ad Venerem vocare amantes.

There needs no more as ** Fredericus Matenesius* well observes, but a
cryer to go before them so dressed, to bid us look out, a trumpet to
sound, or for defect a Sowgelder to blow,

Look out look out and see

What object this may be

That doth perstring mine eye.

A gallant Lady goes,

In rich and gaudy clothes,

But whether away God knows,

— look out. &c. & qua sequuntur,

or to what end and purpose? But to leave all these phantastical rap-
tures, I'll prosecute mine intended Theam. Nakedness, as I have
said, is an odious thing of it self, *remedium amoris*; yet it may be so
used, in part, and at set times, that there can be no such enticement
as it is;

* Nec mihi cincta Diana placet, nec nuda Cythere,

Ille voluptatis nil habet, hac nimium.

David so espied *Bersheba*, the Elders *Susanna*: ** Apelles* was inamored
with *Campasse*, when he was to paint her naked. *Tiberius* in *Suet.*
cap. 42. supped with *Sestius Gallus* an old leacher, *libidinoso sene*, et
lege ut nuda puella ministrarent; some say as much of *Nero*, and
Pontus Huter of *Carolus Pugnax*. Amongst the *Babylonians*, it was
the custome of some lascivious queans to dance friskin in that fashion;
saith *Curtius lib. 5.* and *Sardus de mor. gent. lib. 1.* writes of other to
that effect. The *Tuscan*s at some set banquets, had naked women
to attend upon them, which *Leonius de Varia hist. lib. 3. cap. 96.*
confirms of such other bawdy nations. *Nero* would have filthy pi-
ctures still hanging in his chamber, which is too commonly used in
our times; and *Heliogabalus, etiam coram agentes, ut ad venerem inci-
tarent*: So things may be abused. A servant maid in *Aristanetus*,
spyed her Master and Mistress through the key hole ** merrily* dispo-
sed, upon the sight she fell in love with her Master. † *Anthoninus Cara-
calla* observed his mother in law with her breasts amorously laid o-
pen

pen, he was so much moved, that he said, *Ah si liceret*, O that I might; which she by chance over-hearing, replied as impudently, *Quicquid* 473
libet licet, thou maist do what thou wilt: And upon that temptation he married her: this object was not in cause, nor the thing it self, but that unseemly, undecent carriage of it.

When you have all done, *veniunt à veste sagitta*, the greatest provocations of lust are from our apparel; God makes, they say, man shapes, and there is no motive like unto it;

* Which doth even Beauty beautifie,
 And most bewitch a wretched eye.

* Sidneys Arcadia.

a filthy knave, a deformed quean, a crooked carkass, a maukin, a witch, a rotten post, an hedg stake may be so set out and tricked up, that it shall make as fair a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxuria aucupium*, one calls it, the first snare of lust; *Bosus aucupium animarum, lethalem arundinem*, a fatal reed, the greatest bawd, *ferie lenocinium, sanguineis lachrymis deplorandum*, saith † *Mate-nesius*, and with tears of blood to be deplored. Not that comeliness of clothes is therefore to be condemned, and those usual ornaments: there is a decency and *decorum* in this as well as in other things, fit to be used, becoming several persons, and besitting their estates; he is only phantastical, that is not in fashion, and like an old image in Arias hangings, when a manner of attire is generally received: but when they are so new fangled, so unstaid, so prodigious in their attires, beyond their means and fortunes, unbesitting their age, place, quality, condition, what should we otherwise think of them? Why do they adorn themselves with so many colours of hearbs, fictitious flowers, curious needle-works, quaint devices, sweet smelling odours, with those inestimable riches of pretious stones, pearls, rubies, diamonds, emeralds, &c. Why do they crown themselves with gold and silver, use coronets and tires of several fashions, deck themselves with pendants, bracelets, ear-rings, chains, girdles, rings, pins, spangles, embroyderies, shadows, rebatoes, verficolor ribbands: why do they make such glorious shews with their scarfs, feathers, fans, masks, furs, laces, tiffanies, ruffs, falls, calls, cuffs, damasks, velvets, tinsels, cloth of gold, silver, tissue? with colours of heavens, stars, planets: the strength of mettals, stones, odours, flowers, birds, beasts, fishes, and whatsoever *Africk, Asia, America*, sea, land, art, and industry of man can afford? Why do they use and cover such novelty of inventions; such new fangled tires, and spend such inestimable summs on them? To mine attrita what end are those crisped, false hairs, painted faces, as † the *Satyrists* observes, (such a composed gate, not a step awry? Why are they like so many *Sybarites*, or *Neroes Poppae*, *Affuerus* concubines, so costly, so long a dressing, as *Caesar* was marshalling his army, or an hawk in pruning?

¹ *Dum moluntur, dum comuntur, annus est: A* * *Gardiner* takes not so much delight and pains in his garden, an horse-man to dress his horse, scour his armour, a Marriner about his ship, a Merchant his shop and shop-book, as they do about their faces, and all those other parts: such setting up with corks, streightning with whale-bones; why is it but as a day-net catcheth Larks, to make yong men stoop unto them? *Philocharus* a

i De immod. mulier. cultu. † *Discurs. 6. de Luxu. vesti-um.*

k *Petronius* fol. 95. quo spectant stoma- come? quo sa- ties medica & oculorum mollis patulan- tias quo inces- sus tam com- positus, &c. l Ter.

* *P. Aretine.* *Hortulanus* non ita exerce- tur visendis hortis, eques e- quis, armis, nauta navibus, &c.

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gallant in *Aristepetru*, advised his friend *Polianus*, to take heed of such entisements, † for it was the sweet sound and motion of his Mistress's spangles and bracelets, the smell of her ornaments, that captivated him first,

Ille fuit mentis prima ruina mea.

† Epist. 4. Sen-
nus amilla-
rum bene so-
nantium, odor
unguentorum,
&c.

in Tom. 4. dial.
Amor. vascula
plena multa
infelicitatis
omnem magni-
tudinem opulenti-
am in hoc im-
pendunt, dra-
cones pro mo-
nibus habent,
qui utinam
vere dracones
essent. Lucian.

† Seneca.

in Castilio de
aulic. lib. 1.

Multicribus

omnibus hoc

imprimis in

votis est, ut

formosae sint,

aut si res ipsa

non sint, vide-

antur tamen

esse; & si qua

parte natura

defuit, artis

suppletias ad-

juungunt: unde

illae facies un-

ditiones, dolor

& cruciatus

in arduis

corporibus &c.

† Ovid. epist.

Med. Fasoni.

o modo cau-

datas tunicas,

&c. Boffus.

† Scribanus

philos. christi

cap. 6.

Quid sibi vult pixidum turba, saith^m *Lucian*, To what use are pins, pots, glasses, pintments, irons, combs, kodkins, setting-sticks? why bestow they all their patrimonies and husbands yearly revenues on such fooleries? † *bina patrimonia fingulis auribus*; why use they dragons, wasps, snakes, for chains, inamelled jewels on their necks, ears? *dignum potius foret ferro manus istas religari*, atque utinam monilia vere dracones essent; they had more need some of them be tied in *Bedlam* with iron chains, have a whip for a fan, and hair-cloaths next to their skins, and instead of wrought smocks, have their cheeks stigmatised with a hot iron, I say, some of our *Isabels*, instead of painting, if they were well served. But why is all this labour, all this cost, preparation, riding, running, far fetched, and dear bought stuff? * *Because forsooth they would be fair and fine, and where nature is defective, supply it by art.*

† *Sanguine qua vero non rubes, arte rubet*, (*Ovid.*)

and to that purpose they annoint and paint their faces, to make *Helas* of *Hecuba* — *parva omneque exortamque puellam* — *Europen*; To this intent they crush in their feet and bodies, hurt and crucifie themselves, sometimes in lax clothes, an hundred yards I think in a gown, a sleeve, and sometimes again so close, *ut nudos expriment artus*. ° Now long tails and trains, and then short, up, down, high, low, thick, thin, &c. now little or no bands, then as big as cart wheels; now loose bodies, then great fardingals and close girt, &c. Why is all this, but with the whore in the Proverbs, to intoxicate some or other? *ocularum decipulam*, † one therefore calls it *& Indicem libidinis*, the trap of lust and sure token, as an Ivy-bush is to a Tavern.

Quid pulchros Glycera sumas de pixide vultus,

Quod tibi compasit nec sine lege coma:

Quod vireat digitis adamas, Beryllus in aure,

Non sum divinus, sed scio quid cupias.

O *Glycere* in that you paint so much,

Your hair is so bedeck't in order such,

With rings on fingers, bracelets in your ear,

Although no Prophet, tell I can, I fear.

To be admired, to be gazed on, to circumvent some novice, as many times they do, that instead of a Lady he loves a cap and a feather, instead of a maid that should have *venum colorem*, *corpus solidum & succi planum* (as *Chares* describes his mistress in the † Poet) a painted face, a ruff-band, fair and fine linnen, a coronet, a flower.

† Ter. Eunuc.

Ath. 2. Scen. 3.

* *Stroza fil.*

† (*Naturaeque parat quod fuit artificii.*) a wrought wastcoat

he dotes on, or a pied petticoat, a pure die instead of a proper woman. For generally as with rich tured Conies, their cases are far better then their bodies, and like the bark of a Cinnamon tree which is dearer then the whole bulk, their outward accoutrements are far more precious then their inward indowments. 'Tis too commonly so.

° *Auferimur*

p Ovid.

*Auferimur cultu, & gemmis, auroque reguntur
Omnia; pars minima est ipsa puella sui.*

With gold and jewels all is covered,

And with a strange rite we are won,

(While she's the least part of her self)

And with such baubles quite undone.

Why do they keep in so long together, a whole winter sometimes, and will not be seen but by torch or candle-light, and come abroad with all the preparation may be, when they have no business, but only to show themselves :

Spectatum veniunt, veniunt spectentur ut ipsa.

† For what is beauty if it be not seen,

Or what is it to be seen if not admir'd,

And though admir'd, unless in love desir'd?

Why do they go with such counterfeit gate, which ⁹ Philo Judaeus, reprehends them for, and use (I say it again) such gestures, apish, ridiculous, undecent attires, Sybaritical tricks, fucus genis, purpurissam vennis, cressantam fronti, leges oculis, &c. use those sweet perfumes, powders and ointments in publick, flock to hear sermons so frequent, is it for devotion? or rather as [†] Basil tells them, to meet their sweet-hearts, and see fashions, for as he saith, commonly they come so provided to that place, with such curious complements, with such gestures and tises, as if they should go to a dancing school, a stage-play, or bawdy-house, siter then a Church,

When such a she-Priest comes her Mass to say,

Twenty to one they all forget to pray.

They make those holy Temples consecrated to godly Martyrs, and religious uses, the shops of impudence, dens of whores and she-wives, and little better than brothel houses. When we shall see these things dayly done, their husbands bankrupt, if not cornuto's, their wives light hufwives, daughters dishonest; and hear of such dissolute acts, as dayly we do, how should we think otherwisc? what is their end, but to deceive and inveagle young men. As tow takes fire, such enticing objects produce their effect, how can it be altered. When Venus stood before Anchises (as [†] Homer saith in one of his Hymns) in her costly robes, he was instantly taken,

Contempe ipsum staret Iovis filia, videns eam.

Anchises, admirabatur formam, & stupendae vestes;

Fraternum induta peplo, igneis radiis splendidiore;

Habebat quoque torques fulgidos, sterciles balices,

Tenerum cellum ambiebant monilia pulchra;

Aureas, variogatas.

When Venus stood before Anchises first,

He was amaz'd to see her in her tises;

For she had on a hood as red as fire,

And glittering chains, and Ivy twisted spires,

About her tender neck were costly bracelets,

And neck-laces of gold, inamell'd quiches.

So, when Medea came in presence of Jason first, attended by her Nymphs and Ladies, as she is described by [†] Apollonius,

† S. Daniel.

q Lib. de vitiis.

mi. Fracto in-

cessu, obtinu-

lascivo, catu-

mistata, cin-

cinnata, sacata,

reccas, inea,

purpurissata,

praeiosaque a-

missa palliolo,

spirans ungua-

ta, ut juve-

nium animos

circumveniat.

† Quat. in vici-

os. Impudenter

se masculorum

aspectibus ex-

ponant, insa-

lenter comas

jactantes, tra-

bunt tunicas

pedibus colli-

denes, oculoque

petulant, visu

effuso, ad tri-

pudum insani-

entes, omnem

adolecentium

intemperanti-

am in se provoc-

cantes, idque

in templis me-

moriar, marty-

rum consecra-

tis; pomarium

evocatis offi-

cinam fecerunt

impudentia.

† Hymno Ven-

ri dicato.

† Argonaut. l. 4

*Cunctas verò ignis instar sequebatur splendor,
Tantum ab aureis simbræ resplendebat jubar,
Accenditque in oculis dulce desiderium.*

A lustre followed them like flaming fire,
And from their golden borders came such beams,
Which in his eys provok'd a sweet desire.

* Vit. Anton.
u Regia domo
ornatuque occu-
pantes, sese ac
formam suam
Antonio offer-
rentes. &c.
Cum ornatu &
incredibili pom-
pa per Cydnium
fluvium navi-
gant aurata
puppi, ipsa ad
similitudinem
Veneris orna-
ta, puella Gra-
tius similes, pu-
eri cupidini-
bus, Antonius
ad visum stu-
pefactus.
y Amictum
Chlamyde &
coronis, quum
primum aspe-
xit Cnemonem,
ex potestate
mentis excidit.
x Lib. de lib.
prop.
z Ruth. 3. 3.
a Cap. 9. 5.
b Juv. Sat. 6.
c Hor. lib. 2.
Od. 11.
d Cap. 27.
e Epist. 90.
f Quicquid est
boni moris le-
vitale extin-
guatur, & poli-
tura corporis
muliebres
munditias an-
tecessimus, co-
lores meretri-
cios viri sumi-
mus, tenero &
mollis gradu
suspendimus
gradum, non
ambulamus,
nat quest. lib.
7. cap. 31.

Such a relation we have in * *Plutarch*, when the Queens came and offer-
ed themselves to *Anthony*, with divers presents, and entrising ornaments,
Asiatick allurements, with such wonderful joy and festivity, they did so in-
veagle the Romans, that no man could contain himself, all was turned to
delight and pleasure. The women transformed themselves to *Bacchus* shapes,
the men-children to *Satyrs* and *Pans*; but *Anthony* himself was quite
besotted with *Cleopatra's* sweet speeches, philters, beauty, pleasing tyes:
for when she sailed along the river *Cydnus*, with such incredible pomp
in a gilded ship, her self dressed like *Venus*, her maids like the *Graces*,
her pages like so many *Cupids*, *Anthony* was amazed, and rapt beyond
himself. *Heliodorus* lib. 1. brings in *Damocera* stepmother to *Cnemon*,
whom she saw in his scarfs, rings, robes and coronet, quite mad for the love
of him. It was *Judith's* Panjoses that ravished the eys of *Olofernes*. And
* *Cardan* is not ashamed to confess, that seeing his wife the first time all
in white, he did admire and instantly love her. If these outward orna-
ments were not of such force, why doth * *Naomi* give *Ruth* counsel how
to please *Boaz*? and * *Judith* seeking to captivate *Olofernes*, washed and
anointed her self with sweet ointments, dressed her hair, and put on
costly attires. The riot in this kind hath been excessive in times past; no
man almost came abroad, but curled and anointed,

Et matutino sudans Crispinus antmo,
Quantum dix Redolens duo funera, one spent as
much as two funerals at once, and with perfumed hairs, & rosa candens
odorati capillos *Assyriaque nardo*. What strange thing doth * *Sueton* re-
late in this matter of *Caligula's* Hore? And *Pliny* lib. 12. & 13. Read more
in *Dioscorides*, *Ulmus*, *Arnoldus*, *Randolcius de fuco & decoratione*; for
it is now an art, as it was of old, (so * *Seneca* records) *officina sunt odoris*
coquentium. Women are bad and men worse, no difference at all betwixt
their and our times. Good munnors, (as *Seneca* complains) are extinct
with wantonness, in the king up themselves men go beyond women, they wear
barlots colours, and do not walk, but jet and dance, hic mulier, hæc vir,
more like *Players*, *Butterflies*, *Baboons*, *Apes*, *Anticks*, then men.
So ridiculous moreover we are in our attires, and for cost so excessive,
that as *Hierome* said of old, *Pro filio villarum insunt pressa, uno lino decies*
sestertium inseritur, tis an ordinary thing to put a thousand Okes, and an
hundred Oxen into a suit of apparel, to wear a whole Mannor on his
back. What with shoe-ties, hangers, points, caps and feathers, scarfs,
bands, cuffs, &c. in a short space their whole patrimonies are consumed.
Heliogabalus is taxed by *Lampridius*, and admired in his age for wearing
jewels in his shoes, a common thing in our times, not for Emperours
and Princes, but almost for serving-men and taylors: all the flowers,
stars, constellations, gold and precious stones do condescend to set out
their

their shoes. To repress the luxury of those *Roman* matrons, there was
Lex Valeria and *Oppia*, and a *Cato* to contradict, but no Laws will serve
to repress the pride and insolency of our days; the prodigious riot in this
kinde. *Lucullus* wardrobe is put down by our ordinary Citizens; and a
Coblers wife in *Venus*, a Courtesan in *Flordence*, is no whit inferior to a
Queen, if our Geographers say true: and why is all this? Why do they
glory in their Jewels (as ^h he saith) or exult and triumph in the beauty of
clothes? why is all this cost? to incite men the sooner to burning lust. They
pretend decency and ornament, but let them take heed, lest while they
set out their bodies, they do not damn their souls; tis *Bernards*
counsel: shine in Jewels, stink in conditions. I have purple robes, and a
turn conscience. Let them take heed of *Esayes* Prophetic, that their slip-
pers and tires be not taken from them, sweet balls, bracelets, earrings,
vailles, wimples, crisping-pins, glasses, fine linnen hoods, lawns, and
sweet favours, they become not bald, burnt, and stinke upon a sudden.
And let maids beware, as ^h *Cyprian* adviseth, lest while they wander too
loosely abroad, they loose not their virginities: and like *Egyptian* temples,
seem fair without, but prove rotten carcasses within. How much bet-
ter were it for them to follow that good counsel of *Tertullian*? To have
their eyes painted with chastity, the Word of God inserted into their ears,
Christ's yoke tied to the hair, to subject themselves to their husbands. If
they would do so, they should be comely enough, cloathe themselves with the
silk of sanctity, damask of devotion, purple of piety and chastity, and so
painted, they shall have God himself to be a suiter: Let whores and queans
prank up themselves, ^m let them paint their faces with minion and cerusse,
they are but fuels of lust, and signs of a corrupt soul: if ye be good, honest,
vertuous, and religious Matrons, let sobriety, modesty and chastity be your
honour, and God himself your love and desire. *Mulier recte olet*, ubi nihil
olet, then a woman smells best, when she hath no perfume at all, no
crown, chain, or jewel (*Guivarra* adds) is such an ornament to a
Virgin, or vertuous woman, quam *virgini pudor*, as chastity is: more
credic in a wife mans eye and judgement they get by their plainness, and
seem fairer then they that are set out with bables, as a Butchers meat is
with pricks, puffed up and adorned like so many Jays with variety of
colours. It is reported of *Cornelia* that vertuous Roman Lady, great
Scipio's daughter, *Titus Sempronius* wife, and the mother of the *Gracchi*,
that being by chance in company with a Companion, a strange gentlewo-
man (some light huswife belike, that was dressed like a May Lady, and
as most of our gentlewomen are, was ⁿ more sollicitous of her head tire
then of her health, that spent her time betwixt a comb and a glass, and had ra-
ther be fair then honest (as *Cato* said) and have the Common wealth turned
topsie turvie, then her tires marred; and she did naught but brag of her
fine robes and jewels, and provoked the *Roman* Matron to shew hers:
Cornelia kept her in talk till her children came from school; and these
said she, are my jewels; and so deluded and put off a proud, vain, phan-
tasticall huswife. How much better were it for our Matrons to do as

Liv lib. 4.

dec. 4.

h Quid exul-

tas in pulcri-

tudine panni?

h quid gloriari

in gemmis ut

facilius invi-

tes ad libidi-

nosum incen-

dium? Mat.

Bosius de im-

moder. mulier

cultu.

Epist. 113.

fulgent moni-

libus, moribus

fordent, pur-

purata vestis,

conscientia

pammola, cap.

3. 17.

k De virgini-

li habitu: dum

ornari cultus,

dum evagari

virgines vo-

lunt, desunt

esse virgines.

Clemens A-

lexandrinus

lib. de pulchr.

anime, ibid.

l Lib. 2 de cul-

tu n uerum,

oculos depi-

ctos verocun-

dia, inferen-

tes in aures

sermonem dei,

amecietes

crinibus ju-

gum Christi,

caput maritis

subjicientes,

sic facile &

satis eritis or-

nata: vestite

vos serico pro-

bitatis, byssis

sanctitatis,

pur pura pudi-

cizia; taliter

pigmentate

deum habebi-

tis amatorem.

m Suas habe-

ant Romane

laetitia; pur-

purissa, ac ce-

russa ora per-

ungant, fomen-

talibidinum, &

corrupte mentis indicia; vestrum ornamentum deus su, pudicitia, virtutis studium. Bosius Plautus. n Sollicitiores de capitis
sui decore quam de salute, inter pectinem & speculum diem perdunt, concinniores esse malunt quam honestiores, & tempus
minus turbari curant quam domum. Seneca.

478

o Lucian.

p Non sic Fu-
rius de Gallis
non Papyrius
de Samnitibus
Scipio de Nu-
mantia trium-
phavit, ac illa
se vincendo in
hac parte.

† Anacreon 4.
solum intue-
mur aurum.

† Affer tecum
si vis vivere
mecum.

* Theognis.

† Chaloner d. 9.
de republ. dog.

† Uxorcm dicit
cal Danaos
Ovid.

she did, to go civilly and decently, *Honesta mulieris instar que utitur an-
ro pro eo quod est, ad ea tantum quibus opus est*, to use gold as it is gold, and
for that use it serves, and when they need it, then to consume it in riot,
begger their husbands, prostitute themselves, inveagle others, and per-
adventure damn their own souls: How much more would it be for
their honour and credit: Thus doing, as Hieron said of Blefilla, *P Furio*
did not so triumph over the Gauls, Papyrius of the Samnites, Scipio of Nu-
mantia, as she did by her temperance; *palla semper veste, &c.* they should
infect and domineer over lust, folly, vain glory, all such inordinate, furio-
ous and unruly passions.

But I am over tedious, I confess, and whilst I stand gaping after fine
clothes, there is another great allurements, (in the worlds eye at least),
which had like to have flown out of sight, and that is money, *veniente a
dote sagitta*, money makes the match; *† Morda ἀνυποβλήτων*: 'Tis like sauce
to their meat, *cum carne condimentum*, a good dowry with a wife. Many
men if they do hear but of a great portion, a rich heir, are more mad
then if they had all the beauteous ornaments, and those good parts Art
and Nature can afford, they care not for honesty, bringing up, birth,
beauty, person, but for money.

* *Canes & equos (d. Cyrene) quarimus.** *Nobiles & a bona progenie;** *Malam vera uxorem, malique patris filiam** *Ducere non curat vir bonus,** *Modo ei magnam dotem affert.*

Our dogs and horses still from the best breed

We carefully seek, and well may they speed:

But for our wives, so they prove wealthy,

Fair or foul, we care not what they be.

If she be rich, then she is fair, fine, absolute and perfect, then they burn
like fire, they love her dearly, like pig and pyc, and are ready to hang
themselves if they may not have her. Nothing so familiar in these dayes,
as for a young man to marry an old wife, as they say, for a piece of good,
asinum aureo onustum, and though she be an old crone, and have never a
tooth in her head, neither good conditions, nor good face; a natural
fool, but onely rich, she shall have twenty young Gallants to be suiters
in an instant. As she said in Suetonius, *non me, sed mea ambiunt*, 'tis not for
her sake, but for her lands or money, and an excellent match it were (as
he added) if she were away. So on the other side, many a young lovely
maid will cast away her self upon an old, doting, decrepit dizard,

† *His puer effato quamvis balbutiat ore,*† *Prima legit rara tam culta roseta puella,*

that is rheumatick and gouty, hath some twenty diseases, perhaps but
one eye, one leg, never a nose, no hair on his head, wit in his brains, not
honesty, if he have land or money, she will have him before all other
suiters,

† *Dummodo sit dives barbarus ille placet.*

If he be rich, he is the man, a fine man, and a proper man, she'll go to
Iacques or Tidore with him; *Gelasimus de monte aureo*. Sir Giles Goose-
cap,

cap, S^r. Amorous La-Fool, shall have her. And as Phileasium in † Ari-
 stanctus told Emmusus, absq; argento omnia vana, hang him that hath no
 mony, 'tis to no purpose to talk of marriage without means, * trouble me
 not with such motions; let others do as they will, Ile be sure to have one
 shall maintain me fine and brave. Most are of her minde, De moribus
 ultima fiet Questio, for his conditions, she shall enquire after them ano-
 ther time, or when all is done, the match made, and every body gone
 home. † Lucians Lytia was a proper young maid, and had many fine
 Gentlemen to her suiters; Ethcles a Senators son, Melissus a Mer-
 chant, &c. but she forsook them all for one Passus a base, hirsute, bald-
 pared knave; but why was it? His father lately died and left him sole heir
 of his goods and lands. This is not amongst your dust-worms alone,
 poor snakes that will prostitute their souls for mony, but with this bait
 you may catch our most potent, puissant, and illustrious Princes. That
 proud upstart domineering Bishop of Ely, in the time of Richard the first,
 Viceroy in his absence, as † Nuburgensis relates it, to fortifie himself, and
 maintain his greatness, propinquarum suarum connubiis, plurimos sibi po-
 tentes & nobiles devincire curavit, married his poor kinwomen (which
 came forth of Normandy by droves) to the chiefeft nobles of the land,
 and they were glad to accept of such matches, fair or foul, for
 themselves, their sons, nephews, &c. Et quis tam praeclaram affinita-
 tem sub spe magna promotionis non optaret? Who would not have done as
 much for mony and preferment? as mine author adds. Fortiger King
 of Britain, married Rowena the daughter of Hengist the Saxon Prince,
 his mortall enemy; but wherefore? she had Kent for her dowry. Jagello
 the great Duke of Lituania, 1386. was mightily enamored on Hedenga,
 insomuch that he turned Christian from a Pagan, and was baptized him-
 self by the name of Vladislaus, and all his subjects for her sake: but why
 was it? she was daughter and heir of Poland, and his desire was to have
 both Kingdoms incorporated into one. Charls the great was an earnest
 suiter to Irene the Empress, but, saith * Zonarus, ob regnum, to annex
 the Empire of the East to that of the West. Yet what is the event of all
 such matches, that are so made for mony, goods, by deceit, or for burn-
 ing lust, quos fada libido conjunxit, what follows? they are almost mad
 at first, but 'tis a meer flash; as chaff and straw soon fired, burn vehe-
 mently for a while, yet out in a moment; so are all such matches made
 by those allurements of burning lust; where there is no respect of hone-
 sty, parentage, vertue, religion, education, and the like, they are extin-
 guished in an instant, and instead of love, comes hate; for joy, repentance
 and desperation it self. Franciscus Barbarus in his first book de re uxoria
 c. 5. hath a story of one Philip of Padua, that fell in love with a common
 whore, and was now ready to run mad for her; his father having no
 more sons, let him enjoy her; but after a few days, the young man began to
 loath, could not so much as endure the sight of her, and from one madness fell
 into another. Such event commonly have all these lovers; and he that so
 marries, or for such respects, let them look for no better success, then
 Menelaus had with Helen, Vulcan with Venus, Theseus with Phedra, Mi-
 nos with Pasiphae, and Claudius with Messalina; shame, sorrow, misery,
 melancholy, discontent.

† Epist. 14.
 formam sp-
 tant alii per
 gratias, ego
 pecuniam, &c.
 ne mihi nego-
 tium succedat.
 * Qui caret
 argento, fru-
 stra utitur ar-
 gumento.
 † Juvenalis.
 † Tom. 4. me-
 rit, diatmul-
 tos amatores
 rejecit, quia
 pater ejus nu-
 per mortuus,
 ac dominus
 ipse sacellus bo-
 norum omni-
 um.
 † Lib. 3. cap.
 14. quis nobi-
 lium eo tem-
 pore, sibi aut
 filio aut nepo-
 ti uxorem ac-
 cipere cupi-
 ens, oblatam
 sibi aliquam
 propinquarum
 ejus non acci-
 peret obvius
 manibus? qu-
 rum turbam
 acciverat e
 Normannia
 in Angliam
 ejus rei gratia,
 u Alexander
 Gaguinus Sar-
 mar. Europ.
 descript.
 † Tom. 3. an-
 nal.

y Libido fa-
 tim deseruit;
 salidum ce-
 pit, & quod
 in ea tanto pe-
 re adamarit
 aspernatur,
 & ab egri-
 dine liberatus
 in angorem in-
 cidit.

SUBJECT. 4.

Importunity and opportunity of time, place, conference, discourse, singing, dancing, musick, amorous tales, objects, kissing, familiarity, tokens, presents, bribes, promises, protestations, tears, &c.



ALL these allurements hitherto are afar off, and at a distance, I will come nearer to those other degrees of Love, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, objects, presents, &c. which as so many Syrenical away the hearts of men and women. For as *Tacitus* observes, l. 2. *It is no sufficient trial of a maids affection by her eyes alone, but you must say something that shall be more available, and use such other forcible engines, therefore take her by the hand, wring her fingers hard, and sigh withal, if she accept this as good part, and seem not to be much averse, then call her mistress, take her about the neck and kiss her, &c.* But this cannot be done except they first get opportunity of living, or coming together, inlets, egress, and regrefs, letters and commendations may do much, outward gestures and actions: but when they come to live near one another, in the same street, village, or together in an house, love is kindled on a sudden. Many a Serving-man by reason of this opportunity and importunity, invowles his Masters daughter, many a Gallant loves a Dowdy, many a gentleman runs upon his wives maids, many Ladies dote upon their men, as the Queen in *Ariosto* did upon the Dwarf, many matches are so made in haste, and they compelled as it were by necessity so to love, which had they been free, come in company of others, seen that variety which many places afford, or compared them to a third, would never have looked one upon another. Or had not that opportunity of discourse and familiarity been offered, they would have loathed and contemned those, whom for want of better choice and other objects, they are fatally driven on, and by reason of their hot blood, idle life, full diet, &c. are forced to dote upon them that come next. And many times those which at the first sight cannot fancy or affect each other, but are harsh and ready to disagree, offended with each others carriage, like *Benedict* and *Bettens* in the Comedy, and in whom they finde many faults, by this living together in a house, conference, kissing, colling, and such like allurements, begin at last to dote insensibly one upon another.

It was the greatest motive that *Poripharus* wife had to dote upon *Joseph*, and *Clitophon* upon *Leucippe* his Unkles daughter, because the place being at *Bithame*, it was his fortune for a time to sojourn with her, to sit next her at the table, as he telleth the tale himself in *Tacitus* lib. 2. (which though it be but a fiction, is grounded upon good observation, and doth well express the passions of lovers,) he had opportunity to take her by the hand, and after a while to kiss, and handle her paps, &c. which made him almost mad. *Ismenius* the Orator makes the like confession in

Eustathius

z De puella
voluntate pe-
riculum face-
re solis oculis
non est satis,
sed efficacius
aliquid agere
oportet, ubi
etiam machi-
nam alteram
adhibere: itaq;
maius tange-
re, digros con-
stringere, atq;
inter sili-
gendum suspi-
ra: si hac a-
gentem equo
se animo se-
rek, neq; facta
buiusmodi
aspernabitur,
tum vero do-
minam appella-
bit, et iugis col-
lum suaviare.
† Hungry
dogs will eat
dirty pud-
dings.

* Shakepeare.

a Tacitus lib. 1.

b In amma-
rum attractu
non aspernan-
da sunt iucun-
ditas, &c. ut
trocham, &c.

Ephialtes lib. 1. when he came first to *Sophones* house, and sat at table with *Cratistes* his friend, *Ismeno* *Sophones* daughter, waiting on them with her breasts open, arms half bare,

Nuda pedem, discincta sinum, spoliata lacertos, after the Greek fashion in those times,

Undos media plus parte lacertos, as *Daphne* was when she fled from *Phaebus* (which moved him much) was ever ready to give attendance on him, to fill him drink, her eyes were never off him, *og abundi oculi*, those speaking eyes, courting eyes, enchanting eyes, but she was still smiling on him, and when they were risen, that she had gotten a little opportunity,

she came and drank to him, and withall trod upon his toes, and would come and go, and when she could not speak for the company, she would wring his hand, and blush when she met him: and by this means first she overcame him (*bibens amorem hauriebam simul*) she would kiss the cup and drink to him, and smile, and drink where he drank on that side of the cup, by which mutual compressions, kissings, wringing of hands, treading of feet, &c. *Ipsam mihi videbar sorbillare virginem*, I sip and sip, and sip so long, till at length I was drunk in love upon a sudden: *Philocharinus* in *Aristanetus*, met a fair maid by chance, a near stranger to him, he looked back at her, she looked back at him again, and smiled withall.

Alle dies lethi primus, primusq; malorum

Causa fuit

It was the sole cause of his farther acquaintance, & love that undid him.

O nulli tutum credere blanditiis.

This opportunity of time and place, with their circumstances are so forcible motives, that it is impossible almost for two young folks equal in years to live together, and not be in love, especially in great houses, Princes Courts, where they are idle in *summo gradu*, fare well, live at ease, and cannot tell otherwise how to spend their time.

Illis Hippolitum pone, Priapus erit.

Achilles was sent by his mother *Thetis*, to the Island of *Scyros* in the *Ægean* Sea. (where *Lycomedes* then reigned) in his nonage to be brought up, to avoid that hard destiny of the Oracle (he should be slain at the siege of *Troy*;) and for that cause was nurtured in *Geneseo*, amongst the Kings children in a womans habit; but see the event? He compassed *Deidamia* the Kings fair daughter, and had a fine son, called *Pyrrius* by her, *Peter Albelhardus* the Philosopher, as he tells the tale himself, being let by *Fulbertus* her uncle, to teach *Helopissa* his lovely niece, and to that purpose sojourned in his house, and had committed *agnam tenellam famelicu lupo*, I use his own words; he soon got her good will, *plura exant oscula quam sententia*, and he read more of love then any other Lecture; such pretty seats can opportunity plea; *primum domo conjuncti, iunda animis*, &c. But when as I say, *nox*, *vinum*, & *adolescencia*, youth, wine, and night, shall concur, *nox amoris & quærens conscia*, 'tis a wonder they be not all plunged over head and ears in love; for youth is *benigna in amorem*, & *prona materies*, a very combustible matter, *Napthe* it self, the fuell

goes on, 'She walks along and with she rustling of her clothes, makes men look at her, her shoes ereck, her paps tied up, her waste pulled in to make her look small, she is straight girded, her hairs hang loose about her ears, her upper garment sometimes falls, and sometimes carries to show her naked shoulders, and as if she would not be seen, she covers that in all haste, which voluntarily she shewed. And not at Feasts, Playes, Pageants, and such assemblies, but as Chrysostome objects, these tricks are put in practice at service time in Churches, and at the Communion itself. If such dumb shews, signs, and more obscure significations of Love can so move, what shall they do that have full liberty to sing, dance, kiss, coll, to use all manner of discourse and dalliance! What shall he do that is beleagred of all sides?

† Quem tot, tam rosea petunt puella,
Quem cula cupiunt nurus, amorque
Omnis undique & undecunque & usque,
Omnis ambit Amor, Venusque Hymenque:

After whom so many Rose maids enquire,
Whom dainty Dames and loving wights desire,
In every place, still, and at all times, live,
Whom Gods and gentle Goddesses de woe.

How shall he contain? The very tone of some of their voices, a pretty pleasing speech, an affected tone they use, is able of it self to captivate a young man; but when a good wit shall concur, Art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the Syrens themselves cannot so inchant. P. Forus commends his Italian Country-women, to have an excellent faculty in this kind, above all other nations, and amongst them the Florentine Ladies: some prefer Roman and Venetian Curtisians, they have such pleasing tongues, and such elegance of speech, that they are able to overcome a Saint.

Pro facie multis vox sua lena fuit. Tantâ gratiâ vocis famam conciliabat, saith Petronius † in his fragment of pure impurities, mean his Satyricon, tam dulcis sonus permulcebat aëra, ut putares inter auram cantare Syrenum concordiam. She sang so sweetly that she charmed the Ayr, and thou wouldst have thought thou hadst heard a consort of Syrens. O good God, when Lais speaks, how sweet it is! Philocolus exclaims in Aristenetus To hear a fair young Gentlewoman play upon the Virginals, Lute, Vial, and sing to it, which as Gellius observes, lib. 1. cap. 11. are lascivientium delitie, the chief delight of Lovers, must needs be a great enticement. Parthenus was so taken.

† Mi vox ista avida haurit ab aure animam:

O sister Harpedona (she laments) I am undone, † how sweetly he sings, Ile speak a bold word, he is the properest man that ever I saw in my life: O how sweetly he sings, I dye for his sake, O that he would love me again! If thou didst but hear her sing, saith Lucian, thou wouldst forget Father and mother, forsake all thy friends, and follow her! Helton is highly commended by Theocritus the Poet for her sweet voice and musick; none could play so well as she, and Daphnis in the same Edyllion;

Quam tibi os dulce est, & vox amabilis o Daphni,
Lucundius est audire te canentem, quam mel lingere!

† clamore vestium ad se juvenes vocat, capilli fasciis comprimuntur crispantur, arctatur capilli vel in frontem, vel in aures desunt: palliolum interdum cadit, ut nudet humeros, & quasi videri voluerit, festinant exclat, quod volens detexerit. in Serm. cont. concub. In sancto & reverendo sacramento vultu tempore multas occasiones, ut illis placeant qui eas vident, present.

† Pont. Baia. l. 1. in Deser. Brit. o Res est blanda canor, discunt cantare puelle profacie &c. Ovid. 3. de art. amandi.

† Epist. l. 1. cum loquitur Lais, quanta, O dis boni, vocis ejus dulcedo!

† Aristenetus lib. 2. epist. 5.

Quam suave canit! verbum audax dixi, omnium quos vidi formosissimus, utinam amare me dignetur!

p Images, si cantantem audieris, ita demulcere, ut parentum & patriæ statim obliviscaris. q Edyl. 18. neque sane ulla sic Cytharam pulsare novit.

How sweet a face hath *Daphne*, how lovely a voice?

Hony it self is not so pleasant in my choice.

A sweet voice and musick are powerful enicers. Those *Samian* singing wenches, *Aristonica*, *Onanthe* and *Agathocles*, *regis diadematibus insistorunt*, insulted over Kings themselves, as *Plutarch* contends.

† Amatorio Dialogo.

† Puellam Cythara canentem vidimus.

Centum luminibus unctum caput Argus habebat, *Argus* had an hundred eys, all so charmed by one silly pipe, that he lost his head. *Clitophon* complains in *Tatius* of *Lencippes* 'sweet tunes', he heard her play by chance upon the Lute, and sing a pretty song to it in commendations of a Rose, out of old *Anacreon* belike,

Rosa honor decusque florum,

Rosa flos odorque divum,

Hominum rosa est voluptas,

Decus illa Gratiarum,

Florente amoris hora,

Rosa suavitum Diones, &c.

Rose the fairest of all flowers,

Rose delight of higher powers,

Rose the joy of mortal men,

Rose the pleasure of fine women,

Rose the Graces ornament,

Rose *Diones* sweet content.

To this effect the lovely *Virgin* with a melodious air upon her golden wired Harp or Lute, I know not well whether, plaid and sang, and that transported him beyond himself, and that ravished his heart. It was *Aspersion* discourse as much, as his beauty, or any other of his good parts, which delighted *Medea* so much.

† Apollonius Argonaut. l. 3.

— *Delectabatur enim*

Animus simul forma dulcibusque verbis.

It was *Cleopatra's* sweet voice, and pleasant speech which inveigled *Anthony*, above the rest of her enticements.

Verba ligant hominem, ut Taurorum cornua funes, as Bulls horns are bound with ropes, so are mens hearts with pleasant words. Her words burn as fire, *Eccles. 9. 10.* *Roxolana* bewitched *Solyman* the magnificent, and *Shores* wife by this engine overcame *Edward* the fourth,

† Caullus.

Omnibus una omnes surripuit Veneres.

The wife of *Bath* in *Chaucer* confesseth all this out of her experience.

Some folk desire us for riches,

Some for shape, some for fairnes,

Some for that they can sing or dance,

Some for gentleness, or for dalliance.

† Parnodias, calo dial. Ital. Lat. interp. Jac. Barthio. Germ. Fingebam honestatem plusquam virginis Vestalium, mubebar oculis uxoris, addebam gestus &c.

† *Peter Aretines* *Lucretia* telleth as much and more of her self, I counterfeited honesty, as if I had been *virgo virginissima*, more then a *Vestal* virgin, I looked like a wife, I was so demure and chaste, I did adde such gestures, tunes, speeches, signs and motions upon all occasions, that my spectators and auditors were stupified, enchanted, fastned all to their places, like so many storks and stones. Many silly Gentlewomen are fetched over in like sort, by a company of guls and swaggering companions, that frequently be-

ly

ly noblemen's favours, rising *Coribantians*, *Thraconian Rhodomanes* or *Bombomachides*, that have nothing in them but a few players ends and complements, vain braggadocios, impudent intruders, that can discourse at table of Knights and Lords combats, like *Lucians Leontiscus*, of other mens travels, brave adventures, and such common trivial news, ride, dance, sing old ballet tunes, and wear their clothes in fashion, with a good grace, a fine sweet gentleman, a proper man, who could not love him! She will have him though all her friends say no, though she beg with him. Some again are incensed by reading amorous toys, *Amadis de Gaul*, *Palmerin de Oliva*, the Knight of the sun, &c. or hearing such tales of "lovers, descriptions of their persons, lascivious discourses, such as *Astyanassa*, *Helena's* waiting woman, by the report of *Suidas*, writ of old, *de curis concubitus modis*, and after her *Philenis* and *Elephantine*, or those lighter tracts of *Aristides Milesius* (mentioned by *Plutarch*) and found by the *Persians*, in *Crassus* army amongst the spoils, *Archines* Dialogues, with ditties, Love songs, &c. must needs set them on fire, with such like pictures, as those of *Aretine*, or wanton objects in what kind soever; no stronger engine then to hear or read of love toys, fables and discourses. (* one saith) and many by this means are quite mad. At *Abdera* in *Thrace* (*Andromeda* one of *Euripedes* Tragedies being played) the spectators were so much moved with the object, and those patheticall love speeches of *Perseus*, amongst the rest, *O Cupid, Prince of Gods and men*, &c. that every man almost a good while after spake pure Iambicks, and raved still on *Perseus* speech *O Cupid, Prince of Gods and men*. As Car-men, Boyes and Prentises, when a new song is published with us, go singing that new tune still in the streets; they continually acted that Tragical part of *Perseus*, and in every mans mouth was *O Cupid*, in every street, *O Cupid*, in every house almost, *O Cupid, Prince of Gods and men*, pronouncing still like stage-players, *O Cupid*, they were so possessed all with that rapture, and thought of that patheticall love speech, they could not a long time after forget, or drive it out of their minds, but *O Cupid, Prince of Gods and men*, was ever in their mouths. This belike made *Aristotle* *Rhet. lib. 7. cap. 18.* forbid yong men to see Comedies, or to hear amorous tales.

* *Hac igitur Juvencus nequam facilesque puella*

Inspiciant

let not yong folks meddle at all with such matters. And this made the *Romans* as *† Vitruvius* relates, put *Venus* temple in the Suburbs, extra murum, ne adolescentes veneris insuescant, to avoid all occasions and objects. For what will not such an object do? *† Juvenius* as he walked in *Saturnus* garden, being now in love, when he saw so many lascivious pictures, *† Theis* marriage, and I know not what, was almost to bide himself. And to say truth, with a lascivious object, who is not moved, to see others dally, kiss, dance? And much more when he shall come to be an Actor himself.

To kiss and to be kissed, which amongst other lascivious provocations, is as a burden in a song, and a most forcible battery, as infectious, *† Amphibolus* thinks as the poison of a spider, a great alluremant, a fire it

† *Tom. 4. dial. merit.*

u *Amatorius sermo vehementer ebrietas incitatio est, Tatius l. x. De luxuria & delictis compositi.*

x *Aeneas Sylvius. Nulla machina validior quam lectio lascivae historiae: saepe etiam huiusmodi fabula ad suorem incenduntur.*

* *Martial. l. 4.*

† *Lib. 1. c. 7.*

y *Eustathius*

l. 1. *Picturae parant amorem*

ad *Venerem*

&c. *Horatius*

ad res veneras

as intemperantior traditur;

nam cubiculo suo sic spectula

dicuntur habuisse disposita,

ut quocunque

respexisset imaginem

conculcassent.

† *Osculum ut Phylangium inficit.*

self

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self, *proemium aut anticinium*, the prologue of burning lust (as *Apuleius* adds) lust it self.

z Hor.

Venus quinta parte sui nectaris imbutis.

A strong assault, that conquers Captains, and those all commanding forces,

a Heinsius.

† *Applico me illi proximius & spisse deosculata sagum peto.*

† *Aretines Lucretia*, when she would in kindness overcome a suiter of hers, and have her desire of him, took him about the neck, and kissed him again and again, and to that, which she could not otherwise effect, she made him so speedily and willingly condescend. And 'tis a continual assault,

b Petronius

cataleſt.

c Catullus ad

Lesbiam: da

mibi basia

milles deinde

centum, &c.

d Petronius.

e *Apuleius* l. 19† *Cataleſt.*† *Petronius.** *Apuleius.*

hoc non deficit incipitque semper, always fresh, and ready to begin as at first, *basium nullo fine terminatur, sed semper recens est,* and hath a fiery touch with it.

† *Tenta modo tangere corpus,*

Fam tua mellifluis membra calore fluens.

Especially when they shall be lasciviously given, as he feelingly said, & me presulum deosculata *Fortis*, *Catenatis lacertis*, † *Oborto valgitur labello.*

* *Valgius suavius,*

Dum semulco suavior

Meam puellam suavior,

Anima tunc agra & saucia

Concurrit ad labia mihi.

The foul and all is moved, *Fam pluribus osculis labra crepitabant, unmarum quoque mixturam facientes, inter mutuos complexus animas anhelantes:*

† *Petronius Proſelium ad Circe.*

g *Petronius.*h *Animus con-**jungitur, &**spiritus etiam**noster per os-**culum effluit,**alternatim se**in utruſq;**corpus infun-**dentes commi-**cent; Anima**potius quam**corporis com-**itio.*† *Catullus.*i *Lucian. Tom.*

* *Hasmius calentes,*

Et transfudimus hinc & hinc labellis

Errantes animas, valite cura.

They breath out their souls and spirits together with their kisses, *Balthazar Castilio*, change hearts and spirits, and mingle affections as they do kisses, and it is rather a connexion of the mind then of the body. And

although these kisses be delightful and pleasant, *Ambrosian* kisses,

† *Suaviolum dulci dulcius Ambrosia,*

such as *Ganymedes* gave *Jupiter*, *Nectare suavius*, sweeter then * *Nectar*, *Balsome*, *hony*, * *Oscula merum amorem stillantia*, Love dropping kisses; for

The Gilliflower, the Rose is not so sweet,

As sugred kisses be when Lovers meet:

Yet they leave an irksome impression, like that of aloes or gaul,

† *Ut mi ex Ambrosia mutatum jam foret illud*

Suaviolum, tristi tristius Helleboro.

At first *Ambrose* it self was not sweeter,

At last black *Hellebor* was not so bitter.

They are deceitful kisses,

* *Quid me molibus implicas lacertis?*

Quid fallacibus osculis inescas? &c.

Why dost within thine arms me lap, And with false kisses me intrap?

They are destructive, and the more the worse:

Ex quo me perdunt, oscula mille dabas,

They are the bane of these miserable Lovers. There be honest kisses, I deny

l *Ovid. art. am. Eleg. 18.*

deny not, *osculum charitatis*, friendly kisses, modest kisses, *vestall-virgin* kisses, officious and ceremonial kisses, &c. *Osculi sensus*, *brachiorum amplexus*, kissing and embracing are proper gifts of nature to a man : but these are too lascivious kisses,

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are, and too violent, *Brachia non hedera, non vincunt oscula concha*;

they cling like Ivy, close as an Oyster, bill as Doves, meretricious kisses, biting of lips; *cum additamento* : *Tam impresso ore* (saith † *Lucian*) *ut vix labia detrahant, inter deosculandum mordicantes, tum & os aperientes quoque & mammæ attritantes, &c.* such kisses as she gave to *Gy-*

zon, innumera oscula dedit non repugnanti puero, *cervicem invadens*, innumerable kisses, &c. More then kisses, or too homely kisses : as those that

he spake of, *Accepturus ab ipsa Venere* 7. *suavia, &c.* with such other obscenities that vain lovers use, which are abominable and pernicious.

As *Peter de Ledesmo cas. conf.* holds, every kiss a man gives his wife after marriage, be *mortale peccatum*, a mortal sin, or that of * *Hierome*,

Adulter est quisquis in uxorem suam ardentior est amator, or that of *Thomas Secund.* *Secund. quest. 154. artic. 4. contactus & osculum sit mortale peccatum*, or that of *Durand. Rational. lib. 1. cap. 10. abstinere debent Con-*

juges à complexu, toto tempore quo solennitas nuptiarum interdicitur, what shall become of all such immodest kisses and obscene actions, the

fore-runners of brutish lust, if not lust it self ! What shall become of them, that often abuse their own Wives ? But what have I to do with this ?

That which I aim at, is to shew you the progress of this burning

lust : to epitomize therefore all this which I have hitherto said, with a familiar example out of that elegant *Musæus* ; observe but with me those

amorous proceedings of *Leander* and *Hero* : They began first to look

one on the other with a lascivious look,

Oblique intuens inde nutibus, —

Nutibus mutuis inducens in errorem mentem puella.

Et illa è contra nutibus mutuis juvenis

Leandri quod amorem non renuit, &c.

Inde

Adibat in tenebris tacite quidem stringens

Roscos puella digitos, ex imo suspirabat

Vehementer —

Inde

Virginis autem bene olens collum osculatus.

Tale verbum ait amoris ictus stimulo,

Precès audi & amoris misere mei, &c.

Sic fatus recusantis persuasit mentem puella.

With becks and nods he first began,

To try the wenches mind,

With becks and nods and smiles again

An answer he did find,

And in the dark he took her by the hand,

And wrung it hard, and sighed grievously,

And kiss'd her too, & woo'd her as he might,

With Pity me sweet heart or else I die,

m Ovid.

n Cum capita

liment solitis

morsiculis,

& cum mam-

millarum

pressiculis.

Lip. od. ant. lec.

lib. 3.

† Tom. 4. dial.

meretr.

o Apuleius

Milef. 6. Et

unum blandi-

entis lingue

admixtum lon-

gè mellitum:

& post lib. 11.

Arctius eam

complexus capì

suaviari jam-

que pariter pa-

tentis oris in-

balitu cinnamo

& occurrant is

lingua illisu

nectareo, &c.

* Lib. 1. ad

vers. Jovin.

cap. 30.

q Oscula qui

sumpsit, si non

& cetera

sumpsit, &c.

And with such words and gestures as there past,
He won his Mistress favour at the last.

The same proceedings is elegantly described by *Apollonius* in his *Argonauticks*, betwixt *Iason* and *Medea*, by *Eustathius* in the ten books of the loves of *Ismenius* and *Ismene*, *Achilles Tatius* betwixt his *Clitophon* and *Lencippe*, *Chancers* neat poeme, of *Troilus* and *Cresseide*, and in that notable tale in *Petronius* of a Souldier and a Gentlewoman of *Ephesus*, that was so famous all over *Asia* for her chastity, and that mourned for her husband : the Souldier wooed her with such Rhetorick as Lovers use to do, — *placitone etiam pugnabis amori? &c.* at last, *frangi pertinaciam passa est*, he got her good will, not only to satisfie his lust, but to hang her dead husbands body on the cross (which he watched in stead of the theeves) that was newly stoln away, whilest he woo'd her in her Cabin. These are tales you will say, but they have most significant Morals, and do well expreis those ordinary proceedings of doting Lovers.

Many such allurements there are, Nods, Jests, Winks, Smiles, Wraflings, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus lib. 2. de amor.* would not have women learn to write. Many such provocations are used when they come in prefence, † they will and will not.

*Malo me Galatea petit lasciva puella,
Et fugit ad salices, & se cupit ante videri.*

My Mistress with an apple woos me,
And hastily to covert goes

To hide her self, but woul be seen
With all her heart before God knows.

Hero so tripped away from *Leander* as one displeased,

*Yet as she went full often lookt behind,
And many poor excuses did she find
To linger by the way,*

but if he chance to overtake her, she is most averse, nice and coy,

Denegat & pugnat, sed vult super omnia vinci.

She seems not won, but won she is at length,

In such wars women use but half their strength.

Sometimes they lye open and are most tractable and coming, apt, yielding and willing to embrace, to take a green gown, with that *Shepardess* in *Theocritus*, *Edyl. 27.* to let their Coats, &c. to play and dally, at such seasons, and to some, as they spy their advantage, and then coy, close again, so nice, so furly, so demure, you had much better tame a colt, catch or ride a wild horse, then get her favour, or win her love, not a look, not a smile, not a kifs for a kingdome. *Aretines* *Lucretia* was an excellent Artisan in this kind, as she tels her own tale, *Though I was by nature and art most beautiful and fair, yet by these tricks I seem'd to be far more amiable then I was. For that which men earnestly seek and cannot attain, draws on their affection with a most furious desire.* I had a sutor lov'd me dearly (saith she) and the more he gave me, the more eagerly he wooed me, the more I seem'd to neglect, to scorn him, and which I commonly gave others, I would not let him see me, converse

† *Corpus placuit mariti sui
tollit ex arca,
atq; illi que
vocabat cruci
adfigi.*

† *Novi ingenium mulierum,
volunt ubi velis,
ubi nolis
cupiunt ultro.*
*Ter. Eunuc.
act. 4. sc. 7.*

a *Marlo.*

b *Pornodidas-
culo dial. Ital.
Latin. donat. a
Gasp. Barthio
Germano,
Quamquā na-
tura, & arte
eram formos-
issima, isto ta-
men astu tanto
speciosior vi-
debar, quod e-
nim oculis cupi-
tum egre
præbatur, mul-
to magis affe-
ctus humanos
incendit.*
c *Quo majori-
bus me domi
propositabat, eo
pejoribus illum
modis trasta-
bam, me basium
impetravit,
&c.*

converſe with me, no nor have a kiſſ. To gull him the more, and fetch him over (for him onely I aimed at) I perſonated mine own ſervant to bring in a preſent from a Spaniſh Count, whiſt he was in my company, as if he had been the Counts ſervant, which he did excellently well perform: ^d Comes de monte Turco, my Lord and Maſter hath ſent your Lady ſhip a ſmall preſent, and part of his hunting, a piece of Veniſon, a Pheſant, a few Partridges, &c. (all which ſhe bought with her own mony) commends his love and ſervice to you, deſiring you to accept of it in good part, and he means very ſhortly to come and ſee you. Withall ſhe ſhewed him rings, gloves, ſcarfs, coronets which others had ſent her, when there was no ſuch matter, but onely to circumvent him. ^e By theſe means (as ſhe concludes) I made the poor Gentleman ſo mad, that he was ready to ſpend himſelf, and venture his deareſt blood for my ſake. Philinna in ^f Lucian pra-
 tiſed all this long before, as it ſhall appear unto you by her diſcourſe; for when Diphilus her ſweet-heart came to ſee her (as his daily cuſtome was) ſhe frowned upon him, would not vouchſafe him her company, but kiſſed Lamprias his corrivall, at the ſame time ^g before his face: but why was it? To make him (as ſhe telleth her mother that chid her for it) more jealous; to whetten his love, to come with a greater appetite, and to know that her favour was not ſo eaſie to be had. Many other tricks ſhe uſed beſides this (as ſhe there confeſſeth) for ſhe would fall out with, and anger him of ſet purpoſe, pick quarrels upon no occaſion, becauſe ſhe would be reconciled to him again. *Amantium ira amoris redintegratio*, as the old ſaying is, the falling out of lovers is the renewing of love; and according to that of *Ariſtenaſus*, *juvundiores amorum poſt injurias delitiae*, love is increaſed by injuries; as the Sun beams are more gracious after a cloud. And ſurely this Aphoriſm is moſt true; for as *Ampelis* informs *Criſis* in the ſaid *Lucian*, ^h *If a lover be not jealous, angry, waſpiſh, apt to fall out, ſigh and ſwear, he is no true lover*. To kiſſ and coll, hang about her neck, proteſt, ſwear and wiſh, are but ordinary Symptomes, *incipientis adhuc & crescentis amoris ſigna*; but if he be jealous, angry, apt to miſtake, &c. *benè ſperes licet*, ſweet ſiſter he is thine own; yet if you let him alone, humour him, pleaſe him, &c. and that he perceive once he hath you ſure, without any corrivall, his love will languish, and he will not care ſo much for you. Hitherto (ſaith he) can I ſpeak out of experience; *Demophantus* a rich fellow was a ſuiter of mine, I ſeem'd to neglect him, and gave better entertainment to *Calliades* the Painter before his face, *principio abiit, verbis me inſectatus*, at firſt he went his way all in a chaſe, curſing and ſwearing, but at laſt he came ſubmitting himſelf, vowing and proteſting that he loved me moſt dearly, I ſhould have all he had, and that he would kill himſelf for my ſake. Therefore I adviſe thee (dear ſiſter *Criſis*) and all maids, not to uſe your ſuiters over kindly; *inſolentes enim ſunt hoc cum ſentiunt*, 'twill make them proud and insolent; but now and then reject them, eſtrange thy ſelf, & *ſi me audies ſemel atq; iterum exclude*, ſhut him out of doors once or twice, let him dance attendance; follow my counſell, and by this means ⁱ you ſhall make him mad, come off roundly, ſtand to any conditions, and do whatſoever you will have him. Theſe are the ordinary practiſes; yet in the ſaid *Lucian*, *Meliſſa* me thinks, had a trick beyond all this; for when her ſuiter came coldly on, to

^d Comes de monte Turco Hispanus has de Venatione ſua partes miſi; juſſitq; per-
 amanter ora-
 re, ut hoc qua-
 lecuq; donum ſuo nomine ac-
 cipias.

^e His artibus hominum ita excantabam, ut pro me ille ad omnia paratus, &c.

^f Tom. 4. dial. merit.

^g Relicto illo, agre ipſi inter-
 rim faciens, &
 omnino diffici-
 liſ.

^h Si quis enim nec Zelotypus irasitur, nec pugnat ali-

quando ama-
 tor, nec perju-
 rat, non eſt
 habendus ama-
 tor, &c. Totus
 hic ignis Zelo-
 typia conſtat,
 &c. maximi
 amores inde
 naſcuntur.

ⁱ Sed ſi perſua-
 ſum illi fuerit
 te ſolum habe-
 re, elangueſcit
 illico amor
 ſuus.

ⁱ Venientem videbis ipſum denovo inflam-
 matum &
 proſus inſani-
 entem.

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fir him up, she writ one of his corrivals names and her own in a paper, *Melissa amat Hermotimum*, *Hermotimus Melissam*, causing it to be stuck upon a post, for all gazers to behold, and lost it in the way where he used to walk; which when the silly novice perceived, *statim ut legit credidit*, instantly apprehended it was so, came raving to me, &c. ^k and so when I was in despair of his love, four months after I recovered him again. *Eugenia* drew *Timocles* for her *Valentina*, and wore his name a long time after in her bosome; *Gama* singled out *Pamphilus* to dance, at *Mysons* wedding (some say) for there she saw him first; *Felicianus* overtook *Calia* by the high way side, offered his service, thence came farther acquaintance, and thence came love. But who can repeat half their devices? What *Aratine* experienced, what conceited *Lucian*, or wanton *Aristenatus*? They will deny and take, stiffly refuse, and yet earnestly seek the same, repel to make them come with more eagerness, fly from if you follow, but if averse, as a shadow they will follow you again, *fugientem sequitur, sequentem fugit*, with a regaining retreat, a gentle reluctancy, a smiling threat, a pretty pleasant peevishness, they will put you off, and have a thousand such several enticements. For as he saith,

^k Et sic cum
fere de illo de-
sperassem, post
menses quatuor
ad me rediit

^t Petronius

Catal.

u Imagines do-

orum, fol. 327.

varios amores

facit, quos ali-

qui interpre-

tantur multi-

plices effectus

& illecebras,

alios pueros,

puellas, alatos,

alios poma au-

rea, alios sa-

gittas, alios la-

queas, &c.

x Epist. lib. 3.

vita Pauli E-

remite.

y Meretrix

speciosa cepit

delicatus

stringere colla

complectibus, &

corpore in libi-

dinem concita-

to, &c.

z Camden in

Glocestershire,

huic presuit

nobilis & for-

mosa Abbatisa,

Godwinus co-

mes indolo sub-

tilis, non ipsam,

sed sua cupi-

eat, reliquit

nepotem suum

forma elegan-

tissimum, tan-

quam infirmum

donec reverte-

retur, instruit,

&c.

Non est forma satis, nec que vult bella videri,

Debet vulgari more placere suis.

Dicta, sales, lusus, sermones, gratia, risus,

Vincunt natura candidioris opus.

'Tis not enough though she be fair of hew,

For her to use this vulgar complement:

But pretty toys and jests, and sawes and smiles;

As far beyond what beauty can attempt.

" For this cause belike *Philostratus* in his Images, makes divers Loves,

some yong, some of one age, some of another, some winged, some of one sex,

some of another, some with torches, some with golden apples, some with darts,

gins, snares, and other engines in their hands, as *Propertius* hath prettily

painted them out, lib. 2. & 29. and which some interpret, divers entice-

ments, or divers affections of Lovers, which if not alone, yet joyntly

may batter and overcome the strongest constitutions.

It is repored of *Deius*, and *Valerianus*, those two notorious persecu-

tors of the Church, that when they could enforce a yong Christian by

no means (as *Hierome* records) to sacrifice to their Idols, by no tor-

ments or promises, they took another course to tempt him: they put him

into a fair Garden, and set a yong Curtesan to dally with him, *Ishe*

took him about the neck and kissed him, and that which is not to be named,

manibusque atrectare, &c. and all those enticements which might be used,

that whom torments could not, Love might batter and beleaguer. But

such was his constancy, she could not overcome, and when this last en-

gine would take no place, they left him to his own ways. At *Barche* in

Glocester-shire, there was in times past a Nunnery (saith *Gualterus*

Mapes, an old Historiographer, that lived 400 years since) Of which

there was a noble and a fair Lady Abbess: Godwin, that subtile Earl of

Kent

Kent is availing that way, (seeking not her but hers) leaves a Nephew of his, a proper young Gallant, (as if he had been sick) with her, till he came back again, and gives the young man charge so long to counterfeit, till he had deceived the Abbess, and as many besides of the Nuns as he could, and leaves him with all rings, jewels, girdles, and such toys to give them still, when they came to visit him. The young man willing to undergo such a business, plaid his part so well, that in short space he got up most of their bellies, and when he had done, told his Lord how he had sped. His Lord makes instantly to the Court, tells the King how such a Nunnery was become a bawdy house, procures a visitation, gets them to be turned out, and begs the lands to his own use. This story I do therefore repeat, that you may see of what force these enticements are, if they be opportunely used, and how hard it is even for the most averse and sanctified souls to resist such allurements. John Major in the life of John the Monk, that lived in the dayes of Theodosius, commends the Hermit to have been a man of singular continency, and of a most austere life, but one night by chance the Devil came to his Cell in the habit of a young market wench that had lost her way, and desired for Gods sake some lodging with him. The old man let her in, and after some common conference of her misbay, she began to inveigle him with lascivious talk and jests, to play with his beard, to kiss him, and do worse, till at last she overcame him. At he went to address himself to that business, she vanished on a sudden, and the Devil in the air laughed him to scorn. Whether this be a true story, or a tale, I will not much contend, it serves to illustrate this which I have said.

Yet were it so, that these of which I have hitherto spoken, and such like enticing baits be not sufficient, there be many others, which will of themselves intend this passion of burning lust, amongst which, Dancing is none of the least, and it is an engine of such force, I may not omit it. *Irritamentum libidinis*, Petrarch calls it, the spur of lust, A circle of which the Devil himself is the Center. Many women that use it, have come dishonest home, most indifferent, none better. Another terms it the compa-union of all filthy delights and enticements, and 'tis not easily told what inconveniences come by it, what scurrile talk, obscene actions, and many times such monstrous gestures, such lascivious motions, such wanton tunes, meretricious kisses, homely embracings,

(ut Gaditana canoro
Incipiat prurire choro, plaususq; probate
Ad terram tremulâ descendant clune puella,
Irritamentum Veneris languentis)

That it will make the Spectators mad. When that Epitomizer of Tragedy had to the full described and set out King Ptolomius riot, as a chief engine and instrument of his overthrow, he adds *sympanum & tripudium*, fiddling and dancing; the King was not a spectator onely, but a principall Actor himself. A thing nevertheless frequently used, and part of a Gentlewomans bringing up, to sing, dance, and play on the Lute, or some such instrument, before he can say her Pater Noster, or ten Commandements. Tis the next way their Parents think, to get them husbands, they are compelled to learn, and by that means, *In castos amores de tenero meditantur*

a Ille impiger
regem adit, Ab-
basissam &
suas pregnan-
tes edoceat, ex-
ploratoribus
missis probat,
et in ejusdem
a domino suo
manerium ac-
cepit.

b Post sermo-
nes de casu
suo suavitare
sermonis cou-
ciliat animum
hominis, ma-
numque inter
colloquia & ri-
sus ad barbam
protendit &
palpare caput
cervicem suam
& osculari;
quid multa?
captivum du-
cit militem
Christi. Com-
plexura evan-
gescit, demoe-
nes in aere
monachum ti-
serunt.

c Abusum cir-
culus, cuius
centrum diab-
oli est, inde
impulsi do-
mum redire
plures ambi-
guos melior
nulla.

d Turpium de-
litium comes
est exterius
salutis; neque
certè facile
dilectis quibz
ma-
la hinc rursus
hauriat, &
qua pariat
colloquia;
monstrum in
conditis gestus
&c.

e Juv. Sat. 1. r.
Iustin. l. 10.
Adduntur in-
strumenta lu-
xuriae, sym-
pana & tripudia;
nec tam spe-
ciator res, sed
nequitia ma-
gister, &c.

f Hor. l. 5. od. 6.

g Hæc de vi-
za ejus.
h Of whom
he begat mi-
liam the Con-
querour, by
the same to-
ken she tore
her smock
down, saying,
&c.

† Epist. 16.
Quoniam mira-
tus est saltan-
tem? Quis non
vidit & ama-
vit? veterem
& novam vi-
di Romam, sed
tibi similem
non vidi Pa-
nareta; felix
qui Panareta
fruitur, &c.

‡ Principio A-
riadne velut
sponsa prodit,
ac sola recedit;
prodians illico
Dionysius ad
numeros can-
tante tibia
saltabat; ad-
mirati sunt
omnes saltan-
tem juvenem,
ipsaq; Ariadne,
ut via potuerit
consequere;
postea vero
cum Dionysius
eam aspexit,
&c.

Ut autem sur-
rexisset Dionysius,
erexit simul
Ariadnem pice-
batq; spectare
gestus osculan-
tium, & inter
se complecten-
tium; qui au-
tem spectabant,
&c. Ad extre-
mum videntes
eos mutuis
amplexibus
implicatos & jamjam ad thalamum ituros; qui non duxerant uxores, jurabant uxores se duros; qui autem duxerant
conscens equis & innotatis, ut isdem fruerentur, domum festinarunt. † Lib. 4. de contemptu. amicitia. * Ad
Aristum epist. 57.

turenque; 'Tis a great allurements as it is often used, and many are un-
done by it. *Thais* in *Lucian*, inveigled *Lamprias* in a dance. *Herodius*
so far pleased *Herod*, that she made him swear to give her what she
would ask. *John Baptists* head in a platter. * *Robert Duke of Normandy*,
riding by *Falais*, spied *Arleine* a fair maid, as she danced on a green,
and was so much enamoured with the object, that he must needs lye
with her that night. *Owen Tudor* won *Queen Catharines* affection in a
dance, falling by chance with his head in her lap. † Who cannot pa-
rallel these stories out of his experience? *Spensippas* a noble gallant in
† that greek *Aristenetus*, seeing *Panareta* a fair yong Gentlewoman
dancing by accident, was so far in love with her, that for a long time af-
ter he could think of nothing but *Panareta*: he came raving home full
of *Panareta*: Who would not admire her, who would not love her, that should
but see her dance as I did? O admirable, O divine *Panareta*! I have seen
old and new Rome, many fair Cities, many proper women, but never any
like to *Panareta*, they are dross, dummies all to *Panareta*! O how she danced,
how she tript, how she turn'd, with what a grace! happy is that man that
shall enjoy her. O most incomparable, only, *Panareta*! When *Xenophon*
in *Symposio* or Banquet, had discoursed of love, and used all the engines
that might be devised, to move *Socrates*, amongst the rest, to stir him
the more, he shuts up all with a pleasant Enterlude or dance of *Dionysius*
and *Ariadne*. First *Ariadne* dressed like a Bride came in and took her
place, by and by *Dionysius* entered, dancing to the Musick. The spectators
did all admire the yong mans carriage; and *Ariadne* her self was so much
affected with the sight; that she could scarce sit. After awhile *Dionysius*
beholding *Ariadne*, and incensed with love, bowing to her knees, embraced
her first, and kissed her with a grace; she embraced him again, and kissed
him with like affection, &c. as the dance required: but they that stood by and
saw this, did much applaud and commend them both for it. And when *Dio-
nysius* rose up, he raised her up with him, and many pretty gestures, embra-
ces, kisses, and love complements passed between them; which when they saw
fair *Bacchus* and beautiful *Ariadne* so sweetly and so unsaindly kissing each
other, so really embracing, they swore they loved indeed, and were so en-
flamed with the object, that they began to rouse up themselves, as if they
would have flown. At the last when they saw them still, so willingly em-
bracing, and now ready to go to the Bride-chamber, they were so ravished with
it, that they that were unmarried, swore they would forthwith marry, and
those that were married, called instantly for their horses, and galloped
home to their wives. What greater motive can there be then this
burning lust? What so violent an oppugner? Not without good cause
therefore so many general Councils condemn it, so many Fathers
abhor it, so many grave men speak against it: Use not the company of a
woman, saith *Syracides*, 8. 4. that is a singer, or a dancer; neither hear,
least thou be taken in her craftiness. In circo non tam cernitur quam discitur
libido. † *Hadus* holds, lust in Theaters is not seen, but learned, *Gregory Nazianzen* that eloquent Divine (* as he relates the story

himself

himself) when a noble friend of his, solemnly invited him with other Bishops, to his daughter *Olympia's* wedding, refused to come: † *For it is absurd to see an old gawky Bishop sit amongst dancers*, he held it unfit to be a spectator, much less an actor. *Nemo saltat sobrius*, Tully writes, he is not a sober man that danceth; for some such reason (belike) *Domitian* forbade the *Romane* Senators to dance, and for that fact removed many of them from the Senate. But these, you will say, are lascivious and Pagan dances, 'tis the abuse that causeth such inconvenience, and I do not well therefore to condemn, speak against, or innocently to accuse the best and pleasanter thing (so * *Lucian* calls it) that belongs to mortall men. You misinterpret, I condemn it not; I hold it notwithstanding an honest disport, a lawful recreation, if it be opportune, moderately and soberly used: I am of *Plutarch's* mind, * that which respects pleasure alone, honest recreation, or bodily exercise, ought not to be rejected and contemned: I subscribe to * *Lucian*, 'tis an elegant thing, which cheareth up the mind, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the ears, eyes, and soul it self. *Salust* discommends singing and dancing in *Sempronius*, nor that she did sing or dance, but that she did it in excess, 'tis the abuse of it: and *Gregories* refusal doth not simply condemn it, but in some folks. Many will not allow men and women to dance together, because it is a provocation to lust: they may as well with *Lycurgus* and *Mahomet*, cut down all Vines, forbid the drinking of wine, for that it makes some men drunk.

† *Nihil prodest quod non ladere posset idem:*

Ignem quid melius? —

I say of this as of all other honest recreations, they are like fire, good and bad, and I see no such inconvenience, but that they may so dance, if it be done at due times, and by fit persons: and conclude with *Wolfgangus* † *Heder*, and most of our modern divines: *Si decora, graves, verecunda, plena luce bonorum virorum & matronarum honestarum, tempestive fiant, probari possunt, & debent. There is a time to mourn, a time to dance, Ecclesi.* 3.4. Let them take their pleasures then, and as † he said of old, young men and maids flourishing in their age, fair and lovely to behold, well attired and of comely carriage, dancing a Greek Galiard, and as their dance required, kept their time, now turning now tracing, now apart now altogether, now a courtesie then a caper, &c. and it was a pleasant sight, to see those pretty knots, and swimming figures. The Sun and Moon (some say) dance about the earth, the three upper Planets about the Sun as their center, now stationary, now direct, now retrograde, now in *Apo-gaeo* then in *perigaeo*, now swift then slow, occidentall, orientall, they turn round, jumpe and trace, & and & about the Sun with those thirty three *Maculae* or *Burbonian* planet, circe *Solem saltantes Cytharedum*, saith *Fromundus*. Four *Medicean* stars dance about *Jupiter*, two *Austrian* about *Saturn*, &c. and all (belike) to the musick of the Spheres. Our greatest Counsellors, and staid Senators, at sometimes dance, as *David* before the Ark, 2 Sam. 6. 14. *Miriam* Exod. 15. 20. *Judith* 15. 13. (though the devil hence perhaps hath brought in those bawdy *Bacchanals*) and well may they do it. The greatest Souldiers, as * *Quintilia-*

† *Intempestivum enim est, & à nuptiis abhorrens, inter saltantes podagrichum videre senem, & Episcopum.*

* *Rem omnium in mortalium vita optimam innocenter uti curare.*

† *Quae honestam voluptatem respicit, aut corporis exercitium, contemni non debet.*

* *Elegantissima res est, quae & mentem acuit, corpus exercitat, & spectatores oblectet, multos gestus decoros docens, oculos, aures, animum ex quo demulcens.* † *Ovid.*

† *System. moralis Philosophia.*

† *Apuleius. 10. Puelli, puellaeque virenti florentes et attula, forma conspicui, veste nitidi, incessu gratiosi, Graecanicam saltantes Pyrrhicam, dispositis ordinationibus, decoros ambitus inerrabant, nunc in orbem flexi, nunc in obliquam seriem connessi, nunc in quadrum cuneati, nunc inde separati, &c.*

* *Lib. 1. cap. 11.*

nu,

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† Vit. Epami-

nonda.

* Lib. 5.

† Read P.

Martyr Ocean

Dread. Benzo.

Lerius, Haclu-

it, &c.

† Angrianus

Erotopedium.

m 10. l. 6. §

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σπουδης εστιν,

επε ουκιν cau-

sa oportuit di-

sciplinam con-

stitui, ut tam

pueri quam pu-

elle choreas ce-

lebrent, specien-

tury, ac spe-

cient, &c.

n Aspectus e-

nim nudorum

corporum tam

mares quam

feminas irrita-

re solet ad e-

normes lasci-

via appetitus.

* Camden An-

nal. Anno 1578

fol. 276 Ama-

torius facit

et illecebris

exquisitissimus

† Met. 1. Ovid.

* Erasmus egl.

mille mei Sciu-

lis errant in

montibus agni.

nus, † *Emilius Probus*, * *Celins Rhodiginus* have proved at large, still use it in Greece, Rome, and the most worthy Senators, *cantare, saltare*. *Lucian, Macrobius, Libanus, Plutarch, Iulius, Pollux, Athenaeus*, have written just tracts in commendation of it. In this our age it is in much request in those countries, as in all civil Common-wealths, as *Alexander ab Alexandro, lib. 4. cap. 10. & lib. 2. cap. 25.* hath proved at large, † amongst the Barbarians themselves nothing so pretious; all the World allows it.

† *Divitias contemno tuas, rex Crese, tuamq;*

Vendo Asiam, unguentis, flore, mero, Choreis.

† *Plato* in his Common-wealth, will have dancing-schools to be maintained, that young folks might meet, be acquainted, see one another, and be seen; nay more, he would have them dance naked; and scoffs at them that laugh at it. But *Eusebius* prepar. Evangel. lib. 1. cap. 11. and *Theodoret lib. 9. curat. grac. affect.* worthily lash him for it; and well they might: for as one saith, "† he very sight of naked parts, causeth enormous, exceeding concupiscences, and stirs up both men and women to burning lust. There is a mean in all things: this is my censure in brief; Dancing is a pleasant recreation of body and mind, if sober and modest, (such as our Christian dances are) if tempestively used, a furious motive to burning lust, if as by Pagans heretofore, unchastely abused. But I proceed.

If these illurements do not take place, for * *Simierus*, that great master of dalliance shall not behave himself better, the more effectually to move others; and satisfie their lust, they will swear and lye, promise, protest, forge, counterfeir, brag, bribe, flatter and dissemble of all sides. I was *Lucrecia's* counsellor in *Aretine*, *Si vis amica frui, promitte, finge, jacta, per jura, jacta, simula, mentire*, and they put it well in practice, as *Apollo* to *Daphne*, —† *mibi Delphica tellus*

Et Claros & Tenedos, Pataraeq; regia servit,

Jupiter est genitor —

Delphos, Claros and Tenedos serve me,

And Jupiter is known my Sire to be.

The poorest swaines will do as much,

* *Mille pecus nivei sunt & mihi vallibus agni.*

I have a thousand sheep, good store of cattle, and they are all at her command,

—† *Tibi nos, tibi nostra supellex,*

Rurag; servierint —

house, land, goods, are at her service, as he is himself. *Dinomachus*, a Senators Son in * *Lucian*, in love with a wench inferior to him in birth and fortunes, the sooner to accomplish his desire, wept unto her, and swore he loved her with all his heart, and her alone, and that as soon as ever his father died (a very rich man and almost decrepit) he would make her his wife. The maid by chance made her Mother acquainted with the business, who being an old fox, well experienced in such matters, told her daughter, now ready to yield to his desire, that he meant nothing less, for dost thou think he will ever care for thee, being a poor wench, ^b that may have his choice of all the beauties in the City, one noble by birth, with so many talents; as yong, better qualified, and fairer then thy self: daughter

* Virg.

† Lecheus.

a Tom. 4. merit.

dial, amore se

jurat & lacrim.

matur dicitq;

uxorem me du-

cere velle.

quum pater o-

culos clausisset.

b Quum do-

tem alibi mul-

to majorem

aspiciet, &c.

Daughter beleve him not: the maid was abash'd, & so the matter broke off. When *Iupiter* woo'd *Iuno* first (*Lilius Giraldus* relates it out of an old Comment on *Theocritus*) the better to effect his sute, he turned himself into a Cuckow, and spying her one day walking alone, separated from the other Goddesses, caused a tempest suddenly to arise, for fear of which she fled to shelter: *Jupiter* to avoid the storm likewise flew into her lap, in *virginis Iunonis gremium devolaruit*, whom *Iuno* for pity covered in her Apron. But he turned himself forthwith into his own shape, began to embrace and offer violence unto her, *sed illa matris metu abnucebat*, but she by no means would yield, *dance pollicibus Connubium obtrinit*, till he vowed and swore to marry her, and then she gave consent. This fact was done at *Thornax* hill, which ever after was called Cuckow hill, and in perpetuall remembrance, there was a Temple erected to *Telia Iuno* in the same place. So powerfull are fair promises, vows, oaths and protestations. It is an ordinary thing too in this case to belie their age, which widdows usually do, that mean to marry again, and batchelours too sometimes,

* *Cujus octavum trepidavit aetas,
cernere lustrum;*

* *Hor.*

to say they are younger then they are. *Carmides* in the said *Lucian* loved *Philomatium*, an old maid of 45. years: she swore to him she was but 32. next December. But to dissemble in this kind, is familiar of all sides, and often it takes.

† *Fallere credentem res est operosa puellam,*
no such great mastery.

'tis soon done,

Egregiam vero laudem, & spolia ampla,

*c Dejeratus
illa secundum
supra trigefi-
mum ad prox-
imum Decem-
brem complen-
tariam se esse.*

† *Ovid.*

And nothing so frequent as to bely their estates, to prefer their suites, and to advance themselves. Many men to fetch over a young woman, widdows, or whom they love, will not stick to crack, forge and fain any thing comes next, bid his boy fetch his cloak, rapier, gloves, jewels, &c. in such a chest, scarlet-golden-tissue breeches, &c. when there is no such matter; or make any scruple to give out, as he did in *Petronius*, that he was master of a ship, kept so many servants, and to personate their part the better, take upon them to be gentlemen of good houses, well descended and allied, hire apparell at brokers, some Scavenger or prick-louse Tailors to attend upon them for the time, swear they have great possessions, a bribe, lye, cog, and foist how dearly they love, how bravely they will maintain her, like any Lady, Countess, Dutchess, or Queen; they shall have gowns, tiers, jewels, coaches, and caroches, choice diet,

*d Nam donis
vincular om-
ni amor. Ca-
tullus, el. 5.*

The heads of Parrats, tongues of Nightingals.

The brains of Peacocks, and of Estriches,

Their bath shall be the iuyce of Gilliflowres,

Spirit of Roses, and of Violets,

The milk of Vnicorns, &c.

as old *Vulpone* courted

Calia in the Comedie, when as they are no such men, not worth a groat, but meer tharkers, to make a fortune, to get their desire, or else pretend love to spend their idle hours, to be more welcome, and for better entertainment. The conclusion is, they mean nothing less,

*e Fax. act. 3.
sc. 3.*

R r r

¶ Nil

P Catullus.
 9 Perjuria ri-
 det amantum
 Iupiter, &
 ventos irrita
 fere jubet,
 Tibul. lib. 3.
 & 6.
 c In Philob.
 pejerantibus
 his dii soli ig-
 noscunt.
 r Catul.
 f Lib. 1. de con-
 temendis a-
 moribus.
 g Dial. Ital.
 argentum ut
 paleas projec-
 ebat. Biliolum
 habui amato-
 rem qui sup-
 plex flexis ge-
 nibus, &c.
 Nullus recens
 allatus terræ
 fructus, nul-
 lum cupidia-
 rum genus
 tam carum e-
 rat, nullum
 vinum Cret-
 icum pretiosum,
 quin ad me
 ferret illico;
 credo alterum
 oculum pignori
 daturus, &c.
 † Post musi-
 cam opiperas
 epulas, & tan-
 tis juramentis,
 donis, &c.
 h Nunquam
 aliquis umbra-
 rum conjura-
 tor tanta at-
 tentione,
 tamq, potenti-
 bus verbis u-
 sus est, quam
 ille exquisitis
 mihi dictis,
 &c.

* Chaucer.
 f Ab crudele
 genus nec tu-
 rum femina
 nomen † Tibul.
 l. 3. eleg. 4.
 ‡ Jovianus
 Pon.

¶ Nil metuunt jurare, nihil promittere curant :

Sed simul ac cupida mentis satiata libido est,

Dicta nihil metuere, nihil perjuria curant.

Oathes, vows, promises, are much protested ;

But when their minde and lust is satisfied,

Oathes, vows, promises, are quite neglected.

though he solemnly swear by the *Genius* of *Caesar*, by *Venus* shrine, *Hymens* deity, by *Iupiter*, and all the other gods, give no credit to his words. For when Lovers swear, *Venus* laughs, *Venus hac perjuria ridet*, *Iupiter* himself smiles, and pardons it withall, as grave *Plato* gives out, of all perjury, that alone for love matters is forgiven by the gods. If promises, lies, oathes, and protestations will not avail, they fall to bribes, tokens gifts, and such like feates. *Plurimus auro conciliatur amor* : as *Iupiter* corrupted *Danae* with a golden shower, and *Liber Ariadne* with a lovely Crown, (which was afterwards translated into the heavens, and there for ever shines ;) they will rain Chickens, Florens, Crowns, Angels, all maner of coines and stamps in her lap. And so must he certainly do that will speed, make many feasts, banquets, invitations, send her some present or other every foot. *Summo studio parentur epula* (saith *Hædus* & *crebra fiant largitiones*, he must be very bountiful and liberal, seek and sue, not to her onely, but to all her followers, friends, familiars, fiddlers, panders, parasites, and household servants ; he must insinuate himself, and surely will, to all, of all sorts, messengers, porters, carriers ; no man must be unrewarded, or unrespected. I had a suiter (saith *Arctine's Lucretia*) that when he came to my house, flung gold and silver about, as if it had bin chaff. Another suiter I had was a very choferick fellow, but I so handled him, that for all his fuming, I brought him upon his knees : If there had been an excellent bir in the market, any novelty, fish, fruit, or fowl, muskadel, or mahmesey, or a cup of neat wine in all the city, it was presented presently to me, though never so dear, hard to come by, yet I had it : the poor fellow was so fond at last, that I think if I would I might have had one of his eyes out of his head. A third suiter was a Merchant of *Rome*, and his manner of woing was with † exquisite musick, costly banquets, poems, &c. I held him off till at length he protested, promised, and swore *pro virginitate regno me donaturum*, I should have all he had, house, goods and lands, *pro concubitu solo*, ^h Neither was there ever any Conjuror I think, to charm his spirits that used such attention, or mighty words, as he did exquisite phrales ; or General of any army, so many stratagems to win a city, as he did tricks and devices to get the love of me. Thus men are active and passive, and women not far behind them in this kinde : *Andax ad omnia femina, qua vel amat, vel odit.*

* For half so boldly there can non,
 Swear and lye as women can.

They will crack, counterfeit and collogue as well as the best, with handkerchiefs, and wrought nightcaps, purses, poses, and such toys : as he justly complained,

Cur mittis violas ? nempe ut violentius urer ;
 Quid violas violis me violenta tuis ? &c.

Why

Why dost thou send me Violets my deare
To make me burn more violent I fear
With Violets thou violent thou art

To violate and wound my gentle heart.

When nothing else will serve, the last refuge is their tears. *Hac scripsi*
(testor amorem) mixta lachrymis & suspiriis, sweet tears and sighs, I
write this (I take love to witness) saith *Abelonia* to *Chiloneas*. *Lumi-*
na qua modo fulmina, *jam flumina lachrymarum*, those burning torches
are now turned to fountains of tears. *Arctinae* *Laetia*, when her sweet
heart came to town in expectation his bosome, that he might be persuaded
those tears were shed for joy of his return. *Quintilla* in *Restituta*, when
nought would move, set to weeping, and as *Laban* *Castilia* paints them
out, "To these *Crocodiles* tears, they will add sob, fiery sighs, and sorrowful
countenance, pale colour, cleanness, and if you do but stir abroad, these
fiends are ready to meet you at every turn, with such a slavish neglected
habit, dejected look, as if they were now ready to dye for your sake; and
how saith he, shall a yong *Novica* thus beset, escape? But believe them
not.

* *Univisus ne crede puellis,*

Namque est faminae facie unda fidei. Thou thinkest
peradventure because of her vows, tears, smiles, and protestations, she
is solely thine, thou hast her heart, hand, and affection, when as indeed
there is no such matter, as the *Spanish Bawd* said, *gaudet illa habere unum*
in lecto, alterum in porta, tertium qui domi suspirat, she will have one
sweet heart in bed, another in the gate, a third sighing at home, a fourth
&c. Every yong man she sees and likes hath as much interest, and shall
as soon enjoy her as thy self. On the other side, which I have said, men
are as false, let them swear, protest, and lye,

Quod vobis dicunt, dixerunt mille puellis.

of them those eleven thousand Virgins at once, and none more be he
each particular, he is beloved on her, or love one till they see another,
and then her alone. Like *Miles* wife in *Apuleius*, lib. 2. *speciosa forma in vchem,*
deus est ejus sumitur, & it is their common complement in that case, that
they swear, say, or do. One while they fling them, care not for them,
run down right and loose at them, and then again they will run mad,
hang themselves, stab and kill. If they may not enjoy them. Hence-
forth therefore,

nalla viro juranti faminat credat,

let not maids
believe them. These tricks and counterfeit passions are more familiar
with women, *finem hic dolori facies aut vitia dices, miserere amanti*, quoth
Phedra to *Hippolitus*. *Poesia* in *Lucian*, told *Pythias* a yong man, to move
him the more, that if he would not have her, she was resolv'd to make a-
way her self. There is a *Nemesis*, and it cannot thus but grieve and
trouble thee, to hear that I have either strangled or drowned my self for
thy sake. Nothing so common to this sexe, as oaths, vows, and prote-
stations, and as I have already said, tears, which they have at command;
for they can so weep, that one would think their very hearts were dis-
solved within them, and would come out in tears, their eyes are like

Arctinae
lib. 2. epist. 23.
† *Suaviter*
hum, ut persua-
sum habeat
lachryma pro
gaudio illius
reditus mihi
emman.
u lib. 3. hic as-
sedens, multus
substitit, color
palidus, gen-
bunda vox,
ignita suspiria,
lachryma prope
innumcrabiles.
Illa se statim
umbra offuxit
tanto. Equare
et in omni fore
diverticulo
tanta morie,
ut illas jam-
jam moribun-
das putes.
* *Petronius*.
† *Calestina*
act. 7. *Barthio*
interpret. om-
nibus aridet,
& 2 singulis
amari se solum
dicit.
x *Ovid*.

* *Seneca* *Hip-*
pol.
y *Tom. 4. dial*
merit. tu vero
aliquando mo-
rore afflicti
ubi audieris
me à me ipsa
laqueo tuo cap-
sa suffocantem
aut in puteum
præcipitatem.

REPT

rocks

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rocks, which still drop water; *diaria lacryma ex sudore in modum turgere prompta*, saith *Aristoteles*, they wipe away their tears like swear, weep with one eye, laugh with the other, or as children weep and cry, they can both together.

c Epist. 20. l. 2.

d Matrona

fient duobus

oculis, moniales

quatuor, vir-

gines uno, me-

retices nullo.

y Ovid.

z Imagines de-

orum fol. 332.

d. d. f. h. i. amare

fugituo, quem

Politianus La-

tinum fecit.

a Lib. 3. mille

vix anni suffi-

erent ad om-

nes illius ma-

chinatious, do-

lophy commemo-

randos, quos

vix e mille-

res ut se ino-

cum circumve-

nians, excogeth-

re solent.

omnibus

vix e mille-

res ut se ino-

cum circumve-

nians, excogeth-

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cum circumve-

nians, excogeth-

re solent.

omnibus

Neopuellarum lacrymis mouere memento, No quid non

reflerem oculis erudiere suos, *umerical paxim* (maroma, totist)

Care not for womens tears, I counsel thee, vol 1. f. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 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1674. 1675. 1676. 1677. 1678. 1679. 1680. 1681. 1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1740. 1741. 1742. 1743. 1744. 1745

Philippa was to figne Queen of Naples, a Bawds help an old woman in the busines; as *Myrrha* did when she doted on *Cynthia*; and could not compass her desire, she told her Nurse was ready at a pinch, *dis inquit, optaque me sine fure tibi* *Crinides mea (pone simonem)* *Se-* *desit ac erit apud tibi* *searist* not, if it be possible to be done. I will effect *non est imitabili mulier in superabili* *ha* *Calpistia* said, let him or her be never so dishonest, wretched, and referred, tis hard but one of these old women will get agones, and scarce shall you find, as *Austin* observes, in a Nunnery a maid alone, if she cannot have refuge, before her window you shall have an old woman, or some prating Gossip tell her some tales of this Clark, and that Monk, describing or commending some yong Gentleman, or other unto her. As I was walking in the street (saith a good fellow in *Boetius*) to for the town served one evening, I spied an old woman in a corner selling of Cabbages and Raots, (as our Hucksters do plums, Apples, and such like fruits) and mother (quoth he) can you tell where I dwell? she being well pleased with my foolish urbanity, replied, and why sir should I not tell? with that she rose up and went before me; I took her for a wife woman, and by and by she led me into a by lane, and told me there I should dwell; I replied again I knew not the house, but I perceived on a sudden by the naked queans, that I was now come into a Bawdy house, and then too late I began to curse the treachery of this old Fade. Such tricks you shall have in many places, and amongst the rest it is ordinary in Venice, and in the Island of Zante, for a man to be Bawd to his own wife. No sooner shall you land or come on shore, but as the Comical Poet hath it,

Morem hunc meretrices habent.

Ad portum mittunt servulos, ancillulas.

Si qua peregrina parvis in portum aderit.

Rogant cuius sit, quod et nomen sit.

Post illa ex templo sese adplicent.

These white Devils have their Panders, Bawds and Factors in every place to seek about, and bring in customers, to tempt and way-lay novices, and silly travellers. And when they have them once within their clutches, as *Egidius Maserius* in his comment upon *Valerius Flaccus* describes them, with promises and pleasant discourse, with gifts, tokens, and taking their opportunities, they lay nets which *Lucretia* cannot avoid, and baits that *Hippolitus* himself would swallow; they make such strong assaults and batteries, that the Goddess of Virginity cannot withstand them: give gifts, and bribes to move *Penelope*, and with threats able to terrifie *Susanna*. How many *Proserpina's* with those catchpoles doth *Pluto* take? These are the sleepy rods with which their souls touched descend to hell; tis the glew or lime with which the wings of the mind once taken cannot fly away; the Devils ministers to allure, entice, &c. Many yong men and maids without all question are inveagled by these *Eumenides* and their associates. But these are trivial and well known. The most slye, dangerous, and cunning bawds, are your knavish Physicians, Empricks,

re quibus contacta anima ad Orcum descendunt; hoc gliven quo compalla mentium alia evolare nequeunt, qua sollicitam, &c.

d. Catul. eleg. 5. lib. 2. P. 2. exilium calida lena meum e Ovid. 10. met.

† Parobosc. 1. Barthii.

† De vit. Erem.

c. 3. ad forem

vix aliquam

reclatam bu-

jus temporu

solam in ur-

nies, ante cu-

jus fenestram

non anus gar-

vula, vel nugi-

gerula mulier

sedet, que eam

fabula occupet,

rumoribus pa-

scat, huius vel

illius monachi,

scilicet vici-

ag Agrestis

anus vendebat,

et rogo inquam

mater, numquid

scis ubi ego ha-

bitem? dicit illa

illa ubi an-

ato tam stulla

et quid nesci-

am inquit? et

confutavit,

et cepit me

præcedere; di-

vinam ego pu-

tabam, et dicit

nudas, videlicet

meretrices et

in lupana; me

adductum, sero

exoratus ani-

cula insidias.

h. Plantus

Menech.

i Promissis e-

verberant,

molliant daci-

loquiu, et op-

portunum

tempus

an-

pantes laque-

os ingerunt

quos vix Lu-

cretia vitare;

escam parant

quam vel fa-

tur Hippolitus

sumeret, &c.

Ha sane sunt

virga soporife-

amonic acille,

* See the pra-
ces of the
Jesuits An-
glicæ edit.
1630.

London
1630.
k. 11. 11. 11.

I Chaucer in
the wife of
Bache tale.

m. 11. 11. 11.
n. 11. 11. 11.
n. 11. 11. 11.
in 11. 11. 11.
mire non 11. 11. 11.
ran.

† Idem Jofe.
ph. 11. 11. 11.
cap.

o 11. 11. 11.
Auguste 11. 11. 11.
delicorum 11. 11. 11.
11. 11. 11.

p 11. 11. 11.
ninas 11. 11. 11.
debent 11. 11. 11.
criticant 11. 11. 11.
11. 11. 11.

Mas-Priests, Monks, & Jesuits, and Friars. Though it be against Hip-
pocratic oath, some of them will give a dram, promise to restore ma-
denheads, and do it without danger, make in short word be, keep
down their paps, hinder conception, procure fast, make them able
with Satyrions, and now and then stop in themselves. No Monastery
so close, house so private, or prison so well kept, but these honest men
are admitted to converse and ask questions, to feel their pulse, &c. at their
bed side, and all under pretence of giving Physick. Now as for Monks,
Confessors, and Friars, as he said,

* *Non minus Strygia Plura sem are quid aude Effreni Monacho, peneque frandis amor.*

That Strygia Pluto dares not tempt or do,
What an old hag or Monk will undergo.

Either for himself to satisfy his own lust, for another, if he be hired
thereto, or both at once, having such excellent means. For under col-
lour of visitation, auricular confession, comfort and penance, they have
free egress and regress, and corrupt God knows how many. They can
such trades some of them, practice Physick, use exorcisms, &c.

That whereas was wont to walk an elf,
There now walks the Limber huffer,
In every bush and under every tree,
There were no other fancies but he.

In the Mountains betwixt Dauphine and Savoy, the Friars perswaded
the good wives to counterfeit themselves possessed, that their husbands
might give them free access, and were so familiar in those days with
some of them, that, as one observes, *wenches could not sleep in their
beds for Necromantick Friars*: and the good Abbess in *Provence* may in
some sort witness, that rising betimes, mistook and put on the Friars
breeches instead of her vail or hat. You have heard the story, I pre-
sume of *Paulina*, a chaste matron in *Ægyptus*, whom one of *Isis*
Priests did prostitute to *Muhans* a yong knight, and made her be-
lieve it was their God *Anubis*. Many such pranks are played by
our *Jesuits*, sometimes in their own habits, sometimes in others, like
souldiers, courtiers, citizens, Schollars, Gallants, and women
themselves. *Provens* like in all forms, and disguises, that go abroad
in the night, to inelcate and beguile yong women, or to have their
pleasure of other mens wives: And if we may believe some relati-
ons, they have wardrops of severall suits in their Colledges for that
purpose. Howsoever in publike they pretend much zeal, seem to be
very holy men, and bitterly preach against adultery, fornication,
there are no verier Bawds or whoremasters in a country, whose sent
they should gain to God, they sacrifice to the Diavel. But I spare these men
for the present.

The last battering engines, are Philters, Amulets, Spells, Charms, I-
mages, and such unlawful means, if they cannot prevail of themselves
by the help of Bawds, Panders, and their adherents, they will flye for
succour to the Diavel himself. I know there be those that deny the Di-
vel can do any such thing, (*Crato, epist. 2. lib. med.*) and many Divines,
there is no other fascination then that which comes by the eys, of
which

which I have formerly spoken; and if you desire to be better informed, read *Camerarius oper. subcis. cent. 2. c. 5.* It was given out of old that a *Theſſalian* wench had bewitched King *Philip* to dote upon her, and by Philters enforced his love; but when *Olympia* the Queen saw the maid of an excellent beauty, well brought up, and qualified: these, quoth she, were the Philters which inveagled King *Philip*; those the true charms, as *Henry* to *Rosamund*,

† One accept from thy lips the blood more warms,
Then all their Philters, exorcisms and charms.

With this alone *Lucretia* brags in † *Arctine*, she could do more then all Philosophers, Astrologers, Alchymists, Necromancers, Witches, and the rest of the crew. As for hearbs and Philters, I could never skill of them, *The sole philter that ever I used, was kissing and embracing, by which alone I made men ravel-like beasts stupified, and compelled them to worship me like an Idol.* In our times 'tis a common thing saith *Erastus* in his book *de Lamiis*, for witches to take upon them the making of these Philters, ⁹ to force men and women to love and hate whom they will, to cause tempests, diseases, &c. by Charms, Spels, Characters, Knots.

— † *hic Theſſala vendit Philtera.*

proves that they can do it, (as in *Hilarian* life, *epist. lib. 3.*) he hath a story of a yong man, that with a Philter made a maid mad for the love of him, which maid was after cured by *Hilarian*. Such instances I find in *John Nider, Formicar. lib. 5. cap. 5.* *Plutarch* records of *Lucullus* that he died of a Philter; and that *Cleopatra* used Philters to inveagle *Anthony*, amongst other allurements. *Eusebius* reports as much of *Lucretius* the Poet. *Papormitan. lib. 4. de gest. Alphonsi*, hath a story of one *Stephan* a *Neapolitan* Knight, that by a Philter was forced to run mad for love. But of all others, that which † *Petrarch epist. famil. lib. I. ep. 5.* relates of *Charls* the Great, is most memorable: He foolishly doted upon a woman of mean favour and condition, many years together, wholly delighting in her company, to the great grief and indignation of his friends and followers. When she was dead, he did embrace her corps, as *Apollo* did the bay-tree, for his *Daphne*, and caused her Coffin (richly embalmed and decked with Jewels) to be carried about with him, over which he still lamented. At last a venerable Bishop that followed his Court, pray'd earnestly to God (commiserating his Lord and Masters case) to know the true cause of this mad passion, and whence it proceeded; it was revealed to him in fine, that the cause of the Emperors mad love lay under the dead womans tongue. The Bishop went hastily to the cartassa, and took a small ring thence; upon the removal the Emperour abhorr'd the Coarse, and instead * of it, fell as furiously in love with the Bishop, he would not suffer him to be out of his presence: which when the Bishop perceived, he flung the ring into the midst of a great Lake, where the King then was. From that houre the Emperour neglecting all his other houses, dwelt at † *Ache*, built a fair house in the midst of the Marsh, to his infinite expence, and a * Temple by it, where after he was buried, and in which city all his posterity ever since use to be crowned. † *Marcus* the Heretick is accused by *Irenaeus* to have inveagled a yong maid by this means;

† *M. Drayton*
Her. epist.

† *Barnodidaf-*
calo dial Ital.
latin. fact. 2.
Gasp. Barthio.
Plus possum
quam omnes
philosophi, A-
strologi, Necro-
mantici, &c.
sola salvia in-
ungens, 1. am-
plexu & basiu
tam furiose su-
vere, tam bestia-

liter obstupe-
ris coegi, ut in-
star Idoli me
adorarint.

q Sage omnes
hbi arrogan-
notitiam, & sa-
cultatem in a-

morem alluci-
endi quos ve-
lim; odia inter
conjuges seren-

di, tempestates
excitandi, mor-
bos insigendi,
&c.

† *Juvenalis*
Sat.

† *Idem refert*
Hen. Korman-
nus de mir.

more. lib. 1. cap.
14. Perdit a-
marit mulier-
culam quan-

dam; illius am-
plexibus acqui-
escens, summa
cum indignati-
one suorum &

dolore.
** Et inde totus*
in Episcopum
fuere, illum
colere.

† *Aquisgranum*
vulgo Aix.
Immenso sump-
tu templum &
ades, &c.

502

s. Apolog. quod
Pudentillam
viduam ditem
& profectionis
etatus fami-
nam cantami-
nibus in amo-
rem sui pellex-
isset.

† Philopseude,
Tom. 3.

† Impudice mu-
lieres opera vi-
nificarum, dia-
boli coquarum,
amatores suos
ad se noctu du-
cunt & redu-
cunt ministerio
hirci in aere
volantis: mul-
tos mori qui
hoc fassii sunt,
&c.

† Mandrake ap-
ples, Lemnius
lib. herb. bib. c. 2.

* Of which
read Plin. lib.

2. cap. 22. &
lib. 13. c. 25. &
Quintilianum
lib. 7.

† Lib. 11. c. 8.

Veneri impli-
cat eos, qui ex
eo bibunt. Idem

Ov. Met. 4.

Strabo. Geog. l.
14.

† Lod. Guicci-
ardines de-
script. Ger. in

Aquisgr. a 10.

u. Baltheus Ve-
neris in quo
suavitatis, &

dulcia collo-
quia, benevolen-
tia, & blandi-
tia, suasiones,

fraudes & ve-
nificia include-
bantur.

means; and some writers speak hardly of the Lady Katharine Cobham, that by the same Art she circumvented Hamphrey Duke of Gloucester to be her husband. Sycinus, Emilianus summoned Apuleius to come before Cneius Maximus, Proconsul of Africk, that he being a poor fellow, had bewitched by Philters Pudentilla an ancient rich Marron to love him, and being worth so many thousand sesterces, to be his wife. Agrippa lib. 1. cap. 48. occult. philos. attributes much in this kind to Philters, Amulets, Images: and Salmox cor. in Pancirol. Tit. 10. de Horol. Leo Afer lib. 3. saith, tis an ordinary practice at Fez in Africk, Praestigiatore ibi plures, qui cogunt amores & concubitus: as skilful all out as that Hyperborean Magitian, of whom Cleodemus in † Lucian, tells so many fine feats, perform'd in this kind. But Erasmus, Wierus, and others are against it; they grant indeed such things may be done, but (as Wierus discourseth, lib. 3. de Lamiis cap. 37.) not by Charms, Incantations, Philters, but the Diuel himself; lib. 5. cap. 2. he contends as much; So doth Freitasius not. med. cap. 74. Andreas Cusipinus cap. 5. and so much Sigismundus Scherckius cap. 9. de hirc nocturno, proves at large. † Vnchast women by the help of these witches, the Devils kitchen maids, have their loves brought to them in the night, and carried back again by a phantasm flying in the air in the likeness of a Goat. I have heard (saith he) divers confess, that they have been so carried on a Goats back to their sweet hearts, many miles in a night. Others are of opinion that these feats, which most suppose to be done by Charms and Philters, are meerly effected by natural causes, as by mans blood Chimically prepared, which much avails saith Ernestus Burgarinius, in Lucerna vita & mortis Indice, ad amorem conciliandum & odium, (so huntsmen make their dogs love them, and farmers their pullen) tis an excellent Philter as he holds, sed vulgo prodere grande nefas, but not fit to be made common: and so be Mala insana, Mandrake roots, Mandrake apples, pretious stones, dead mens cloaths, candles, mala Bacchica, panis porcinus, Hippomanes, a certain hair in a * Wolfs tail, &c. of which Rhasis, Dioscorides, Porta, Wecker, Rubens, Mizaldus, Albertus treat: a swallows heart, dust of a Doves heart, multum valent lingua vipera- rum, cerebella asinorum, tela equina, palliola quibus infantes obvoluti nascuntur, funis strangulati hominis, lapis de nido Aquila, &c. See more in Skenkins observat. medicinal. lib. 4. &c. which are as forcible and of as much vertue, as that fountain Salmacis in Vitruvius, Ovid, Strabo, that made all such mad for love that drank of it, or that hot Bath at † Aix in Germany, wherein Cupid once dipt his arrows, which ever since hath a peculiar vertue to make them lovers all that wash in it. But hear the Poets own description of it,

Unde hic fervor aquis terra erumpentibus ada?

Tela olim hic ludens ignea tinxit Amor,

Et gaudens stridore novo, Ferocese perennes

Inquit, & hac phatrea sint molumenta mea.

Ex illo fervet, rarusque hic mergitur hospes,

Cui non risiller pectora blandus amor.

These above-named remedies have happily as much power as that bath of Aix, or Venus enchanted girdle, in which saith Natale Comes, Love

soies

toys and dalliance, pleasantness, sweetness, persuasions, subtilties, gentle speeches and all witchcrafts to enforce love, was contained. Read more of these in Agrippa de occultis. Rhilof. lib. 1. cap. 35. & 45. Mallius malefic. part. 1. quest. 7. Delrio tom. 2. quest. 3. lib. 3. Wierus. Rompansius, cap. 8. de incantat. Ficinus lib. 13. Theol. Plat. Calcagninus, &c.

MEMB. 4. SUBS. CT. 1.

Symptomes or signs of Love Melancholy, in Body,
Mind, good, bad, &c.



Symptomes are either of Body or Mind, of body,

palleness, leanness, driness, &c. *Pallidus omnis a-*

mans, color hic est aptus amanti, as the Poet describes

lovers: *facio amor maciem, love causeth leanness.*

Avicenna de Ilisli 33. makes hollow eys, driness,

Symptomes of this disease, to go smiling to themselves, or

acting as if they saw or heard some delectable object. *Val-*

leriola lib. 3. observat. cap. 7. Laurentius cap. 10. Alianus Montaltus de Her-

amore. Langius epist. 24. lib. 1. epist. med. deliver as much, corpus exangue

pallet, corpus gracile, oculi cavi, lean, pale.

ut nudus qui prostris calcibus anguem.

hollow-eyd, their eys are hidden in their heads,

† Tenerque nitidi corporis recidia decem.

They pine away, and look ill with waking, sates, sighs,

Et qui tenebant signa ferebas facie.

Oculi, nihil gentile nec patrum micant.

With groans, griefs, sadness, dulness,

** Nulla jam Cereis subit.*

Cura aut salutis want of appetite, &c.

A reason of all this, *† Falso Rudentis* gives, because of the distraction of

the spirits the Liver doth not perform his part, nor turns the aliment in-

to blood as it ought, and for that cause the members are weak for want of

sustenance, they are lean and pine, as the helicks of my garden do this month

of May, for want of rain. The green sickness therefore often hap-

peneth to yong women, a Cactexia or an evil habit to men, besides

their ordinary sighs, complaints and lamentations, which are too fre-

quent. As drops from a still, *ut oclusa stillat ab igne liquor.*

doth Cupids fire provoke tears from a true Lovers eys,

The mighty Mars did aft for Venus shreek,

Privily moistning his horrid cheek

With womanish tears,

† ignis distillat in undas,

Testis eris largus qui rigat ora liquor.

with many such like passions. When Chariclia was enamored on Thea-

genes, as *† Heliodorus* sets her out, *she was half distracted, and spake she*

know not what, sighed to her self, lay much awake and was lean upon a sud-

den stand when she was beset on her son in law, † pallor deformis, † Apuleius.

sed *Sif* *marcentes*

*x Ovid. Facit
hunc amor ipse
colorem.*

Met. 4.

† Signa ejus

profunditas o-

culorum, pri-

vatio lacrim-

arum, suspi-

ria, saepe ridet

sibi, ac si quod

delectabile vi-

derent, aut au-

dirent.

† Seneca Hip.

† Seneca Hip.

† De morbis ce-

rebr de erot.

amore. Ob spi-

ritum distra-

ctionem hep-

at officio suo non

fungitur, nec

vertit alimen-

tum in sangui-

nem, ut debeat.

Ergo membra

debilia, & pe-

nuria alibilis

succi marces-

cunt, squalent-

que ut herba in

horto meo hoc

mensis Maio Ze-

risca, ob imbr-

um defectum.

** Fairy Queen*

l. 3. cant. 11.

† Amator. Em-

blem. 3.

† Lib. 4. Ani-

mo erat, &

quidvis obvi-

um loquitur

vigilias absq-

causa sustinet.

& succum cor-

poris subito e-

mit.

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marcescer oculi, &c. she had ugly paleness, hollow eyes, restless thoughts, short wind, &c. *Enriatus* in an Epistle sent to *Lucretia* his Mistress, complains amongst other grievances, *in mihi & somni & cibi asunt ab- stulisti*; thou hast taken my stomach and my sleep from me. So he de- scribes it aright;

Chaucer in the
Knights tale.

His sleep, his meat, his drink, is him bereft,
That lean he wateth, and dry as a grass,
His eye hollow and grisly to behold,
His brow pale and ashen to unfold,
And solitary he was ever alone,
And waking all the night making mone?

Theocritus *Edyl. 8.* makes a fair maid of *Delphos* in love with a yong man of *Minda*, confess as much,

*Ut vidi ut infans, ut animus mihi male affectus est,
Miseram mihi forma subesebat, neque amplius pompam
Ulam curabam, aut quando domum redieram
Novi, sed me ardens quidam morbus consumebat,
Decubui in lecto dies decem, & noctes decem,
Defluebant capite capilli, ipsaque sola reliqua
Ossa & cuncta.*

No sooner seen I had, but mad I was,
My beauty fail'd, and I no more did care
For any pomp, I knew not where I was,
But sick I was, and evil I did fare;
I lay upon my bed ten days and nights,
A Sceleton I was in all men's sight.

Fig. 4. An. All these passions are well expressed by that Heroical Poet in the per-
son of *Dido*;

*At non infelix animus Phœnissa, nec unquam
Solvitur in semnos, oculisque ac pectore mores
Accipit, ingeminant cura, rursusque resurgens
Sævit amor, &c.*

Unhappy *Dido* could not sleep at all,

But lies awake, and takes no rest:

And up she gets again, whilst care and grief,

And raging love torments her brest.

Accius *Sannazarus* *Egloga 2. de Galatea*, in the same manner fairs his

Lychoris ^d tormenting her self for want of sleep, sighing, sobbing, and la-
menting; And *Eustathius* in his *symonias* much troubled, and ^e panting at
heart, at the sight of his mistress, he could not sleep, his bed was thorns.

All make leanness, want of appetite, want of sleep ordinary Symptomes,
and by that means they are brought often so low, so much altered and
changed, that as ^h he jested in the Comedy, *one can scarce know them to
be the same men.*

Attenuant juvenum vigilans corpora noctes,

Cur aqua & immenso quasi sit amore dolor.

Many such Symptomes there are of the Body to discern lovers by,

† quis enim bene color amorem?

Can a man saith

Solomon, Prov. 6. 27. carry fire in his bosome and not burne: it will hardly

be

d Dido vana
passim sydera
fulget, nume-
ras longas te-
triusque bovas
falsitate nixus
cubito suffi-
rans viscera
rumpit.
e Salustius tro-
bro sepulchrum
cor ad offe-
cium symonias.
f Gordianus c.
20. amittunt
sapesibum.
potum & inter-
cerque inde
totum corpora
g Ter. Timotheo.
Dichoni, quid
hoc est, saltem
homines muta-
vi ex amore, ut
non cognoscas
eundem esse!

be hid, though they do all they can to hide it, it must out,

plus quam mille notis it may be described,

* *Quoque magis tegitur, tectus magis astuat ignis,*

* *Idem Met. 4.*

'Twas *Antiphanes* the Comcedians observation of old, Love and drunkenness cannot be concealed, *Celare alia possis, hac prater duo, vini potum, &c.* words, looks, gestures, all will betray them: but two of the most notable signs are observed by the pulse and Countenance. When *Antiochus* the son of *Selencus* was sick for *Stratonice* his Mother-in-law, and would not confess his grief, or the cause of his disease, *Erasistratus* the Physician found him by his Pulse and Countenance, to be in love with her, ^h because that when she came in presence, or was named, his pulse varied, and he blushed besides. In this very sort was the love of *Calicles*, the son of *Polycles*, discovered by *Eanacemus* the Physician, as you may read the story at large in *† Aristenatus*. By the same signs *Galen* brags, that he found out *Fusta*, *Boethius* the Consuls wife, to dote on *Pylades* the Player, because at his name still she both altered Pulse and Countenance, as *† Polyarchus* did at the name of *Argenis*. *Franciscus Valesius*, 1. 3. *contrav.*

13. *med. contr.* denies there is any such *pulsus amatorius*, or that love may be so discerned, but *Avicenna* confirms this of *Galen* out of his experience, *lib. 3. Fem. 1.* and *Gordonius*, *cap. 20.* Their pulse he saith is inordinate and swift, if she go by whom he loves, *Langius* *Epist. 24. lib. 1. med. Epist.*

Nevisanus *lib. 4. numer. 66. syl. nuptialis*, *Valesius de Taranta*, *Guianerius*, *Tract. 15.* *Valeriola* sets down this for a Symptome, ^k Difference of Pulse, neglect of business, want of sleep, often sighs, blushings, when there is any speech of their Mistress, are manifest signs. But amongst the rest, *Iosephus* *Siruthius* that *Polonian*, in the fifth Book *cap. 17.* of his Doctrine of Pulses,

holds that this and all other passions of the minde, may be discovered by the Pulse. ^l And if you will know, saith he, whether the men suspected be such or such, touch their arteries, &c. And in his fourth Book, 14. Chapter,

he speaks of this particular Pulse, ^m Love makes an unequall pulse, &c. he gives instance of a Gentlewoman, ⁿ a Patient of his, whom by this means he found to be much enamoured, and with whom: he named many persons, but at the last when his name came whom he suspected,

^o her pulse began to vary, and to beat swifter, and so by often feeling her pulse, he perceived what the matter was. *Apollonius Argonaut. lib. 4.* Poetically setting down the meeting of *Jason* and *Medea*, makes them both to blush at one anothers sight, and at the first they were not able to speak.

† totus Parmeno Tremo, horreoque postquam aspexi hanc,

Phedria trembled at the sight of *Thais*, others sweat, blow short,

Crura tremunt ac poplites, are troubled with

palpitation of heart upon the like occasion, *cor proximum ori*, saith * *Aristenatus*, their heart is at their mouth, leaps, these burn and freeze, (for love is fire, ice, hot, cold, itch, feaver, frenzy, plurisy, what not) they look pale, red, and commonly blush at their first congress, and sometimes through violent agitation of spirits, bleed at nose, or when she is talked of, which very sign ^p *Eustathius* makes an argument of *Ifmenes* affection, that when she met her Sweet-heart by chance, she changed her

countenance.

^h Ad ejus nomen rubebat, & ad aspectum pulsus variabatur. *Plutar. Epist. 13.* [†] *Barch. lib. 1.* ^l Oculi medico tremore errabant.

^l Pulsus eorum velox & inordinatus, si mulier quam amat forte transierit.

^k Signa sunt cessatio ab omni opere in somno, suspiria crebra, rubor cum sit sermo de re amata, & commotio pulsus.

^m Si noscere vis an homines suspecti tales sint, tangito eorum arterias.

ⁿ Amor facit inaequales, inordinatos. ^o In nobilis cujusdam uxore quum subolfacrem adulteri amore fuisse correptam & quam maritus, &c. ^p Cepit illico pulsus variari & ferri celerius et sic inveniri.

[†] *Enuuch. act. 2. scen. 1.* ^{*} *Epist. 7. lib. 2.* ^p Tener sudor creber anhelitus, palpitation cordis, &c.

[†] *Lib. 1.*

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q Lexoviensis
Episcopus.

countenance, to a Maiden-blush. 'Tis a common thing amongst Lovers, as *Arnulphus* that merry-condemned Bishop, hath well expressed in a facetie Epigram of his,

Aeterna facies sibi dat responsa rubore,

Et semper affectum prodit verique pudor, &c.

Their faces answer, and by blushing say,

How both affected are, they do bewray.

But the best conjectures are taken from such symptoms as appear when they are both present; all their speeches, amorous glances, actions, lascivious gestures will bewray them; they cannot contain themselves, but that they will be still kissing. † *Stratocles* the Physician upon his Wedding day, when he was at dinner, *Nihil prius forbillavit, quam tria basia puella pangeret*; could not eat his meat for kissing the Bride, &c. First a word, and then a kiss, then some other Complement, and then a kiss, then an idle question, then a kiss, and when he hath pumped his wits dry, can say no more, Kissing and colling are never out of season,

Hoc non desinit incipitque semper,

† another kiss, and then another, another, and another, &c.

— *Has ades O Thebaysa. — Come kiss me Corinna?*

Centum basia comies.

Centum basia millies,

Mille basia millies;

Et 100 millia millies,

Quod gustu Sitalo mari,

Quot sunt hydrae celo,

Istis purpureis genis,

Istis surgidulis labris,

Ocellisque loquaculis,

Figam continuo impetu;

O formosa Nearch. — As Catullus to Lesbia.

Da mihi basia millo; deinde centum;

Dein mille altera, da secunda centum;

Dein usq; altera millia, deinde centum.

— * first give an hundred;

Then a thousand, then another

Hundred, then unto the other

Add a thousand, and so more, &c.

Till you equall with the store, all the grafs, &c. So *Venus* did by her *Adonis*, the Moon with *Endymion*, they are still dallying and culling, as so many Doves, *Columbatimque labra conferentes labris*, and that with alacrity and courage,

Affrigens viride corpus, junguntque salivas

Oris, & inspirant prensantes demissis ora.

† *Tam impresso me ut vix inde labra detrahant; cervice reclinata, as* *Lamprias* in *Lucian* kissed *Thais*, *Philippus* her^e in *Aristæncus*, *amore lymphato tam furiose adhesit ut vix labra solvere esset, totumq; os mihi contrivit;*

† *Aeneas* *Lucretia*, by a suiter of hers was so saluted, and tis their ordinary fashion. — *denes illudone sepe tabellis,*

* *Petrus Ca-*
tal.† *Sed unum e-*

go usq; & u-

num Petam à

tuis labellis

posui unum &

unum & unum,

davi rogabo.

*Lachryas Ana-**creon.*† *Id. Secundus**bas. 7.*

* Translated

or imitated by

M. B. Tolson,

our arch Poet

in his 119. Ep.

a *Lucret. l. 4.*b *Lucian. dial.*

Tom. 4. Meri. l.

sed & aper-

ientes, &c.

c *Epist. 16.*d *Deducto ore**longo me basio**demulcet.*

Atque

They cannot
I say, contain themselves, they will be still not only joyning hands, kis-
sing, but embracing, treading on their toes, &c. diving into their bo-
somes, and that *libenter*; & *cum delectatione*; as *Philostrophus* confesseth to
his Mistress; and *Lamprias* in *Lucian*; *Mammillas premens, per sinum clam*
dextra, &c. feeling their paps, and that scarce honestly sometimes as the
old man in the Comedy well observed of his son, *Non ego te wide-*
ham manum huius puellæ in sinum inferere. Did not I see thee put thy hand
into her bosome? go to, with many such love tricks, & *Iunp* in *Lucian*
deomn, Tom. 3. diat. 3. complains to *Iupiter* of *Ixon*, he looked so atten-
tively on her, and sometimes would sigh and weep in her company, and when
I drank by chance, and gave *Ganymede* the cup, he would desire to drink still
in the very cup that I drank of, and in the same place where I drank; and would
kiss the cup, and then look steadily on me, and sometimes sigh, and then again
smile. If it be so they cannot come neer to dally, have not that opportu-
nity, familiarity, or acquaintance to confer and talk together; yet if they
be in presence, their eye will betray them: *Ubi amoris oculus*, as the
common saying is, where I look I like, and where I like I love; but they
will lose themselves in her looks.

*Alter in alterius iactantes lumina vultus,
Quærebant taciti noster ubi esset amor.*

They cannot look off whom they love, they will *impregnare eam ipsis*
oculis, bestowre her with their eyes, be still gazing, staring, stealing faces,
smiling, glancing at her, as *Apollo* on *Leucothoe*, the *Moon* on her *Em-*
dyon, when she stood still in *Caria*, and at *Lamos* caused her Chariot
to be stayed. They must all stand and admire, or if she go by, look after
her as long as they can see her, she is *anima abriga*, as *Anacreon* calls her,
they cannot go by her door or window, but as an *Adamant*, she draws
their eyes to it, though she be not there present, they must needs glance
that way, and look back to it. *Aristenetus* of *Exithennus*, *Lucian* in his
Imagin. of himself, and *Tatius* of *Clistophus* say as much; *Ille oculos de*
Leucippe *numquam dejiciebat*; and many Lovers confess when they
came in their Mistress presence, they could not hold off their eyes; but
looked wittly and steadily on her, *incommodo aspectu*, with much eagerness
and greediness, as if they would look thorough, or should never have enough
sight of her.

— *Fixis ardens obrutibus hæret*; So she will do by
him, drink to him with her eyes, nay drink him up, devour him, swal-
low him, as *Martial's Mamura* is remembered to have done:

Inspexit molles pueras, oculisque comedit, &c.

There is a pleasant story to this purpose in *Navigat. Verron*, lib. 3. cap. 5.
The Sultan of *Sana* wife in *Arabia*, because *Venus maximus* was fair and
white could not look off him, from Sun rising to Sun setting, she could
not desist, she made him one day come into her chamber, & *gemina ho-*
re spatio intrinchar, non à me nunquam aciem ventorum avertebat, me obser-
vare velari *Capidivum* quendam, for two hours space she still gazed on
him. A young man in *Lucian* fell in love with *Venus* picture, he came
every morning to her Temple, and there continued all day long from

*e In delitiis
mammæ tuas
tango, &c. x*

f Terent.

*g Tom. 4. me-
rit. diat.
h Attendit adeo
in me asperit,
& interdum tu-
gemisebat, &
lachrymabatur.
Et si quando
bibens, &c.*

*† Quis; om-
nia cernere de-
bes Leucothoen
spectas, & vir-
gine figa in
una quos mun-
do debes ocu-
los, Ovid.*

*Met. 4.
† Lucian Tom.
3. quoties ad
Carium venis
curram sistis,
& desuper
aspectas.*

** Ex quo te
primum vidi
Pythia ad o-
culos vertere
non fuit.*

† Lib. 4.

*† Dial. amorum
* Ad occasum
Solis egre, do-
mam rediens,
atq; totum diē
ex adverso des-
sedens recto, in
ipsam perpetuo
oculorum istius
direxit, &c.*

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x Lib. 3:

† Regum palatium non tam diligenti custodia septum fuit, ac ades meas stipabant, &c.

y Uno, & eodem die sexties vel septies ambulat per eandem plateam ut vel unico amica sua fruatur aspectu, lib. 3. Theat. mundi.
† Hor.
† Ovid

Sun-rising to Sun-set, unwilling to go home at night, sitting over against the Goddess Picture, he did continually look upon her, and mutter to himself I know not what. If so be they cannot see them whom they love, they will still be walking and waiting about their Mistress doors, taking all opportunity to see them, as in * *Longus Sophista*, *Daphnis* and *Clot*, two Lovers, were still hovering at one anothers gates, he sought all occasions to be in her company, to hunt in Summer, and catch Birds in the Frost about her Fathers house in the winter, that she might see him, and he her. † *A Kings Palace was not so diligently attended*, saith *Aretines Lucetia*, as my house was when I lay in Rome, the Porch and street was ever full of some, walking or riding, on set purpose to see me, their eye was still upon my window, as they passed by, they could not choose but look back to my house when they were past, and sometimes hem or cough, or take some impertinent occasion to speak aloud, that I might look out and observe them. Tis so in other places, tis common to every Lover, tis all his felicity to be with her, to talk with her, he is never well but in her company, and will walk † *seven or eight times a day through the streets whine she dwells, and make sleeveless errands to see her*; plotting still where, when, and how to visit her,

† *Levesque sub nocte susurri, Composita repetuntur hora.*

And when he is gone, he thinks every minute an hour, every hour as long as a day, ten days a whole year, till he see her again.

† *Tempora si numeres, bene qua numeramus amantes.*

And if thou be in love, thou wilt say so too, *Et longum formosa vale*, farewell Sweet-heart, *vale charissima Argenis*, &c. Farewell my dear *Argenis*, once more farewell, farewell. And though he is to meet her by compact, and that very shortly, perchance to morrow, yet loath to depart, he'll take his leave again, and again, and then come back again, look after, and shake his hand, wave his hat afar off. Now gone, he thinks it long till he see her again, and the him, the clocks are surely set back, the hour's past,

† *Hospita Demophaon tuare Rodopheia Phillis,*

Ulira promissum tempus abesse queror.

† Ovid.

* Hyginus, fab. 59. Eo die dicitur nomies ad lectum currisse.
* Chaucer.

at window still to see whether he come, * and by report *Phillis* went nine times to the Sea side that day, to see if her *Demophaon* were approaching, and * *Troilus* to the City gates, to look for his *Creiseid*. She is ill at ease, and sick till she see him again, peevish in the mean time, discontent, heavy, sad, and why comes he not? where is he? why breaks he promise? why tarries he so long? sure he is not well; sure he hath some mischance, sure he forgets himself and me, with infinite such. And then confident again, up she gets, out she looks, listens and enquires, harkens, kens, every man afar off is sure he, every stirring in the street, now he is there, that's he, *male aurora, male soli dicit, deienatq*, &c. the longest day that ever was, so she raves, restless and impatient; for *Amor non patitur moras*, Love brooks no delays: the time's quickly gone that's spent in her company, the miles short, the way pleasant, all weather is good whilst he goes to her house, heat or cold, though his teeth chatter in his head, he moves not, wet or dry, tis all one, wet to the skin, he feels it not, cares

not

not at least for it, but will easily endure it and much more; because it is done with alacrity, and for his Mistress sweet sake; let the burden be never so heavy, Love makes it light. *Jacob served seven years for Rachel, and it was quickly gone because he loved her. None so merry, if he may happily enjoy her company, he is in heaven for a time, and if he may not, dejected in an instant, solitary, silent, he departs weeping, lamenting, sighing, complaining.

But the Symptoms of the mind in Lovers, are almost infinite, and so diverse, that no Art can comprehend them, though they be merry sometimes, and rapt beyond themselves for joy: yet most part, Love is a plague, a torture, an hell, a bitter sweet passion at last, † *dolor melle et felle est secundissimus, gustum dat dulcem et amarum.* Tis *ferus amarities, dolentia delectabilis, hilare tormentum,*

* *Et me melle beant suavia,*

Et me felle necant amariora;

Like a summer fly or *Sphines* wings, or a rainbow of all colours, *Quæ ad solis radios conversa aurea erans, Adversus nubes cerulea, quæ jubat ævidis,* fair, fowl, and full of variation, though most part irksome and bad. For in a word, the Spanish inquisition is not comparable to it, a torment and execution it is, as he calls it in the poet, an unquenchable fire, and what not? From it, saith *Castin*, arise biting cares, perturbations, passions, sorrows, fears, suspicions, discontents, contentions, discords, wars, treacheries, enmities, flattery, cosening, riss, loss, impudence, ruck, knavery, &c.

† *dolor, querela,*

Lamentatio, lachryma perennes,

Languor, anxietas, contritudo,

Aut si triste magis potest quid esse,

Hos tu das Comites Neurg Orix.

These be the companions of lovers, and the ordinary symptoms, as the Poet repeats them.

^b *In amore hæc insunt omnia,*

Suspitiones, inimicitia, audacia,

Bellum, pax, rursus, &c.

^c *Insomnia, arumia, error, terror, & fuga,*

Excogitantia, extorsio, humilitas,

Petulantia, cupiditas, & malevolentia,

Inhæret etiam aviditas, desidia, infamia,

Inopia, contumelia & dispendium, &c.

In love these vices are, suspicions,

Peace, war, and impudence, detractions,

Dreams, cares, and errors, terrors and frights,

Immodest pranks, devices, sleights and flights,

Heart-burnings, wailes, neglects, desire of wrong,

Loss of company, peace and hurt among.

Every Poet is full of such catalogues of Love symptoms, but fear and sorrow may justly challenge the chief place. Though *Arcules de l'Amour* cap. 30. Traic. de l'Amour will exclude fear from Love Melancholy, yet I am otherwise persuaded. *Non est solliciti plena simul amor.*

Tis

* Gen. 29. 20.

† *Plautus Digloss.*

* *Stoicism d.*

Græc.

z *Plautus, Dig.*

do cap. ad h.

mina carnifici.

nam angust.

inventum est.

a De civilat.

lib. 28. cap. 10.

Ex eo oriun-

tur mordaces

cure, pertur-

bationes, me-

iores, formidi-

nes, insana

gaudia, discor-

dia, discor-

la, rufidus, de-

cundia, inimi-

citie, fallacia,

adulatio, frau-

surtum, nequi-

tia, impuden-

tia.

† *Marullus l.*

b Ter. Eunuch.

c Plautus Merc.

cat.

d *Ovid.*

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'Tis full of fear, anxiety, doubt, care, peevishness, suspicion, it turns a man into a woman, which made *Hesiod* belike, put fear and paleness

Venus daughters, *Y* novel boyis *beaut* *agil* *il* *beaut* *vo* *I* *evail* *o* *ray*

Marti clypeos atque arma secanti *enog* *ylidup* *aw* *il* *bon*

Alma Venus peperit Pallorem, unaque Timorem *coine* *yligand* *vam*

because fear and love are still linked together. Moreover they are apt to

mistake, amplify, too credulous sometimes, too full of hope and confi-

dence, and then again very jealous, unapt to believe or entertain any

good news. The Comical Poet hath prettily painted out this passage a-

mongst the rest in a Dialogue betwixt *Antio* and *Escobines*, a gentle fa-

ther and a love-sick son. *M*. Be of good cheer my son, thou shalt have her

to wife. *E*. Ah father, do you mock me now? *M*. I mock thee, why?

E. That which I so earnestly desire, I more suspect and fear. *M*. Get you

home, and send for her to be your wife. *E*. What now a wife, now father,

&c. These doubts, anxieties, suspicions, were the least part of their tor-

ments; they break many times from passions to actions, speak fair, and

flatter, now most obsequious and willing, by and by they are averse,

wrangle, fight, swear, quarrel, laugh, weep; and he that doth not

so, by fits, * *Lucian* holds, is not thoroughly touched with this Load-

stone of Love. So their actions and passions are intermixt, but of all

other passions, Sorrow hath the greatest share; Love to many is bit-

terness it self, *Plato* calls it, a bitter potion, an agony,

a plague.

Eripite hanc pestem perniciemque mihi;

Qua mihi subrepens imos ut torpor in artus,

Expulit ex omni pectore latitantes,

O take away this plague, this mischief from me,

Which as a numbs over all my body,

Expels my joys, and makes my soul so heavy.

Phadria had a true touch of this, when he cryed out,

O Thuis, totum affas mihi;

Pars aqua amoris secum, ac pariter haeret ut

Aut hoc tibi doleat isdem, ac mihi dolet.

O *Thuis* would thou hadst of these my pains a part,

Or as it doth me now, so it would make thee smart.

So had that yong man, when he roared again for discontent,

* *Factor, crucior, agitor, stimulator,*

Verfor in amoris rota miser,

Exanimor, feror, distrabam, denigro,

Ubi sum, ibi non sum; ubi non sum, ibi est tormentor.

I am vext and toss'd, and rackt with Loves whirl;

Whence not, I am, but whither I am, do not seek.

The *Moon* in *Lucian* made her moon to *Phadria*, when he was almost

dead for love, *Phadria* *equidem amore*, and after a long tale, she broke off

† *Adelpb. Ali.*

4. *scen. 9. M.*

Bono animo es,

duces uxorem

hanc Escobines.

E. Hem pater,

nunc tu ludis

me nunc?

M. Egone te,

quamobrem?

E. Quod tam

misere cupio,

&c.

* *Tom. 4. dial.*

amorum.

c *Aristotle 2.*

Rber. plus

love therefore

in the irasoi-

ble part.

Ovid

Amoris est

os quo et ad

remis et ad

remis et ad

remis et ad

remis et ad

remis et ad

remis et ad

remis et ad

remis et ad

remis et ad

remis et ad

remis et ad

remis et ad

remis et ad

remis et ad

the anguish of his Soul, ^d *Theocles* prays. Shall I say, most part of a Lovers life is full of agony, anxiety, fear and grief, complaints, sighs, suspicions, and cares, (high ho, my heart is wo) full of silence and irksome solitariness.

^d *Aristonetus*,
lib. 2. epist. 8.

*Frequenting shady bowers in discontent,
To the ayre his fruitless clamors he will vent.*

except at such times that he hath *lucida intervalla*, pleasant gales, or sudden alterations, as if his Mistress smile upon him, give him a good look, a kiss, or that some comfortable message be brought him, his service is accepted, &c.

He is then too confident and rapt beyond himself, as if he had heard the Nightingale in the Spring before the Cuckow, or as [†] *Calisto* was at *Melebas* presence, *Quis unquam hac mortali vitâ tam gloriosum corpus vidit? humanitatem transcendere videor*, &c. who ever saw so glorious a sight, what man ever enjoyed such delight? More content cannot be given of the Gods, wished, had or hoped of any mortal man. There is no happiness in the world comparable to his, no content, no joy to this, no life to Love, he is in Paradise.

[†] *Celestine*, act. 1. *Sancti majori letitia non fruuntur. Si mihi Deus omnium votorum mortalium summam concedat, non magis, &c.*
[†] *Catullus* de *Lesbia*.

Quis me uno vivit felicior? aut magis hæc est

Optandum vitâ dicere quis poterit?

Who lives so happy as my self? what bliss

In this our life may be compar'd to this?

He will not change fortune in that case with a Prince,

[§] *Donec gratus eram tibi,*

Perferam vigni rege beatior

^g *Hor. ode 9.*
lib. 3.

The *Persian* Kings are not so joviall as he is, *O festus dies hominis*, O happy day, so *Charea* exclaims when he came from *Pamphila* his Sweet-heart, well pleased,

^e *Act. 3. scen. 5.*
Eunuch.
Ter.

Nunc est profecto interfici cum perpeti me possem,

Ne hoc gaudium contaminet vitâ aliquâ agrestium,

He could find in his heart to be killed instantly, lest if he live longer, some sorrow or sickness should contaminate his joyes. A little after, he was so merrily set upon the same occasion, that he could not contain himself.

O populares, æquius me vivit hodie fortunatio?

Nemo hercule quisquam, nam in me dii plane potestatem

Swam omnem ostendere,

Is it possible (O my Countrymen) for any living to be so happy as my self? No sure it cannot be, for the Gods have shewed all their power, all their goodness in me. Yet by and by when this young Gallant was crossed in his wench, he laments, and cries, and roars down-right.

Oacidi I am undone,

Neque virgo est usquam, neque ego, qui in conspectu illam amisi meo.

Ubi quæram, ubi in vestigem, quam percuiter, quam inissam vitam?

The Virgin's gone, and I am gone, she's gone, she's gone, and what shall I do? where shall I seek her, where shall I find her, whom shall I ask? what way, what course shall I take? what will become of me?

he was weary of his life, sick, mad and desperate. *utinam mihi esset aliquid hic, quo tantæ præcipit daretur.* It is not *Charea* case this alone, but his, and his, and

^{Manuon.}
^{Ter. Adelp.}
3. 4.

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g Lib. 1. de con-
tem. amoribus.
Si quem alium
respexerit a-
mica suavius.
Et familiaris-
us, si quem
alloquuta su-
erit, si nutu,
nuncio, &c.
statim crucia-
tur.

† Calisto in
Celestina.

h Porodidasc.
dial. Ital. Pa-
tre & matre
se singulu or-
bos censebant,
quod meo con-
tubernio caren-
dum esset.

† Ter. tui ca-
rendum quod
erat.

i Si responsum
esset dominam
occupatam ef-
se aliisq; vaca-
ret, ille statim
vix hoc audito
velut in ar-
mor obriquit,
alibi se damna-
re, &c.

at cui save-
bam, in cam-
pis Elysiis esse
videbatur, &c.
† Mantuan.
k Lebeus.

l Sole se occul-
tante, aut
impellente vi-
niente, statim
clauditur ac
lauescit.

m Emblem. a-
mat. 13.

every Lovers in the like state. If he hear ill news, have bad success in his
suit, the frown upon him, or that his Mistress in his presence respect ano-
ther more (as *Ætius* observs) Prefer another suiter, speak more familiarly to
him, or use more kindly then himself, if by nod, smile, message, she discloseth her
self to another, he is instantly tormented, none so dejected as he is, utterly un-
done, a castaway † In quem fortuna omnia odiorum suorum crudelissima tela
exonerat, a dead man, the scorn of fortune, a monster of fortune, worse
then naught, the losse of a Kingdom had been it self. *h* *Aretine's* *Lucretia*
made very good proof of this, as she relates it her self. For when I made
some of my suiters believe I would betake my self to a Nunnery, they took on, as
if they had lost Father and Mother, because they were for ever after to want
my company. Omnes labores levi fuer, all other labour was light, † but
this might not be endured,

Tui carendum quod erat. — for I cannot be without thy
company, mournfull *Amyntas*, painfull *Amyntas*, carefull *Amyntas*; better
a Metropolitan City were sackt, a Royall Army overcome, an invinci-
ble Armado sunk; and twenty thousand Kings should perish, then her
little finger ake, so zealous are they, and so tender of her good. They
would all turn Friars for my sake, as she follows it in hope by that means
to meet, or see me again, as my Confessors, at stool-ball, or at barley-
break: And so afterwards when an importunate suiter came, † If I had bid
my Maid say that I was not at leisure, not within, busy, could not speak with him,
he was instantly astonished, and stood like a pillar of marble, another went swea-
ring, chafing, cursing, foaming.

† Illa sibi vox ipsa lovis violentior ira, cum tonat, &c. *i*
the voyce of a mandrake had been sweeter musick, but he to whom I gave
entertainment, in the Elysian fields, ravished for joy, quite beyond him-
self. 'Tis the generall humor of all Lovers, she is their stern, Pole-star,
and guide.

k Deliciumque animi, deliquiumque sui. *l* As a Tulipant to
the Sun (which our Herbalists call *Narcissus*) when it shines, is *Admi-
randus flos ad radios solis se pandens*, a glorious Flower exposing it self,
but when the Sun sets, or a tempest comes, it hides it self, pines away,
and hath no pleasure left, (which *Carolus Gonzaga*, Duke of *Mantua*, in
a cause not unlike, sometimes used for an Impress) do all inamorates to
their Mistress, she is their Sun, their *Primum mobile*, or *anima informans*;
this *l* One hath elegantly expressed by a windmill, still moved by the
wind, which otherwise hath no motion of it self.

Sic tua mihi spiritus gratia, truncus ero.

He is wholly animated from her breath, his soul lives in her body, * *sola
claves habet interiorum* *o* *salutis*, she keeps the keys of his life, his fortune
ebbs and flows with her favour, a gracious or bad aspect turns him up
or downly *h* *Mem. mea lucet* *o* *Lucia lucet*, *h* *Mem. mea lucet* *o* *Lucia lucet*,
Howsoever his present state be pleasing or displeasing, 'tis continue
holding as he loves, he can do nothing, think of nothing but her; do-
fire hath no rest, she is his *Cynosure*, *Hesperus* & *Vesper*; his morning
and evening Star, his Goddes, his Mistress, his life, his soul, his eve-
ry

* Calisto de
Melebea.

i Anima non
est ubi animat,
sed ubi amat.

1. En. Sylv. Te
dies, noctesq;
amo, te cogito,
te desidero, te
raro, te expe-
cto, te spero, te
cum oblectame-
tosis in te
sum.
m. Hor. lib. 2.
ode 9.
n. Petronius.

* Tibullus l. 3.
Eleg. 3.

† Ovid. Fast. 2.
ver. 775.

* Virg. En. 4.

o De Pythoniſſa

p. Juno, nec se
deum tantum
nec solo, re-
bosque quan-
tum tuos potu-
animi, capere
Silius Ital. 1.
lib. 1. P. 1.
amore.

In the dark night I speak, embrace and finde,
That fading joys deceive my careful mind.

The same complaint Buriall makes to his Lucratia, day and night I think
of thee, I wish for thee, I talk of thee, I all embrace, I look for thee, hope for thee,
delight my self in thee, day and night I love thee.

Not with vain hopes, but with true loves,
Nor rapid fugitive flames, but lasting flames.

Morning, Evening, all is alike with me, I have restless thoughts,
Te vigilans oculis, animose nocte requiro.

Still I think on thee, Animus non est tibi animatus, sed tibi animatus. I live and
breath in thee, I wish for thee.

* O niveam qua te poteris mihi reddere lucem,
O mihi felicem terque quaterque diem.

O happy day that shall restore thee to my sight. In the mean time he
raves on her; her sweet face, eyes, actions, gestures, hands, feet, speech,
length, breadth, height, depth, and the rest of her dimensions, are so sur-
vaied, measured, and taken, by that Astrolabe of phantasy, and that so
violently sometimes, with such earnestness and eagerness, such conti-
nuance, so strong an imagination, that at length he thinks he sees her in-
deed; he talks with her, he embraceth her, *unio-like proſperone nubem*,
a cloud for June, as he said. *Nihil preter Leucippam cerno*, *Leucippe mi-
hi perpetuo in oculis*, & *anima tueretur*, I see and meditate of naught but
Leucippe. Be she present or absent, all is one, I am with her.

† Et quamvis aberat placida presentia forma,

Quem dederat presentia forma, vivit in amor.

That impression of her beauty is still fixed in his mind,
harent infixi pectore vultus. as he that is bitten
with a mad dog, thinks all he sees dogs, dogs in his meat, dogs in his dish,
dogs in his drink: his mistress is in his eye, ears, heart, in all his senses.
Valerius had a merchant his patient in the same predicament: and *U-
ricus Molitor* out of *Austin*, hath a story of one, that through vehemen-
cy of his love passion, still thought he saw his Mistress present with him,
she talked with him, *Et commiseri cum ea vigilans videbatur*, still em-
bracing him.

Now if this passion of love can produce such effects, if it be plea-
santly intended, what bitter torments shall it breed, when it is with
fear and continual sorrow, suspicion, care, agony, as commonly it is,
still accompanied, what an intolerable pain must it be?

Non tam grandes

Gargaria culpas, quot demerso
pelle, curam longa nece
usque raris, vel qua penitus
Cruentis amor vulnera misceat.

Mount Gargaria hath not so many stems,
As Lovers breast hath grievous wounds,

And linked cares, which love compounds.

When the King of Babylon would have punished a Courtier of his, for
loving

loving of a yong Lady of the royal blood; and far above his fortunes,
 Apollonius in presence, by all means perswaded to let him alone; For to
 love and not enjoy was a most unspeakable torment; no tyrant could invent
 the like punishment; as a gnat at a candle, in a short space he would con-
 sume himself. For Love is a personal flax, an inward warfare,
 militat omni amans, a grievous wound is love Kill, and a Lovers heart is
 Cupids quiver, a consuming fire, accede ad hanc ignem, &c. an inextin-
 guible fire.

*Et ardet intus, qualis Aeneas vapor
 Exundat intra*

As Aeneas rageth, so doth Love, and more then Aeneas or any material
 fire.

*Nam amor saepe Lycopodium
 Vulcano ardentiorum flammam incendere soles.*

Vulcano flames are but smoak to this; For fire, saith Xenophon, burns
 them alone that stand neer it, or touch it, but this fire of Love burneth
 and scorcheth afar off, and is more hot and vehement then any maté-
 rial fire, Ignis in igne furit, 'tis a fire in a fire, the quintessence of fire.
 For when Nero burnt Rome, as Calisto urgeth, he fired houses, consumed
 mens bodies and goods; but this fire devours the soul it self, and * one soul
 is worth 100000 bodies. No water can quench this wild fire.

** In pectus cacos absorbitur ignes,*

Ignes qui nec aqua perire possunt, nec imbre

Diminui, neque graninibus, magisque susurris.

A fire he took into his brest,

Which water could not quench,

Nor herb, nor art, nor Magicks spells

Could quell, nor any drench.

Except it be tears and sighs, for so they may chance find a little ease.

** Sic candentia colla, sic patens frons,*

Sic me blanda tui Neera, ocelli,

Sic pares minio gena perurum,

Ut ni me lachryma vigent perennes,

Totus in tennes eam favillas.

So thy white neck Neera me poor soul

Doth scorch, thy cheeks, thy wanton eys that roul:

Were it not for my dropping tears that hinder,

I should be quite burnt up forthwith to cinder.

This fire strikes like lightning, which made those old Gracians paint Cu-
 pid in many of their Temples with Jaspers thunder-bolts in his hands;
 for it wounds, and cannot be perceived how, whence it came, where
 it pierced,

** Urinur, & cecum pectora vulnus habent,*

And can hardly be discerned at first.

Et tacitum insano viro sub pectore vulnus.

A gentle wound, an easie fire it was,

And sly at first; and secretly did pass.

But by and by it began to rage and burn again;

Pectus insanam vapor,

Amorque terror, insano furor.

q Philostratus
 vita eius. Ma-
 ximum tormen-
 tum quod ex-
 cogitare, vel
 docere te pos-
 sum, est ipse
 amor.
 r Ausonius d.
 35.

† Et caco capi-
 tur ignes &
 mihi sese offert
 ultra meos ign-
 es Amyntas.
 † Ter. Eunuc.
 † Sen. Hippol.
 u Throtrium
 edyl. 2. Levibus
 cor est violabile
 tela.

† Ignis tangen-
 tes solum urit,
 at forma pro-
 cul astantes in-
 flammas.

† Nonius
 * Major illa
 flamma huc
 consumit unam
 animam, quam
 que centum
 milia corporu-
 rum.

† Mant. vgl. 2.

* Marullus
 Epig. lib. 1.

y Imagines
 decorum.

z Ovid.
 a Antiq. 4.

b Seneca.

*Penitus medullas, atque per venas me at
visceribus ignis merfus, & venis latens,*

Ut agilis altas flamma percurrit trabes.

This fiery vapour rageth in the veins,

And scorseth entrails, as when fire burns

An house, it nimbly runs along the beams,

And at the last the whole it overturns.

Abraham Hoffmannus lib. 1. amor. conjugal. cap. 2. pag. 22. relates out of

Plato, how that Empedocles the Philosopher was present at the cutting

up of one that died for love, † his heart was combust, his liver smokie, his

lungs dried up, insomuch that he verily believed his soul was either sod or

rosted, through the vehemeny of loves fire. Which belike made a modern

writer of amorous Emblems, expresse Loves fury by a pot hanging over

the fire, and Cupid blowing the coals. As the heat consumes the water,

** Sic sua consumit viscera cæcus amor.*

So doth Love dry up his radical moisture. Another compares Love to

a melting torch, which stood too neer the fire.

† Sic quo quis propior sue puella est,

Hoc stultus propior sua ruina est.

The neerer he unto his mistress is,

The neerer he unto his ruine is.

So that to say truth, as ** Castilio* describes it, *The beginning, middle, end*

of Love is naught else but sorrow, vexation, agony, torment, irksomness,

wearisomness, so that to be squalid, ugly, miserable, solitary, discontent, de-

jected, to wish for death, to complain, rave, and to be peevish, are the certain

signs, and ordinary actions of a love-sick person. This continual pain

and torture makes them forget themselves, if they be far gone with it,

in doubt, despair of obtaining, or eagerly bent, to neglect all ordinary

business.

** pendent opera interrupta, minaque*

Murorum ingentes, aquataque machina calo.

Love-sick *Dido* left her works undone, so did *† Phædra*,

— Palladis sela vacant,

Et inter ipsas pensa labuntur manus.

Fanstus in ** Mammian*, took no pleasure in any thing he did,

Nulla quies mihi dulcis erat, nullus labor agro

Peccatore, sensus iners, & mens torpore sepulta,

Carminis occiderat studium.

And tis the humour of them all, to be careless of their persons, and their

estates, as the shepherd in ** Theocritus*, *Et hac barba inculta est, squali-*

dique capilli, their beards flag, and they have no more care of pranking

themselves or of any business, they care not as they say, which end goes

forward. ** Oblitusque greges, & rura domestica totus*

Uritur, & noctes in latum expendis amara

Forgetting flocks of sheep and country farms,

The silly shepherd always mourns and burns.

Love-sick *† Chærea* when he came from *Pamphile's* house, and had not so

good welcome as he did expect, was all amott, *Parmeno* meets him, *quid*

tristis es? Why art thou so sad man? *unde* etc. whence com'st, how do'st?

but

† Cor totum
combustum, je-
cit suffumiga-
tum, pulmo a-
rescens, ut
credam misere-
ram illam ani-
mam hic elix-
am aut combu-
stam, ob maxi-
mum ardorem
quem patitur
ob ignem a-
moris.

* Embl. Amat.

4. & 5.

† Grotius.

c Lib. 4. nam

ipsius amoris

neg. principia,

neg. media ali-

qua habent

quid, quam mu-

lesias, dolores,

cruciatu, defa-

tigatones, adeo

ut miserum esse

merore, gemitu,

solitudine

torqueri, mor-

tem optare,

semperq; de-

bacchari, sint

certa amanti-

um signa &

certa actiones.

* Virg. An. 4.

† Seneca Hip.

act.

* Eclog. 8.

d Edyl. 14.

c Mant. Eclog. 2

f Ov. Met. 13.

de Polyphemo:

uritur oblitus

pecorum, antre-

rumq; suorum;

jamsq; tibi for-

ma, &c.

† Ter. Eumich.

* Qui quaso

amo.

but he sadly replies, *Ego hercle nescio neque unde eam, neque quorsum eam, ita prorsus oblitus sum mei*, I have so forgotten my self, I neither know where I am, nor whence I come, nor whether I will, what I do. P. * How so? Ch. I am in love. *Prudens sciens.*

† *virum vidensque pereo, nec quid agam scio.*

He that erst had his thoughts free (as Philostratus Lemnius in an Epistle of his, describes this fiery passion) and spent his time like an hard student, in those delightful philosophicall precepts, he that with the Sun and Moon wandered all over the world, with Stars themselves ranged about, and left no secret or small mystery in Nature unsearched, since he was enamoured, can doe nothing now but think and meditate of love matters, day and night composeth himself how to please his Mistress, all his study, endeavour, is to approve himself to his Mistress, to win his Mistress favour, to compass his desire, to be counted her servant: When Peter Abelhardus that great Scholler of his age,

* *Cui soli patuit scibile quicquid erat,*

was now in love with Helonissa, he had no mind to visit or frequent Schools and Schollers any more. *Tediosum mihi valde fuit* (as * he confesseth) *ad scholas procedere, vel in iis morari*, all his mind was on his new Mistress.

Now to this end and purpose, if there be any hope of obtaining his suit, to prosecute his cause, he will spend himself, goods, fortunes for her, and though he lose and alienate all his friends, be threatned, be cast off, and disinherited, for as the Poet saith, *Amori quis legem det?* though he be utterly undone by it, disgraced, go a begging, yet for her sweet sake, to enjoy her, he will willingly beg, hazzard all he hath, goods, lands, shame, scandall, fame, and life it self.

Non recedam neque quiescam, noctu & interdum.

• *Prius profecto quam aut ipsam, aut mortem investigavero.*

He never rest or cease my suit,

Till she or death do make me mute.

Parthenis in † Aristanetus was fully resolved to do as much. I may have better matches I confess, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c. O Harpedona keep my counsel, I will leave all for his sweet sake, I will have him, say no more, contra gentes, I am resolved, I will have him. * Gobrias the Captain, when he had espied Rhodanthe, the fair captive Maid, fell upon his knees before Mystilus the Generall, with tears, vows, and all the Rhetorick he could, by the scars he had formerly received, the good service he had done, or what soever else was dear unto him, besought his Governour he might have the captive Virgin to be his wife, *virtutis sue spoliū*, as a reward of his worth and service; and moreover he would forgive him the mony which was owing, and all reckonings besides due unto him. I ask no more, no part of booty, no portion, but Rhodanthe to be my wife. And when as he could not compass her by fair means, he fell to treachery, force and villany, and set his life at stake at last, to accomplish his desire. 'Tis a common humour this, a generall passion of all Lovers to be so affected, and which Amistia told Aratine a Courtier in Castilia's discourse, ^b surely Aratine, if thou werest not so indeed, thou didst not love; ingenuously confess, for if thou hadst been thoroughly enamoured, thou wouldst have desired

nothing

* *Qui quæso?*
Amb.

† Ter. Eunuchi

g *Qui olim co-*

gitabat que

vellet, & pul-

cherrimus Phi-

losofie præ-

ceptis operam

insumpit, qui

universæ con-

ditiones tal-

iter, naturam,

&c. Hanc

unam intendit

operam, de so-

la cogitat, no-

ctes & dies

se componit ad

banc, & ad a-

cerbam servi-

tutem redactus

animus, &c.

* Pars Epita-

phii ejus.

* Epist. prima.

|| Boethius, l. 3.

Met. ult.

† Epist. lib. 6.

Valeat pudor,

valeat bone-

stas, valeat

honor.

* Theodor. pro-

dromus, lib. 3.

Amor Mestylis

genibus obvo-

lutus, uberi-

timus, lachry-

mans, &c.

Nihil ex tota

præda præter

Rhodanthen

virginem acci-

piam.

h Lib. 2. Certe

vix credam,

& bona fide

fateare Ara-

tine, te non a-

masse adeo ve-

bementer; si e-

nim vere amas-

ses, nihil prius

aut potius op-

tasses, quam a-

mate mulieri

placere. Ea enim

amoris lex est

idem velle &

nolle.

nothing more then to please thy Mistress. For that is the law of love, to will and will the same,

* *Stroza fl. Epig.*

* *Tantum velle & nolle, velis nolis quod amica.*

† *Quippe hac omnia ex atrabile & amore proveniunt. Iason Præcisus. i Immesus amor ipse stultitia est. Cardan. lib. 1. de sapientia.*

* *Mantuan.*

Undoubtedly this may be pronounced of them all, they are very slaves, drudges for the time, mad men, fools, dizards, † *atrabilarii*, be-fide themselves, and as blind as Beetles. Their dotage is most eminent, *Amare simul & sapere ipsi tibi non datur*, as *Seneca* holds, *Jupiter* himself cannot love and be wise both together; the very best of them, if once they be overtaken with this passion, the most staid, discreet, grave, generous and wise, otherwise able to govern themselves, in this commit many absurdities, many indecorums, unbecitting their gravity and persons.

* *Quisquis amat servit, sequitur captivus amantem, Fert domitâ cervice jugum*

Sampson, *David*, *Solomon*, *Hercules*, *Socrates*, &c. are justly taxed of indiscretion in this point; the middle sort are betwixt hawk and buzzard; and although they do perceive and acknowledge their own dotage, weakness, fury, yet they cannot withstand it; as well may witness those expostulations, and confessions of *Dido* in *Virgil*.

a *Virg. En. 4.*
b *Seneca Hip-pol.*

* *Met. 10.*

* *Intipit effari mediâque in vosc resistit. Phædra in Seneca,*

b *Quæ ratio poscit, vincis ac regnat furor,*

Potensque solâ mente dominatur deus.

*Myrrha in * Ovid.*

Illâ quidem sensit, fædoque repugnat amori,

Et secum quod mente feror, quid moliar, inquit,

Dii precor, & pietas, &c.

She sees and knows her fault, and doth resist,

Against her filthy lust she doth contend,

And whether go I, what am I about?

And God forbid, yet doth it in the end. Again,

— *Peragit igne*

Carpitur indomito, furisæque vota retractas,

Et modo desperat, modo vult sentire, pudetque

Et cupit, & quid agat, non invenit, &c.

With raging lust she burns, and now recalls

Her vow, and then despairs, and when 'tis past,

Her former thoughts she'l prosecute in haste,

And what to do she knows not at the last.

She will and will not, abhors; and yet as *Medea* did, doth it,

Trahit invitam nova vis, aliudque cupido,

Mens aliud juadet, video meliora, proboque,

Deterior asequor.

Reason pulls one way, burning lust another,

She sees and knows what's good, but she doth neither.

† *O frâs, unumque, & mentis emula furor,*

Quo me impulsisti?

† *Buchanan.*

The major part of Lovers are carried headlong like so many brute beasts, reason counsels one way, thy friends, fortunes, shame, disgrace, danger, and an ocean of cares that will certainly follow; yet this furious lust,

lust, *præcipit*, counterpoiseth, weighs down on the other; though it be done in undoing, personall infamy; tols, yet they will do it, and become at last *insensati*, void of sense, degenerate into dogs, hogs, asses, brutes; as *Jupiter* into a Bull, *Apuleius* an Ass, *Lycan* a wolf, *Tereus* a Lap-wing, *Calisto* a Bear, *Alceus* and *Grillus* into Swine by *Circe*. For what else may we think those ingenious Poets to have shadowed in their witty fictions and poems, but that a man once given over to his lust (as *Fulgentius* interprets that of *Apuleius*, *Alceus of Tereus*) is no better then a

An immodest woman is like a Bear.

1 Peram induratum rosas comedit, idem ad se redit.

m Alciatus de upupa Emb. Animal immundum upupa peregrina amans; ave hac nihil fedius, nihil libidinosius. Sabin in Ovid. Met.

n Love is like a false glasse, which represents every thing fairer then it is.

Reveram, sic critica docet, sed sordida vita

Immundum sordidum culmine fecit athen.

I was a King, my Crown a witness is,
But by my filthiness am come to this.
Their blindness is all out as great, as manifest as their weakness and dotage, or rather an inseparable companion, an ordinary sign of it. Love is blind, as the saying is, *Cupid's* blind, and so are all his followers.

Quisquis amat ranam, ranam putat esse Dianam.

Every Lover admires his Mistress, though she be very deformed of her self, ill-favored; wrinkled, pimpled, pale, red, yellow, rancid, rallow-faced, have a swollen juglers platter face, or a thin lean, chitty face, have clouds in her face, be crooked, dry, bald, goggle-eyed, blear-eyed or with staring eyes, she looks like a squis'd cat, hold her head still awry, heavy, dull, hollow-eyed, black or yellow about the eyes, or squint-eyed, sparrow-mouthed, *Percean* hook-nosed, have a sharp Fox nose, a red nose, *Chima* flat, great nose, *nare sup' pinguetate*, a nose like a promontory, gubber-nosed, rotten teeth, black, uneven, brown teeth, beetle browed, a Witches beard, her breath stink all over the room, her nose doop winter and summer, with a *Barbarian* poke under her chin, a sharp chin, have eared, with a long cranes neck, which stands awry too, *pendula mamma*, her dugs like two double jugs, or else no dugs, in that other extrem bloody-fall-fingers, she have filthy long unpared nailes, stabbed hands or wrists, a rancid skin, a rotten carcass, crooked back, she stoops, is lame, splea-footed, as slender in the middle as a cone in the wast, gouty legs, her ankles hang over her shooes, her feet stink, she breed lice, a mear changeling, a very monster, an ause imperfect, her whole complexion savours, an harsh voyce, incondite gesture, vile gate, a vast virago, or an ugly tit, a slug, a fat fustilugs, a trusse, a long lean rawbone, a skeleton, a fucaken (*si qua latera meliora putat*) and to thy judgement looks like a man in a lathorn, whom thou couldst not fancy for a world, but hatest, loathest, and wouldst have spit in her face, or blow thy nose in her bosome, *remedium unum* to another man, a dowdy, a flux, a scold, a nasty, rank rammy, filthy, beastly quean; dishonest peradventure, obscene, base, beggerly, rude, foolish, untaught, peevish, *Thus* daughter, *Thir* sister, *Grubius* scholler, if he love her once, he admires her for all this, he takes no notice of any such errors, or imperfections of body or mind.

Ipsa hac dicitur delectant, veluti Balbium Polypum Agur, he had rather have her then any woman in the world. If he were a King, she alone should be his Queen, his Empress. O that he had but the wealth

* Hor. fr. lib. 1. at 3.

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and treasure of both the *Indies* to endow her with, a carrack of *Diamonds*, a chain of *Pearl*, a cascade of *Jewels* (a pair of calf-skin gloves of four pence a pair were fitter) or some such toy, to send her for a token, she should have it with all his heart; he would spend myriads of crowns for her sake. *Venus* her self, *Parthen*, *Cleopatra*, *Tarquins*, *Tanaquil*, *Herods*, *Mariamne*, or *Mary* of *Burgundy* if she were alive, would not match her.

* The daughter and heir of *Carulus Magnus*.
† *Scæcia* in *Osavia*.

(† *Quicquid vultu hæc Tyndariorum*)
Qui moverunt horrida bella. Let *Paris* himself be judge) renowned *Helena* comes short, that *Adopheian Phillis*, *Larissæan Coronis*, *Babylonian Thysbe*, *Palinurus*, *Lauia*, *Lachia*, &c. your counterfeit Ladies were never so fair as she is.

† *Læchæus*.

(† *Quicquid erit placidi, lepidi, grati, atque faceti*)
Proinde chælotum nomen Pandora dæmon.
What *er* is pretty, pleasant, facetious, well.
What *er* *Pandora* had, she doth excell.

* *Mantuan*,
Egl. 1.

* *Dicebam Trivia formam nihil esse Diana.*
Diana was not to be compar'd to her, nor *Juno*, nor *Minerva*, nor any Goddesses. Their feet were as bright as silver, the ancles of *Hebe* clearer than *Chrystally*, the arms of *Aurora* as ruddy as the *Rose*, *Juno's* breasts as white as snow, *Minerva's* wife, *Venus* fair, but what of this? dainty come thou to me. She is all in all.

† *Angerianus*.

(† *Est Venus, succedens una, Minerva loquens.*)
Fairer off air, than fairnesse doth excell.

† *Fairy Queen* Cant. l. 4.

Epithorus in *Aristæus*, so far admires his Mistress good parts, that he makes proclamation of them, and challengeth all comers in her behalf.

* *Eph. 12.*

Quis unquam formas vidit orientis, qui occidentis, veniant undique omnes, & dicant veraces, an tam infignem viderint formam.

† *Nulla vox formam ejus posse comprehendere.*

* *Calepignini dial. Galat.*

* *Who ever saw the beauties of the East, or of the West, let them come from all quarters, all kind of tongues, if ever they saw such an excellent feature as this.* A good fellow in *Petrone's* cries out, no tongue can tell his Ladies fine feature, or expresse it. *quicquid dixeris minus erit, & a*

No tongue can her perfections tell.

In whose each part, all tongues may dwell. Most of your Lovers are of his humour and opinion. She is *nulli secunda*, a rare creature, a *Phœnix*, the sole commandress of his thoughts, Queen of his desires, his only delight: as *Triton* now feelingly sings, that Love-sick Sea-God.

Candida Dencorhoe placet, & placet atra Melane, down and gnos

Sed Galatea placet longe magis omnibus una.

Fair Dencorbe, black Melane please me well,

But *Galatea* doth by odds the rest excell.

All the gracious *Elogies*, *Metaphors*, *Hyperbolical comparisons* of the best things in the world, the most glorious names; whatsoever, I say, is pleasant, amiable, sweet, grateful, and delicious, are too little for her.

Phæbe pulchrior & farore Phæbe.

His *Phœbe* is so fair, she is so bright,

She dims the *Suns* lustre, and the *Moons* light.

Stars, *Suns*, *Moons*, *Metals*, sweet smelling *Flowers*, *Odours*, perfumes, *Colours*, *Gold*, *Silver*, *Ivory*, *Pearls*, *Precious Stones*, *Snow*, painted

painted Birds, Doves, Honey, Sugar, Spice, cannot expresse her, so soft
so tender, so radiant, sweet, so fair is she. 521

Mollior cunctis capillis, &c.

o Catullus.

*Lydia bella, puella candida,
Qua bend superas lac, & liliū,
Albamque simul rosam & rubicundam,
Et expositum ebur Indicam.*

o Petronius.
Catalist.

Fine Lydia my Mistress white and fair,
The milk, the Lilly do not thee come near;
The Rose so white, the Rose so red to see,
And Indian Ivory comes short of thee:

Such a description our English Homer makes of a fair Lady.

† That Emilia that was fairer to seen,
Then is Lilly upon the stalk green:
And fresher then May with flowers new,
For with the Rose colour wrote her face,
I not which was the fairer of the two.

† Chaucer in
the knights
tale.

In this very phrase *Polyphemus* courts *Galatea*.

*Candidior folio nivei Galatea lignitri,
Floridior prato, longa procerior alno,
Splendidior vitro, tenero lascivior hado, &c.
Mollior & cygni plumis, & lacte coacta.*

o Ovid. Met. 13.

Whiter *Galer* then the white withie-wind,
Fresher then a field, higher then a tree,
Brighter then glass, more wanton then a Kild,
Softer then Swans down, or ought that may be.

So she admires him again, in that conceited Dialogue of *Lucian*, which
John Secundus, an Elegant Dutch modern Poet hath translated into verse.
When *Doris* and those other Sea Nymphs, upbraided her with her ugly
mishapen Lover *Polyphemus*, she replies, they speak out of envy and
malice,

*Et plant invidia huc mera vos stimulare videntur,
Quod non vos itidem ut me Polyphemus amet.*

Say what they could, he was a proper man. And as *Holissia* writ to her
Sweet-heart *Peter Abelhardus*, *Si me Augustus orbis imperator uxorem expe-*
teret, mallem tua esse meretrix quam orbis imperatrix, she had rather be his
vassal, his Queen, then the worlds Empress or Queen.

— non si me *Iupiter* ipse forte velit, — she would
not change her love for *Iupiter* himself.

To thy thinking she is a most loathsome creature; and as when a coun-
trety fellow discommended once that exquisite Picture of *Helena*, made
by *Zeuxis*, * for he saw no such beauty in it; *Nicomachus* a love-sick
spectator replied, *Sunt vbi meo oculis & deam existimatis*, take mine
eyes, and thou wilt think she is a Goddess, dote on her forthwith, count
all her vices, vertues; her imperfections, infirmities, absolute and perfect:
if she be flat-nosed, she is lovely; if hook-nosed, kingly; if dwarfish and
little, pretty; if tall, proper and man-like, our brave British *Banastira*; if
crooked, wise; if monstrous, comely, her defects are no defects at all, she

* Plutarch. si
bi dixit tam
pulchram non
videri, &c.

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hath no deformities. *Immo nec ipsum amica sperare fatet*, Though she be nasty fulsome, as *Sofratu's* bitch, or *Parmeno's* sow: thou hadst as live have a snake in thy bosome, a toad in thy dish, and callest her witch, divill, hag, with all the filthy names thou canst invent; he admires her on the other side, she is his Idoll, Lady, Mistress, *Venerilla*, Queen, the quintessence of beauty, an Angel, a Star, a Goddess.

*Quanto quæ
Lucifer, aurea
Phæbe, tanto
virginibus
conspiciat
omnibus Hecce.
Ovid.
† M.D. Son. 30.*

† Thou art my *Vesta*, thou my Goddess art,
Thy hallowed Temple onely is my heart.

The fragancy of a thousand *Curtesians* is in her face: † *Nec pulchra effigies hac Cypridis aut Stratonices*, 'Tis not *Venus* picture that, nor the Spanish *Infanta's*, as you suppose, (good Sir) no Princess, or Kings daughter; no, no, but his divine Mistrels forsooth, his dainty *Dulcinea*, his dear *Antiphila*, to whose service he is wholly consecrate, whom he alone adores.

* *Martial. l. 5.
Epig. 38.*

* *Cui comparatus indecens erit pavo,
Inamabilis sciurus, & frequens Phœnix.*
To whom conferd a Peacocks undecent,
A Squirrels harsh, a Phoenix too frequent.

All the graces, vencies, elegances, pleasures, attend her. He prefers her before a Myriade of Court Ladies.

† *Ariosto.*

† He that commends *Phyllis* or *Neræa*,
Or *Amarillis*, or *Galatæa*,
Tityrus or *Melibæa*, by your leave,
Let him be mute, his Love she praises have.

Nay, before all the Gods and Goddesses themselves. So * *Quintus Catulus* admired his squint-eyed friend *Roscius*.

* *Tully lib. 1.
de nat. deor.
pulchrior deo,
& tamen erat
oculis perver-
sissimis.*

*Pace mihi liceat (Cælestes) dicere vestra,
Mortalis visus pulchrior esse Deo.*

By your leave gentle Gods, this I'll say true,
There's none of you that have so fair an hue.

All the bumbast *Epithetes*, patheticall adjuncts, incomparably fair, curiously neat, divine, sweet, dainty, delicious, &c. pretty diminutives, *corculum*, *suaviolum*, &c. pleasant names may be invented, bird, mouse, lamb, puss, pigeon, pigfney, Kid, hony, love, dove, chicken, &c. he puts on her.

† *Marullus ad
Neerum epig.
1. lib.
* Barthius.
† Ariosto, lib.
29. dist. 8.*

† *Meum mel, mea suavisas, meum cor,
Meum suaviolum, mei lepores.*

my life, my light, my jewell, my glory, * *Margareta speciosa, cujus respectu omnia mundi pretiosa sordent*, my sweet *Margaret*, my sole delight and darling. And as *Rhodoman* courted *Isabella*,

By all kind words, and gestures that he might,
He calls her his dear heart, his sole beloved,
His joyfull comfort, and his sweet delight.
His Mistress, and his Goddess, and such names,
As loving Knights apply to lovely Dames.

Every cloth she wears, every fashion pleaseth him above measure; her hand, *O quales digitos, quas habet illa manus!* pretty foot, pretty coronets, her sweet carriage, sweet voyce, tone, O that pretty tone, her divine and lovely looks, her every thing, lovely, sweet, amiable and pretty, pretty, pretty. Her very name (let it be what it will) is a most pret-
ry

ty pleasing name ; I beleeve now there is some secret power and vertue in names, every action, sight, habit, gesture, he admires, whether she play, sing, or dance, in what tyres soever she goeth, how excellent it was, how well it became her, never the like seen or heard.

" Mille habet ornatus, mille decenter habet.

Let her wear what she will, do what she will, say what she will,

† Quicquid enim dicit, seu facit, omne decet.

He applauds and admires every thing she wears, saith or doth,

** Illam quicquid agit, quoquo vestigia vertit,*

Composuit furtim subsequiturque decor ;

Seu solvit crines, fufis decet esse capillis,

Seu compfit, compitis est reverenda comis.

What ere she doth, or whether ere she go,

A sweet and pleasing grace attends forsooth ;

Or lose, or bind her hair, or comb it up,

She's to be honoured in what she doth.

** Vestem induitur formosa est, exuitur, tota forma est,* let her be dressed or undressed, all is one, she is excellent still, beautiful, fair, and lovely to behold. Women do as much by men ; nay more, far fonder, weaker, and that by many parafanges. Come to me my dear Lycias, (saith Musarum in

b Aristanetus) come quickly Sweet-heart, all other men are Satyrs, meer clowns, block-heads to thee, no body to thee : Thy looks, words, gestures, actions, &c. are incomparably beyond all others. Venus was never so much besotted on her Adonis, Phadra so delighted in Hippolitus, Ariadne in Theseus, Thysbe in her Pyramus, as she is inamoured on her Mopsus.

Be thou the Marygold, and I will be the Sun,

Be thou the Frier, and I will be the Nun.

I could repeat centuries of such. Now tell me what greater dotage, or blindness can there be then this in both sexes ? and yet their slavery is more eminent, a greater sign of their folly then the rest.

They are commonly slaves, captives, voluntary servants, *Amator amica mancipium*, as *c Castilio* terms him, his Mistress servant, her drudge, prisoner, bond-man, what not ? He composeth himself wholly to her affections, to please her ; and as *Emilia* said, makes himself her lackey. All his cares, actions, all his thoughts, are subordinate to her will and commandement ; her most devote, obsequious, affectionate servant and vassall. For love (as *c Cyrus* in *Xenophon* well observed) is a meer tyranny, worse then any disease, and they that are troubled with it, desire to be free and cannot ; but are harder bound then if they were in iron chains. What greater captivity or slavery can there be (as *c Tully* expostulates) then to bee in love ? Is he a free man over whom a woman domineers, to whom she prescribes Lawes, commands, forbids what she will her self ? That dares deny nothing she demands ; she asks, he gives ; she calls, he comes ; she threatens, he fears ; Nequissimum hunc servum puto, I account this man a very drudge. And as he follows it, *d Is this no small servitude for an enamourite* to be every hour combing his head, stifning his beard, persuming his hair,

u Tibullus.

† Marul. lib. 2.

x Tibullus. l. 4. de Sulpitia

a Aristanetus, Epist. 1.

b Epist. 24.

veni cito charissime Lycia, cito veni, praete Satyri omnes videntur non homines, nullo loco solus es ; &c.

y Lib. 3. de aulico, alterius affectui se totum componit, totus placere sudet, & ipse animam amatae pedissequam facit.

z Cyropad. l. 5. amor servitium, & qui amant optant eo liberari non secus ac alio quovis morbo, neque liberari tamen possunt, sed validiori necessitate ligati sunt quam si in ferrea vincula conjecti forent.

c In paradoxis, An ille mihi liber videtur cui mulier imperat ? cui leges imponit, praescribit, jubet, vetat quod videtur. Qui nihil imperantis negat, nihil audet, &c. potest ? dandum ?

vocat ? veniendum ; minatur ? extimiscendum, d Illane parva est servitium amatorum singulis seorsim horis petine capillum, calamistrum, barbam componere, faciem aqua rosulentibus diluere, &c.

D 11 3

washing

e Si quando in
pavimentum
incantius quid
mibi excidisset,
elevare idem
quam promptissime,
nec nisi osculo
compacto mihi
commendare,
&c.

washing his face with sweet waters, painting, curling, and not to come abroad but sprucey crowned, decked and apparelled? Yet these are but toys in respect to go to the Barber, Baths, Theatres, &c. he must attend upon her where ever she goes, run along the streets by her doors and windows to see her, take all opportunities, sleeveless errands, disguise, counterfeited shapes, and as many forms as *Jupiter* himself ever took, and come every day to her house (as he will surely do if he be truly enamoured) and offer her service, and follow her up and down from room to room, as *Lucretia's* suiters did, he cannot contain himself but he will do it, he must and will be where she is, sit next her, still talking with her. * If I did but let my glove fall by chance, (as the said *Arctines* *Lucretia* brags) I had one of my suiters, nay two or three at once ready to stoop and take it up, and kiss it, and with a low song deliver it unto me: If I would walk, another was ready to sustain me by the arm. A third to provide fruits, Pears, Plums, Cherries, or whatsoever I would eat or drink. All this and much more he doth in her presence, and when he comes home, as *Troilus* on his *Cresid*, tis all his meditation to recount with himself his actions, words, gestures, what entertainment he had, how kindly she used him in such a place, how she smiled, how she graced him, and that infinitely pleased him; then he breaks out, O sweet *Arensa*, O my dearest *Antiphila*, O most divine looks, O lovely graces, and thereupon instantly he makes an Epigram, or a Sonet to five or seven tunes, in her commendation, or else he ruminates how she rejected his service, denied him a kiss, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt comb and glass, Madrigals, Elegies, &c. these his cogitations till he see her again. But all this is easie and gentle, and the least part of his labour and bondage, no hunter will take such pains for his Game, Fowler for his sport, or Souldier to sack a City, as he will for his Mistress favour.

*Ipsa comes veniam, neque me salebrosa movebunt
Saxa, nec obliquo dente simendus aper.*

As *Phadra* to *Hippolitus*. No danger shall affright; for if that be true the Poets say, Love is the son of *Mars* and *Venus*; as he hath delights, pleasures, elegancies from his mother, so hath he hardness, valour and boldness from his father. And 'tis true that *Bernard* hath; *Amore nihil mollius, nihil violentius*, nothing so boisterous, nothing so tender as love. If once therefore enamoured, he will go, run, ride many a mile to meet her, day and night, in a very dark night, endure scorching heat, cold, wait in frost and snow, rain, tempests, till his teeth chatter in his head, those Northern winds and showers cannot cool or quench his flames of love. *Intempesta nocte non deterretur*, he will, take my word, he will sustain hunger, thirst, *Penetrabit omnia, perfringat omnia*, love will find out a way, through thick and thin he will to her; *Expediissimi montes videntur amnes transnabiles*, he will swim through an Ocean, ride post over the *Alpes*, *Apennine*, or *Pirenean* hills,

† *Plutarchus*
amat. dial.

† *Ignem marisque fluctus, atque turbines*

Venti parvus est transit.

though it rain daggers with their points downward, light or dark, all is one: (*Rosida per tenebras Faunus ad antra venit*)

for

for her sweet sake he will undertake *Hercules* twelve labours, endure, hazard, &c. he feels it not. * *What shall I say* (saith *Hades*) of their great dangers they undergo, single combats they undertake, how they will venture their lives, creep in at windows, gutters, climb over walls to come to their sweet-hearts, (anointing the doors and hinges with oyl, because they should not creak, tread soft, swim, wade, watch, &c.) and if they be surpris'd, leap out at windows, cast themselves headlong down, bruising or breaking their legs or arms, and sometimes losing life it self, as *Calisto* did for his lovely *Melibæa*. Hear some of their own confessions, protestations, complaints, proffers, expostulations, wishes, bruish attempts, labours in this kind. *Hercules* served *Omphale*, put on an aprone, took a distaffe and spun; *Thraso* the souldier was so submissive to *Thais*, that he was resolv'd to do whatsoever she enjoyn'd. † *Ego me Thaidi dedam, & faciam quod jubet*, I am at her service. *Philostatus* in an Epistle to his Mistress, † *I am ready to dye Sweet-heart if it be thy will, allay his thirst whom thy star hath scorched and undone, the fountains and rivers deny no man drink that comes, the fountain doth not say thou shalt not drink, nor the apple thou shalt not eat, nor the fair meadow walk was in me, but thou alone wilt not let me come near thee, or see thee, contemned and despis'd I dye for grief.* *Poliennus* when his Mistress *Circe* did but frown upon him in *Patronus*, drew his sword, and bad her kill, stab, or whip him to death, he would strip himself naked, and not resist. Another will tak a journey to *Japan*, *Longa navigationis molestias non curans*. A third (if she say it) will not speak a word for a twelvemonths space, her command shall be most inviolably kept: A fourth, will take *Hercules* chub from him, and with that Centurion in the Spanish † *Calestina*, will kill ten men for his Mistress *Arénsa*, for a word of her mouth, her will cut bucklers in two like pippins, and flap down men like flies, *Elige quo mortis genere illum occid cupis?* * *Galeatus* of *Mantua* did a little more; for when he was almost mad for love of a fair Maid in the City, she to try him belike what he would do for her sake, bad him in jest leap into the River *Po* if he loved her; he forthwith did leap headlong off the bridge and was drowned. Another at *Ficinum* in like passion, when his Mistress by chance (thinking no harm I dare swear) bad him go hang, the next night at her doors hanged himself. * *Money* (saith *Xenophon*) is a very acceptable and welcome guest, yet I had rather give it my dear *Clinia*, than take it of others, I had rather serve him, then command others, I had rather be his drudge, then take my ease, undergo any danger for his sake, then live in security. For I had rather see *Clinia* then all the world besides, and had rather want the sight of all other things, then him alone, I am angry with the night and sleep, that I may not see him, and thank the light and Sun because they show me my *Clinia*, I will run into the fire for his sake, and if you did but see him, I know that you likewise would run with me. So *Philostatus* to his Mistress, Command me what you will, I will do it, bid me go to Sea, I am gone in an instant, take so many stripes, I am ready, run through the fire,

and

and

and lay down my life and soul at thy feet, tis done: So did *Æolus* to *Iunio*,

Tunc Æolus quod optas *Explorare labor, mihi iussa capescere fas est.*

O Queen it is thy pains to enjoyn me still,

And I am bound to execute thy will.

And Phædra to Hippolitus,

Me vel sororem Hippolite aut famulam voca;

Famulamque potius, omne servitium feram.

O call me sister, call me servant, chuse,

Or rather servant, I am thine to use.

Non me per alia in se jubet niter,

Pigeat gelatis ingredi Pindi jugis,

Non super ignes ire aut infesta agmina

Cubiter, paratus estibus pectus ducere,

Te tunc jubere, me decet iussa exequi.

It shall not grieve me to the snowy hills,

Or frozen Pindus tops forthwith to clime,

Or run through fire, or through an Army,

Say but the word, for I am alwaies thine.

Callitruides in Ælæan breaks out into this passionate speech, O God of

heaven, grant me this life for ever to sit over against my Mistress; and to

hear her sweet voyce, to go in and out with her, to have every other business

common with her: I would labour when she labours, saile when she sailes, be that

hates her should hate me; and if a tyrant kill her, he should kill me; if she should

dye, I would not live, and one grave should hold us both.

Finis illameros moriens morientis amoris.

Ærocomus in Aristænetus makes the like petition for his Delphia,

Tecum vivere amem tecum obire lubens.

Tis the same strain which Thragines used to his Chloricia, so that I may but enjoy thy

love, tis me dye presently: Beaulder to his Hero, when he besought the Sea

waves to let him go quietly to his Love, and kill him coming back now

Tis the common humour of them all, to contemn death, to wish for

death, to confront death in this case, Quippe quis nec fera, nec ignis, neque

precipitium, nec fretum, nec ensis, neque laqueus gravior videntur; Tis their

desire (saith Tyrius) to dye, Haud times mortem, cupio ire in ipso

obvius enses.

Though a thousand

dragons or divells kept the gates, Cerberus himself, Scylla and Procrastus

lay in wait, and the way as dangerous, as inaccessible as hell, through fiery

flames and over burning coulters, he will adventure for all this. And as

Peter Abelhardus lost his testicles for his Heloise, he will I say not venture

an incision, but life itself. For how many gallants offered to lose

their lives for a nights lodging with Chastity in those days! And in the

hour and moment of death, tis their sole comfort to remember their

dear Mistress, as Zerbins slain in France, and Brandimart in Barbary; as

Arctite did his Emely.

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And lay down my life and soul at thy feet, tis done: So did Æolus to Iunio,
Tunc Æolus quod optas
Explorare labor, mihi iussa capescere fas est.
O Queen it is thy pains to enjoyn me still,
And I am bound to execute thy will.
And Phædra to Hippolitus,
Me vel sororem Hippolite aut famulam voca;
Famulamque potius, omne servitium feram.
O call me sister, call me servant, chuse,
Or rather servant, I am thine to use.
Non me per alia in se jubet niter,
Pigeat gelatis ingredi Pindi jugis,
Non super ignes ire aut infesta agmina
Cubiter, paratus estibus pectus ducere,
Te tunc jubere, me decet iussa exequi.
It shall not grieve me to the snowy hills,
Or frozen Pindus tops forthwith to clime,
Or run through fire, or through an Army,
Say but the word, for I am alwaies thine.
Callitruides in Ælæan breaks out into this passionate speech, O God of
heaven, grant me this life for ever to sit over against my Mistress; and to
hear her sweet voyce, to go in and out with her, to have every other business
common with her: I would labour when she labours, saile when she sailes, be that
hates her should hate me; and if a tyrant kill her, he should kill me; if she should
dye, I would not live, and one grave should hold us both.
Finis illameros moriens morientis amoris.
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* When he felt death
Drank been his eye, and (and is his breath,
But on his a and yet cannot he his eye,
His last word was, *My dear enemy,*
I will fight thee, and I will beat thee,
I will fight thee, and I will beat thee.

* *Chaucer in
the Knights
tale.*

† When captain *Gobrius* by an unlucky accident had received his death's wound, *heu me miserum* exclaims, miserable man that I am. (instead of other devotions) he cries out, *shall I die before I see Rosanthe my sweet heart.* *Sic amor mortem*, (saith mine author) *aut quicquid humanitus accedat, aspernatur.* To love triumphs, contemns, insults over death it self. Thirteen proper young men lost their lives for that fair *Hyperodamia* sake, the daughter of *Onomachus* King of *Ere*: when that hard condition was proposed of death or victory, they made no account of it, but courageously for love died, till *Pelops* at last won her by a fight. As many gallants desperately adventured their dearest blood for *Atalanta* the daughter of *Schenius*, in hope of marriage, all vanquished and overcame, till *Hippomenes* by a few golden apples happily obtained his sum. *Perseus* of old, fought with a sea monster for *Andromeda* sake; and our *S. George* freed the Kings daughter of *Sabea* (the golden legend is mine author) that was exposed to a Dragon, by a terrible combat. Our Knights errant, and the Sir Lancelots of these days, hope will adventure as much for Ladies favours, as the *Squire of Dames*, *Knight of the Sun*, *Sir Bevis of Southampton*, or that renowned peer.

† *Theodorus
prodromus, A-
morum lib. 6.
Interpret.
Gaulmino.*

† *Ovid. 10. met.
Higinus c.
185.*

k *Arist. lib. 1.
cant. 1. 1. 1.*

* *Orlando, who long time had loved dear
Angelica the fair, and for her sake
About the world in nations far and near,
Did high attempts perform and undertake.*

he is a very dastard, a Coward, a block and a beast, that will not do as much, but they will sure, they will; for it's an ordinary thing for these enamour'ds of our times to say and do more, to stab their arms, carouse in blood,† or as that *Thessalian Thero*, that bit off his own thumb, *provocans rivalem ad hoc emulandum*, to make his corival do as much. 'Tis frequent with them to challenge the field for their Lady and Mistress sake, to run a tilt.

† *Plut. dial. a-
mor.*

* *That either bears (so furiously they meet)
The other down under the horses feet,
and then up and to it again,*

† *Fairy Queen
cant. 1. lib. 4.
cant. 3. lib. 4.
Dum castis
peritula, ensis
intra seire
excisus, scutum
etc. Barthius
Celestina.
Lesbia sex*

*And with their axes both so sorely pour,
That neither plate nor mail sustain a blow,
But would break like rotten wood asunder,
And fire and flail like lightning after thunder.*

and in her quarrel, to fight so long till their head piece, bucklers be all broken, and words back like so many saws, for they must not see her abused in any sort, 'tis blasphemy to speak against her, a dishonour with our all good respect to name her. 'Tis common with these creatures to

† *As Xanthus
for the love of
Enrippe,
Omniem Euro-
pam peragran-
vit. Partheni-
us Erot. cap. 8.*

drink † healths upon their bare knees, though it were a mile to the bottom (no matter of what mixture) off it comes. If he bid them they will go barefoot to Jerusalem, to the great Chams court, to the East Indies,

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¶ *Gerardus & Vocatio.*¶ *Epist. 17. l. 3.*† *Lucretius.*

m *Aeneas Syl-
vius, Lucretia
quum accepit
Auriliis literas
bilaris statim
milliesq; papi-
rum basnavit.
n Medius inse-
ruit papillis
litteram ejus,
mille prius
pangens sua-
via. Arist. 2.
epist. 13.
o Plautus *A-
finar.**

p *Hor.*

q *illa domi se-
dens imaginem
ejus fixis ocu-
lis assidue con-
spicata.*

r *Euchamius,
Sylva.*

to fetch her a bird to wear in her hat : and with *Drake* and *Candish* sail round about the world for her sweet sake, *adversis ventis*, serve twice seven years as *Jacob* did for *Rachel*; do as much as *Gesmonda* the daughter of *Tancredus* prince of *Salerna*, did for *Guiscardus* her true love, eat his heart when he died; or as *Antemisia* drank her husbands bones beaten to powder, and so bury him in her self, and endure more torments than *Theseus* or *Paris*. Et his colitur *Venus* magis quam thure, & victimis, with such sacrifice as these (as *Aristarchus* holds) *Venus* is well pleased. Generally they undertake any pain, any labour, any toyl, for their Mistress sake, love and admire a servant, not to her alone, but to all her friends and followers, they hug and embrace them for her sake, her dog, picture, and everything she wears, they adore it as a relique. If any man come from her, they feast him, reward him, will not be out of his company, do him all offices, still remembering, still talking of her :

† *Nam si abest quod ames, praesto simulachratamen sunt
Illius, & nomen dulce obversatur ad aures.*

The very carrier that comes from him to her is a most welcome guest, and if he bring a letter, she will read it twenty times over, and as *m Lucretia* did by *Eurysalus*, kiss the letter a thousand times together, and then read it. And *Chelidonia* by *Philonius*, after many sweet kisses put the letter in her bosome,

And kiss again, and often look thereon,

And stay the messenger that would be gone :

And ask many pretty questions, over and over again, as how he looked, what he did, and what he said ? In a word,

o *Vult placere sese amica, vult mihi, vult pedisequa,
Vult famulus, vult etiam amicillus, & canulo meo.*

He strives to please his Mistress, and her maid,
Her servants, and her dog, and's well apaid.

If he get any remnant of hers, a busk-point, a feather of her fan, a shoo-tye, a lace, a ring, a bracelet of hair,

p *Pignusque direptum lacertis ;*

Aut digito male pertinaci,

he wears it for a favour on his arm, in his hat, finger, or next his heart. Her picture he adores twice a day, and for two houres together, will not look off it; As *Laodamia*

did by *Protiselaus*, when he went to war, *q Sit at home with his picture before her* : a garter or a bracelet of hers is more pretious then any Saints Relique, he lays it up in his casket, (O blessed Relique) and every day will kiss it : if in her presence, his eye is never off her, and drink he will where she drank, if it be possible, in that very place, &c. If absent, he will walk in the walk, sit under that tree where she did use to sit, in that bowr, in that very seat,

& foribus miser oscula figit,

many years after sometimes, though she be far distant and dwell many miles off, he loves yet to walk that way still, to have his chamber window look that way : To walk by that rivers side (which though far away) runs by the house where she dwels, he loves the wind blows to that coast.

o *quos dixi Zephyris properantibus illos,
Felices pulchram visuri Amaryllida vemi.*

O happy western winds that blow that way,
For you shall see my loves fair face to day,
he will send a message to her by the wind,

† Vos aura Alpina, placidis de montibus aura,

Hac illi portate.

he desires to confer with some of her acquaintance, for his heart is still with her, to talk of her, admiring and commending her, lamenting, moaning, wishing himself any thing for her sake, to have opportunity to see her, O that he might but enjoy her presence! So did *Philostratus* to his mistress, O happy ground on which she treads, and happy were I if she would tread upon me. I think her countenance would make the rivers stand, and when she comes abroad, birds will sing and come about her.

Ridebunt valles, ridebunt obruta Tempe,

In florem viridis protinus ibit humus.

The fields will laugh, the pleasant vallies burn,

And all the grass will into flowers turn.

Omnis Ambrosiam spirabit aura.

meadow, she is fairer then any flower, for that lasts but for a day, the river is pleasing, but it vanisheth on a sudden but thy flowre doth not fade, thy stream is greater then the Sea. If I look upon the Heaven, methinks I see the sun faine down to shine below, and thee to shine in his place, whom I desire. If I look upon the night, methinks I see two more glorious stars, He speaks and thy self. A little after he thus courts his Mistress, If thou goest forth of the city, the protecting Gods that keep the town, will run after to gaze upon thee: If thou sail upon the seas, as so many small boats, they will follow thee: what river would not run into the Sea. Another, he sighs and sobs, swears he hath Cor scissum, an heart bruised to powder, dissolved and melted within him, or quite gone from him, to his mistress some belike, he is in an oven, a Salamander in the fire, so scorched with loves heat; He wisheth himself a saddle for her to sit on, a posie for her to smell to, and it would not grieve him to be hanged, if he might be strangled in her garters: he would willingly die to morrow, so that she might kill him with her own hands. *Ovid* would be a Flea, a Gnat, a Ring, *Catullus* a Sparrow,

O si tecum ludere sicut ipsa possem,

Ei tristis animi levare curas.

* *Anacreon*, a glass, a gown, a chain, any thing,

Sed speculum ego ipse fiam,

Ut me tuum usque cernas,

Ei vestis ipse fiam,

Ut me tuum usque gesses.

Mutari & opto in undam,

Lavem tuos ut artus,

Nardus puella fiam,

Ut ego te ipsum inungam,

Sim fascia in papillis,

Tuo & monile collo.

Fiamque calcaneus, me

† *Fractorem*

Naugerio.

o Happy ser-

vants that

serve her, hap-

py men that

are in her

company.

p Non ipsos so-

lum sed ipso-

rum memoriam

amant. *Lucian.*

r Epist. O ter

felix solum! be-

atus ego, si me

calaveris; vul-

tus tuus amnes

sistere potest,

&c.

* Idem epist. in

Prato cum sit

flores superat;

illi pulchri sed

unius tantum

diei; fluvius

gratias sed eva-

nescit; at tuus

fluvius mari

major. Si ca-

lum aspicio, so-

lum existimo

cecidisse, & in

terra ambula-

re, &c.

† Si civitate

egredieris, se-

quentur te dii

custodes, spe-

flaculo com-

moti; si naviges

sequuntur quis

fluvius salum

tuum non riga-

ret?

† El. 15.2.

* *Carm.* 30.

Englified by
M. B. Holliday
in his Technog.
Art. I. sec. 7.

Saltem ut pede usque calcas.

But I a looking-glass would be;
Still to be lookt upon by thee,
Or I, my Love, would be thy gown,
By thee to be worn up and down;
Or a pure Well full to the brims,
That I might wash thy purer limbs:
Or I'd be precious balm to noist,
With choicest care each choicest joint;
Or, if I might, I would be saln
About thy neck thy happy chain.
Or would it were my blessed hap
To be the Lawn o're thy fair pap:
Or would I were thy shoe, to be
Daily trod upon by thee.

O thrice happy man that shall enjoy her: as they that saw *Hero in Mufes*, and * *Salmaci* to *Hermaphroditus*,

Felices mater, &c. felix matrix.

Sed longe cunctis, longeque beator ille,

Quem fructu sponsi & socii dignabere lecti.

The same passion made her break out in the Comedy,

† *Ne ille fortunata sunt quæ cum illo cubant,*

happy are his bed-fellows; and as the said of *Cyrus*, † *Beata quæ illi nox futura esset*, blessed is that woman that shall be his wife, nay thrice happy she that shall enjoy him but a night,

† *Una nox Fœvis sceptro æquiparanda,*

Such a nights lodging is worth *Jupiters Scepter*.

* *Qualis nox erit illa, dii, deaque,*

Quam mollis thorus?

O What a blissful night would it be, how soft, how sweet a bed? She will adventure all her estate for such a night, for a *Nectar*, a balsome kiss alone.

Qui te videt beatus est,

Beator qui te audiet,

Qui te potitur est Deus.

The Sultan of Sana's wife in *Arabia*, when she had seen *Vertomastus* that comely traveller, lamented to her self in this manner, "O God, thou hast made this man whiter then the Sun, but me, mine husband, and all my children black; I would to God he were my husband, or that I had such a son; she fell a weeping, and so impatient for love at last, that (as *Potiphars wife* did by *Joseph*) she would have had him gone in with her, she sent away *Gazella*, *Tegeia*; *Galzerana* her waiting maids, loaded him with fair promises and gifts, and wooed him with all the Rhetorick she could,

extremum hoc misera da munus amanti.

But when he gave not consent, she would have gone with him, and left all, to be his page, his servant, or his Lackey, *Cersa sequi charum corpus ut umbræ solet*, so that she might enjoy him, threatening moreover, to kill her self, &c. Men will do as much and more for women, spend goods, lands, lives, fortunes; Kings will leave their Crowns, as King *Iohn* for

Matilda

u *Eod. Vertomastus* navi-
g. lib. 2. c. 5. O
deus, hunc cre-
asti sole candi-
diorem, & di-
verso me &
conjugem me-
um & natos
meos omnes ni-
gricantes.
Utinam hic,
&c.
Ibi *Gazella*,
Tegeia, *Galze-
rana*, & pro-
missis onera-
vit, & domus,
&c.

maids the Name of *Dunmow*. In which of *Agonies* this *Agony* is
 The King in this yet privileged it may be,
 like to be *Adonis* so I may live with thee.
 The very Gods will endure any shame & *usque aliquis de diis non tristibus*
impia be a spectacle as *Mar* and *Venus* were to all the rest, so did
Eudam *Mercury* with, and peradventure so dost thou. They will adven-
 sure their lives with slanders.

I will dye twice; nay twenty
 times for her. If she die, there's no remedy, they must die with her,
 they cannot help it. A Lover in *Calceolus*, wrote this on his darlings

Tom, *Quincia* *obit*, *sed non Quincia sola obit*,
Quincia obit, sed cum Quincia & ipse obit,
Risus obit, obit gratia, lusus obit,
Nec meo uisus in pectore, uisus in amulo est
Quincia my dear is dead, but not alone;
 For I am dead, and with her I am gone
 Sweet smiles, mirth, graces, all with her do roste,

And my soul too, for is not in my breast.
 How many do bring Lovers upon the like occasion might say the same?
 But these are toys in respect, they will hazard their very souls for their
 mistress sake.

Non ego in calceolus potens Venus esse,
Non enim uxorem habens domi Hero.

One said, to Heaven would I not
 desire at all to go,
 If that at mine own house I had
 such a fine wife as *Hero*.

Venus forsook Heaven for *Adonis* sake
 Old *Jam* in *Chaucer* thought when he had his fair *Mary*, he should
 never go to heaven, he should live so merrily here on earth; had I such
 a mistress, he protests,

Caelum diis ego non sum inviderem,
Sed sortem mihi dii meam inviderent.

I would not envy their prosperity;

The Gods should envy my felicity.

Another as earnestly desires to behold his sweet heart, he will adventure
 and leave all this, and more then this to see her alone.

* *Omnia quae patior mala si pensare velis fors*,

Unâ aliquâ nobis prosperitate, dii

Hoc precor, ut faciant, faciant me cernere coram,

Cor mihi captivum quae tenet hucce, deam.

If all my mischiefs were recompenced,

And God would give me what I requested;

I would my mistress presence only seek,

Which doth mine heart in prison captive keep.

But who can reckon up the dotage, madness, servitude and blindness,
 the foolish phantasms and vanities of Lovers, their torments, wishes,
 idle attempts?

Yet for all this, amongst so many irksome, absurd, troublesome symptoms, inconveniences, phantastical fits and passions which are usually incident to such persons, there be some good and graceful qualities in Lovers, which this affection causeth. As it makes wise men fools, so

many times it makes fools become wise, it makes base fellows become generous, dimards couragious, as Cardan notes out of Plutarch, covetous, liberal and magnificent; clowns, civil; cruel, gentle; wicked prophane persons, to become religious; slovenly neat; churlish, merciful; and dumb dogs, eloquent: your lazie drants, quick and nimble. *Feras mentes domat cupido, chat fierce, cruel and rude Cyclops Polyphemus, sighed, and shed many a salt tear for Galatea sake.* No passion causeth greater alterations, or more vehement of joy or discontent. *Plutarch. Sympos. lib. 5. quest. 8.*

saith, that the soul of a man in love is full of perfume and sweet odours, & all manner of pleasing tones and tunes, in so much that it is hard to say (as he adds) whether love do marke men more harm then good. It adds spirits, and makes them otherwise soft and silly, generous and couragious,

Andacem faciebat amor. *Animus in love made Theseus so adventrous, and Medea's Beauty Jason so victorious, expectorator amor timorem.* ^b Plato is of opinion that the love of Venus made Mars so valorous. A young man will be much abashed to commit any foul offence that shall come to the hearing or sight of his Mistress. As he that desired of his enemy now

dying, to lay him with his face upward, ne amissus videret eum a tergo vulneratum, least his sweet heart should say he was a coward. And if it were possible to have an Army consist of Lovers, such as love, or are beloved, they would be extraordinary valiant and wise in their government, modesty would detain them from doing amiss, emulation incite them to do that which is good and honest, and a few of them would overcome a great company of others. There is no man so pusillanimous, so very a dastard, whom love would not incense, make of a divine temper, and an heroicall spirit. As he said in like case, it *Tora ruat celi moles, non terreor, &c.* Nothing can terrifie, nothing can dismay them, But as Sir Blandimor and Paridel, those two brave Fayrie Knights, fought for the love of fair Florimel in presence

^a Plutarch. Amator dial.
^c Siquo patto fieri civitas aut exercitus posset partim ex his qui amant, partim ex his, &c.
^f Angerianus.
^g Fairy Qu. lib. 4. Canf. 2.

* And drawing both their swords with rage anon,
Like two mad Mastiffs each other flew,
And shields did share, and males did rash, and helms did hew:
So furiously each other did assail,
As if their souls at once they would have rent,
Out of their breasts, that streams of blood did trail
A down as if their springs of life were spent,
That all the ground with purple blood was spent,
And all their armour stain'd with bloody gore,
Yet scarcely once to breath would they relent.
So mortal was their malice and so sore,
That both resolved then yield, to dye before.

Every base swain in love will dare to do as much for his dear mistress sake. He will fight and fetch ^f Argivum Clypeum, that famous buckler of Argos, to do her service; adventure at all, undertake any enterprife. And

^f Zened. pre-verb. Cont. 6.

as *Serranus* the Spaniard then Governor of *Sluce*, made answer to *Marques Spinola*, if the enemy brought 50000 divels against him he would keepe it. The nine worthies, *Oliver* and *Rowland*, and forty dozen of peers are all in him, he is all mettle, armor of proof, more then a man, and in this case improved beyond himself. For as * *Agaiho* contends, a true Lover is wise, just, temperate and valiant. ^d I doubt not therefore, but if a man had such an Army of Lovers (as *Castilio* supposeth) he might soon conquer all the world, except by chance he met with such another Army of *Inamorato's* to oppose it. ^e For so perhaps they might fight as that fatal Dog, and fatal Hare in the heavens, course one another round, and never make an end. *Castilio* thinks *Ferdinand* King of Spain would never have conquered *Granado*, had not *Queen Isabell* and her Ladies been present at the siege; ^f It cannot be expressed what courage the Spanish Knights took, when the Ladies were present, a few Spaniards overcame a multitude of *Moors*. They will undergo any danger whatsoever, as *Sir Walter Manny* in *Edward* the thirds time, stuck full of Ladies favours, fought like a Dragon. For *soli amantes* as [†] *Plato* holds, *pro amicis mori appetunt*, only Lovers will dye for their friends, and in their Mistresse quarrel. And for that cause he would have women follow the Camp, to be spectators and encouragers of noble actions: upon such an occasion, the * *Squire of Dames* himself, *Sir Lancelot* or *Sir Tristram*, *Caesar*, or *Alexander* shall not be more resolute or go beyond them.

Not courage only doth Love add, but as I said, subtilty, wit and many pretty devises,

* *Namque dolos inspirat amor, fraudeque ministrat,*

* *Jupiter* in love with *Leda*, and not knowing how to compass his desire, turn'd himself into a Swan, and got *Venus* to pursue him in the likeness of an Eagle, which she doing, for shelter he fled to *Leda's* lap, & in *eius gremio se collocavit*, *Leda* embraced him, and so fell fast asleep, *sed dormientem Jupiter compressit*, by which means *Jupiter* had his his will. Infinite such tricks can love devise, such fine feats in abundance, with wisdom and wariness, ——— * *quis fallere possit amantem.*

All manner of civility, decency, complement and good behaviour, *plus salis & leporis*, polite graces, and merry conceits. *Bocace* hath a pleasant tale to this purpose, which he borrowed from the *Greeks*, and which *Beroaldus* hath turned into Latine, *Bebelius* in verse, of *Cymon* and *Iphigenia*. This *Cymon* was a fool, a proper man of person, and the Governor of *Cyprus* son, but a very ass, insomuch that his father being ashamed of him, sent him to a Farm-house he had in the country to be brought up. Where by chance, as his manner was, walking alone, he espied a gallant yong Gentlewoman named *Iphigenia*, a Burgomasters daughter of *Cyprus* with her maid, by a brook side in a little thicket, fast asleep in her smock, where she had newly bathed her self: When *Cymon* saw her, he stood leaning on his staffe, gazing on her immoveable, and in a maze: at last he fell so far in love with the glorious object, that he began to rouse himself up, to bethink what he was, would needs follow her to the city, and for her sake began to be civil, to learn to sing and dance, to play on Instruments, and got all those Gentlemen-like qualities and complements in a short space, which his friends were most glad of.

* *Plat. Conviv.*
d *Lib. 3. de Au-*
lico. Non dubi-
to quin is qui
talem exerci-
tum haberet,
totius orbis sta-
tim victor es-
set, nisi forte
cum aliquo ex-
ercitu consi-
gendum esset in
quo omnes a-
matores essent.
e *Higinus de*
Cane & Lepore
caelesti, & De-
cemator.

f *Vix dici po-*
test quantam
inde audaciam
assumerent Hi-
spani, inde
pauci infinitas
Mauorum co-
pias supera-
runt.

† *Lib. 5. de legi-*
bust

* *Spencers*
Fay ry Queen
3. book. cane 8
* *Higinus. l. 2.*
* *Araus in*
phanom.

* *Virg.*

g *Hanc ubi*
conspicatus est
Cymon, baculo
innixus, immo-
bilis stetit, &
mirabundus
&c.

of. In brief, he became from an Idiot and a clown, to be one of the most compleat Gentlemen in Cyprus, did many valorous exploits, and all for the love of Mistress *Hyginia*. In a word, I may say thus much of them all, let them be never so clownish, rude and horrid, *Grobian* and *fluts*, if once they be in love, they will be most neat and spruce; for, *† Omnis amor, & nitidus utroribus ante venit amor*, they will follow the fashion, begin to trick up, and to have a good opinion of themselves, *venustatum enim mater Venus*; a ship is not so long a rigging, as a young Gentlewoman a trimming up her self, against her sweet-heart comes. A Painters shop, a flowry meadow, no so gracious aspect in Natures store-house as a young maid; *nobilis puella*, a *Novista* or *Venetian* Bride, that looks for an husband, or a young man that is her suitor; composed looks, composed gait, cloaths, gestures, actions, all composed; all the graces, elegancies in the world are in her face. Their best robes, ribbins, chains, Jewels, Lawns, Linnens, Laces, Spangles, must come on, *† prae quam res patitur student elegantia*, they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their business, how to wear their cloaths neat, to be polite and terse, and to set out themselves. No sooner doth a young man see his sweet-heart coming, but he smugs up himself, pulls up his cloak now fall about his shoulders, ties his garters, points, sets his band, cuffs, slicks his hair, twines his beard, &c. When *Mercury* was to come before his Mistress,

† *Ovid Met. 2.*

— *† Chlamy demque at pendear apte*

Collocat, ut limbus totumque appareat aurum.

He puts his cloak in order, that the lace,

And hem, and gold-work all might have his grace.

Salvacia would not be seen of *Hermaphroditus*, till she had spruced up her self first, *† Nec tamen ante adit, etsi properabat adire,*

† *Ovid Met. 4.*

Quam se composuit, quam circumspexit amicus,

Et finxit vultum, & meruit formosa videri.

Nor did she come, although 'twas her desire,

Till she compos'd her self, and trim'd her tire,

And set her looks to make him to admire.

Venus had so order'd the matter, that when her son * *Aeneas* was to appear before Queen *Dido*, he was

* *Virg. 1. Æn.*

Os humerosque deo simili (namque ipsa decoram

Cæsariem nato generis, humenque iuvenis

Purpureum & latus oculis afflavit honores.)

Like a God, for she was the tire-woman her self, to set him out with all natural and artificial impostures. As Mother *Mamma* did her son *Heliogabalus* now chosen Emperor, when he was to be seen of the people first.

When the hirsute Cyclopical *Polyphemus* courted *Galatea*,

† *Ovid Met.*

Tamque tibi forme, tamque est tibi cura placendi

Tam rigidos pectus rastro Polypheme capillos,

Tam liber tibi suram tibi sille recidere barbam,

Et spectare feros in aqua & componere vultus,

And then he did begin to prank himself,

To please and combe his head, and beard to shave,

And look his face in the water as a glass,

And

And to compose himself for to be brave.

He was upon a sudden now spruce and keen, as a new ground hatchet.
He now began to have a good opinion of his own feature, and good parts, now to be a gallant.

*Iam Galatea veni, nec munera despice nostra,
Certè ego me novi; liquidaque in Imagine vidi
Nuper aqua, placuitq; mihi mea forma videnti.*

Come now my Galatea, scorn me not,
Nor my poor presents; for but yesterday
I saw my self ith' water, and me thought
Full fair I was, then scorn me not I say.

† *Non sum adeo informis, nuper me in littore vidi,*

Cum placidum ventis staret mare

'Tis the common humor of all Sutors to trick up themselves, to be prodigal in apparel, *purè lotus*, neat, comb'd and curl'd, with powdred hairs, *comptas & calimistratus*, with a long love-lock, a flower in his ear, perfumed gloves, rings, scarfs, feathers, points, &c. as if he were a Princes Ganymede, with every day new suits, as the fashion varies; going as if he trod upon eggs, and as *Heinsius* writ to *Primierus*, ^k *If once he be besotted on a wench, he must lye awake a nights, renounce his book, sigh and lament, now and then weep for his hard hap, and mark above all things what Hats, Bands, Doublets, Breeches, are in fashion, how to cut his Beard, and wear his lock, to turn up his Muscato's, and curl his head, prune his pickitirvant, or if he wear it abroad, that the East side be correspondent to the West: he may be scoffed at otherwise, as Iulian that Apostate Emperour was for wearing a long hirsute goatish beard, fit to make ropes with, as in his Mysopogone, or that Apologetical oration he made at Antioch to excuse himself, he doth Ironically confess, it hindred his kissing, nam non licuit inde pura puris, eoque suavioribus labra labris adjungere, but he did not much esteem it, as it seems by the sequel, de accipiendis dandisve osculis non laboro, yet (to follow mine author) it may much concern a yong lover, he must be more respectful in this behalf, he must be in league with an excellent Taylor, Barber,*

† Virg. E. l. 4.

k Epist. An

uxor literato

fit ducenda.

Noctes in som-

nes traducende;

literis renunci-

andum, sepe

gemendum,

nonnunquam

& illacryman-

dum sorti &

conditioni tue.

Videndum qua

vestes, quis

cultus te deceat,

quis in usu sit,

num latius

barba, &c. Cum

cura loquen-

dum, inceden-

dum, bibendū

& cum cura

incedendum.

† Mat. l. Epig. 5.

† *Tonforem puerum sed arte talent,*

Qualis nec Thalamis fuit Neronis;

have neat shoe-ties, points, garters, *speak in Print, walk in Print, eat and drink in Print, and that which is all in all, he must be mad in Print.*

Amongst other good qualities an amorous fellow is endowed with, he must learn to sing and dance, play upon some instrument or other, as without all doubt he will, if he be truly touched with this Loadstone of Love. For as ^l *Erasmus* hath it, *Muscam docet amor & Poesin*, Love will make them Musicians, and to compose ditties, Madrigals, Elegies, Love Sonnets, and sing them to several pretty tunes, to get all good qualities may be had. † *Iupiter* perceived *Mercury* to be in love with *Philo-logia*, because he learned languages, polite speech, (for *Suadela* her self was *Venus* daughter, as some write) Arts and Sciences, *quò virgini placeret*, all to ingratiate himself, and please his Mistriß. 'Tis their chiefest study to sing, dance, and without question, so many Gentlemen and

l Chil. 4. cent. 5. pro. 16.

† *Martianus.*

Capella lib. 1.

de nupr. philol.

Fam. illum

sentio amore

teneri, ejusq;

studio plures

habere compa-

ratas in samu-

litudinis disciplinas

&c.

Yyy

Gentle.

Gentlewomen would not be so well qualified in this kind, if love did not incite them. *Who saith Castilio, would learn to play, or give his mind to Musick, learn to dance, or make so many rimes, Love-songs, as most do, but for womens sake, because they hope by that means to purchase their good wills, and win their favour?* We see this daily verified in our yong women and wives, they that being maids took so much pains to sing, play, and dance, with such cost and charge to their parents, to get those graceful qualities; now being married will scarce touch an instrument, they care not for it. *Constantine agricult. lib. 11. cap. 18. makes Cupid himself to be a great dancer, by the same token as he was capering amongst the Gods, * he flung down a bowl of Nectar, which distilling upon the white Rose, ever since made it red; and Calistratus by the help of Dedalus about Cupids Statue, * made a many of yong wenches still a dancing, to signifie belike that Cupid was much affected with it, as without all doubt he was. For at his and Psyche's wedding, the Gods being present to grace the feast, Ganymede fill'd Nectar in abundance (as † Apuleius describes it) Vulcan was the Cook, the Howres made all fine with Roses and flowers, Apollo plaid on the harp, the Muses sang to it, sed suavi Musica superingressa Venus saltavit, but his mother Venus danced to his and their sweet content. Witty † Lucian in that Pathetical Love passage, or pleasant description of Jupiters stealing of Europa, and swimming from Phannicia to Crete, makes the Sea calm, the winds hush, Neptune and Amphitrite riding in their chariot to break the waves before them, the Tritons dancing round about, with every one a Torch, the Sea-nymphs half naked, keeping time on Dolphins backs, and singing Hymeneus, Cupid nimbly tripping on the top of the waters, and Venus her self coming after in a shell, strawing Roses and flowers on their heads. Praxipiles in all his pictures of love, fains Cupid ever smiling, and looking upon dancers; and in Saint Markes Garden in Rome (whose work I know not) one of the most delicious pieces, is a many of † Satyrs dancing about a wench asleep. So that dancing still is as it were a necessary appendix to love matters. Young lasses are never better pleased, then when as upon an Holiday after Evensong, they may meet their sweet-hearts, and dance about a May-pole, or in a Town-green under a shady Elm. Nothing so familiar in † France, as for Citizens wives and maids to dance a round in the streets, and often too for want of better instruments, to make good Musick of their own voices, and dance after it. Yea many times this love will make old men and women that have more toes then teeth dance, — *John come kiss me now, mask and mum; for Comus and Hymen love masks, and all such merriments above measure, will allow men to put on womens apparel in some cases, and promiscuously to dance, yong and old, rich and poor, generous and base, of all sorts. Paulus Fovius taketh Augustine Niphus the Philosopher, P For that being an old man, and a publike Professor, a father of many children, he was so mad for the love of a yong maid (that which many of his friends were ashamed to see) an old gowty fellow, yet would dance after Fiddlers. Many laughed him to scorn for it, but this omnipotent love would have it so.**

m Lib. 3. de au-
lico. Quis Cbo-
reis insudaret,
nisi faminarum
causa? quis mu-
sicæ tanta n-
navaret ope-
ram nisi quod
illius dulcedine
permulcere spo-
ret quis tot
carmina com-
poneret, nisi ut
inde affectus
suos in milio-
res explicaret?
n Craterem ne-
ctaris evertit
saltans apud
Deos, qui in
terram cadens,
vostam prius al-
bam rubore in-
fecit.
o Puellas cho-
reantes circa
juvenilem Cu-
pidinis statu-
am secti. Phi-
lostrat. Imag.
lib. 3. de statu-
is. Excectum
amari apissi-
mum.

† Lib. 6. Met.
† Tom. 4.

† Kornman.
de cur. mort.
part. 5. cap. 28.
Sat. puelle
dormienti in-
sultantium,
&c.

† View of Fr.
p Vita ejus Pu-
elle, amore
septuagenarius
seae x usq. ad
insaniam cor-
reptus, multis
liberis suscep-
tis: multi non
sine pudore com-
pexerunt se-
nem & Philoso-
phum, padag-
icum, non sine
risu saltantem
ad tibiamodos

† *Hyacinthino bacillo**Properans amor, me ad agit**Violenter ad sequendum.*† *Anacreon*
Carm. 7.

Love hasty with his purple staffe did make

Me follow, and the dance to undertake.

And 'tis no news this, no *indecorum*; for why? a good reason may be given of it. *Cupid* and *Death* met both in an *Inne*, and being merrily disposed, they did exchange some arrows from either quiver; ever since yong men dye, and oftentimes old men dote.

—† *Sic moritur Iuvenis, sic moribundus amat.*† *Ioach. Bellina*
Epig.

And who can then withstand it? If once we be in love, yong or old, though our teeth shake in our heads, like virginal Jacks, or stand parallel asunder like the arches of a bridge, there is no remedy, we must dance Trenchmore for a need, over tables, chairs, and stools, &c. And *princum prancum* is a fine dance. *Plutarch*, *Sympos. 1. quest. 5.* doth in some sort excuse it, and telleth us moreover in what sense, *Muscam docet amor, licet prius fuerit rudis*, how love makes them that had no skill before, learn to sing and dance; he concludes, 'tis only that power and prerogative love hath over us. ¶ *Love* (as he holds) will make a silent man speak, a modest man most officious; dull, quick; slow, nimble; and that which is most to be admired, an hard, base, untractable churl, as fire doth iron in a Smiths forge, free, facile, gentle, and easie to be entreated. Nay 'twill make him prodigal in the other extreame, and give an hundred sesterces for a nights lodging, as they did of old to *Lais of Corinth*, or † *ducenta drachmarum millia* pro unica nocte, as *Mundus* to *Paulina*, spend all his fortunes (as too many do in like case) to obtain his suit. For which cause many compare Love to wine, which makes men jovial and merry, frolick and sad, whine, sing, dance, and what not.

¶ De taciturno loquacem facit, & de verecundo officiosum reddit; de negligente industrium, de socorde impigrium.
† *Josephus* antiq. Jud. lib. 18. cap. 4.
† *Gellius* l. 1. cap. 8.
¶ *Pretium noctis centum sesteritia.*
¶ *Ipsium voluit suarum amasiarum pulchritudinis pracones ac testes esse, eas laudibus, & cantilenis & versibus exornare, ut auro statuas, ut memorentur, & ab omnibus admirentur.*
† *Tom. 2. Ant. Dialogo.*

But above all the other Symptomes of Lovers, this is not lightly to be over-passed, that likely of what condition soever, if once they be in love, they turn to their ability, Rimers, Ballet-makers, and Poets. For as *Plutarch* saith, 'They will be witnesses and trumpeters of their Paramours good parts, bedecking them with verses and commendatory songs, as we do statues with gold, that they may be remembered and admired of all. Ancient men will dote in this kind sometimes as well as the rest; the heat of love will thaw their frozen affections, dissolve the ice of age, and so far inable them, though they be 60 years of age above the girdle, to be scarce 30 beneath. *Iovianus Pontanus* makes an old fool rime, and turn Poetaster to please his Mistrials,

¶ *Ne ringas Mariana, meos ne dispice canos,**De sene nam Iuvenem Dia referre potes, &c.*Sweet *Marian* do not mine age disdain,

For thou canst make an old man yong again:

They will be still singing amorous songs and ditties (if yong especially) and cannot abstain though it be when they go to, or should be at Church. We have a pretty story to this purpose in † *Westmonasteriensis*, an old writer of ours (if you will believe it) *An. Dom. 1012.* at *Colewiz* in *Saxony*, on Christmase Eve a company of yong men and maids, whilst

† *Flores hist.*
fol 298.

the Priest was at Mass in the Church, were singing catches and love songs in the Church-yard, he sent to them to make less noise, but they sung on still; and if you will, you shall have the very song it self.

Equitabat homo per sylvam frondosam,

Ducebatque secum Mefwinden formosam,

Quid stamus, cur non immus?

A fellow rid by the green wood side,

And fair Mefwinde was his bride,

Why stand we so, and do not go?

This they sung, he chaff, till at length impatient as he was, he prayed to S. Magnus, patron of the Church, they might all three sing and dance

till that time twelve month, and so * they did, without meat and drink, wearisomness or giving over, till at years end they ceased singing, and were absolved by Herebertus Archbishop of Colen. They will in all places be doing thus, yong folks especially, reading love stories, talking of this or that yong man, such a fair maid, singing, telling or hearing lascivious tales, scurril tunes, such objects are their sole delight, their continual meditation, and as Guastavinus adds, Com. in 4. Sect. 27.

Prob. Arist. ob seminis abundantiam crebra cogitationes, veneris frequens recordatio & pruriens voluptas, &c. an earnest longing comes hence, *pruriens corpus, pruriens anima*, amorous conceits, tickling thoughts, sweet and pleasant hopes; hence it is, they can think, discourse willingly, or speak almost of no other subject. 'Tis their only desire, if it may be done

by art, to see their husbands picture in a glass, they'll give any thing to know when they shall be married, how many husbands they shall have, by *Cromnymantia*, a kind of Divination with † onions laid on the Altar on Christmas Eve, or by fasting on S. Annes Eve or night, to know who shall be their first husband, or by *Amphitomantia*, by beans in a Cake, &c. to burn the same. This love is the cause of all good conceits, neatness, exornations, plays, elegancies, delights, pleasant expressions, sweet motions, and gestures, joys, comforts, exultancies, and all the sweetness of our life, † *qualis jam vita foret, aut quid jucundi sine aureâ Venere?* † *Emoriar cum istâ non amplius mihi cura fuerit*, let me live no

longer then I may love, saith a mad merry fellow in *Mimnermus*. This love is that salt that seasoneth our harsh and dull labours, and gives a pleasant relish to our other unsavory proceedings, * *Ab sit amor, surgunt tenebra, torpedo, veterum, pestis, &c.* All our feasts almost, masques, mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes, Poems, Love-stories, Plays, Comœdies, Attelans, Jigs, Fescenines, Elegies, Odes, &c. proceed hence. † *Danaus* the son of *Belus*, at his daughters wedding at *Argos*, instituted the first plays (some say) that ever were heard of. Symbols, Emblems, Impreses, devises, if we shall be-

lieve *Jovius*, *Contiles*, *Paradine*, *Camillus de Camillis*, may be ascribed to it. Most of our arts and sciences, painting amongst the rest, was first invented, saith * *Patritius ex amoris beneficio*, for loves sake. For when the daughter of * *Deburiades* the *Sycionian*, was to take leave of her sweetheart now going to wars, *ut desiderio ejus minus tabesceret*, to comfort her self in his absence, she took his picture with cole upon a wall, as the candle gave the

shadow,

* Per totum annum cantant, pluvia super illos non cecidit; non frigus, non calor, non sitis, nec lassitudo illos affecit, &c.

† Hic eorum nomina inscribuntur de quibus querunt. † Huic munditias, ornatum, leporem, delicatias, ludos, elegantiam, omnem denique suavitatem debemus.

† Hyginus cap. 272.

† E Græco.

‡ Angerianus.

† Lib. 4. tit. 11. de prim. instit.

* Plin. lib. 35.

cap. 12.

* Gervelins l. 6.

descrip. Gr.

shadow, which her father admiring perfected afterwards, and it was the first picture by report that ever was made. And long after, *Sycion* for painting, carving, statuary, musick, and Philosophy was preferred before all the Cities in Greece. *Apollo* was the first inventor of Physick, Divination, Oracles; *Minerva* found out weaving, *Vulcan* curious iron-work, *Mercury* letters, but who prompted all this into their heads? Love, *Nunquam talia inveniissent, nisi tulia adamassent*, they loved such things, or some party, for whose sake they were undertaken at first. *Tis true*, *Vulcan* made a most admirable Bruch or neck-lace, which long after *Axion* and *Temenus*, *Phegius* sons, for the singular worth of it, consecrated to *Apollo* at *Delphos*, but *Pharyllus* the Tyrant stole it away, and presented it to *Aristons* wife, on whom he miserably doted (*Parthenius* tells the story out of *Phylarchus*) but why did *Vulcan* make this excellent Ouche? to give *Hermione* *Cadmus* wife, whom he dearly loved. All our Tilts and Turnaments, Orders of the Garter, Golden Fleece, &c.

Transfuso 1. 3. de Symbolis: qui primus symbolum excogitavit voluit numerum hac ratione implicatum animum evolvere, eumque vel dominari vel alius inventibus ostendere.

Nobilitas sub amore jacet —

owe their beginnings to love, and many of our histories. By this means, saith *Iovius*, they would express their loving minds to their Mistresses, and to the beholders. 'Tis the sole subject almost of Poetry, all our invention tends to it, all our songs, whatever those old *Anacreons*; (And therefore *Hesiod* makes the *Muses* and *Graces* still follow *Cupid*, and as *Plutarch* holds, *Menander*, and the rest of the Poets were Loves Priests,) all our Greek and Latine Epigrammatists, Love writers, *Antony Diogenes* the most ancient, whose Epitome we find in *Phocius Bibliotheca*, *Longus Sophista*, *Eustathius*, *Achilles Tatius*, *Aristanetus*, *Heliadorus*, *Plato*, *Plutarch*, *Lucian*, *Parthenius*, *Theodorus*, *Prodomus*, *Ovid*, *Catullus*, *Tibullus*, &c. Our new *Aristofoes*, *Boyards*, Authors of *Arcadia*, *Urania*, *Fairy Queen*, &c. *Marullus*, *Leotichius*, *Angerianus*, *Siroza*, *Secundus*, *Capellanus*, &c. with the rest of those facete modern Poets, have written in this kind, are but as so many Symptomes of Love. Their whole books are a *Synopsis* or breviary of Love, the portouns of Love, Legends of Lovers lives and deaths, and of their memorable adventures. Nay more, *quod leguntur, quod laudantur amori debent*, as *Novissimus* the Lawyer holds, there never was any excellent Poet, that invented good fables, or made laudable verses, which was not in love himself, had he not taken a quill from *Cupids* wings, he could never have written so amorously as he did.

x Lib. 4. num. 102. sive nuptialis poeta non invenit fabulas, aut versus laudatos faciunt, nisi qui ab amore fuerint excitati.
y Martialis. Ep. 73. lib. 9.

Cynthia te vatem fecit lascivae Propertii.

Ingenium Galli pulchra Lycenia habet.

Fama est arguti Nemesii formosa Tibulli,

Lesbia dictavit doctae Catulle tibi.

Non me Pelignus, nec spernet Mantua vatem;

Si qua Corinna mihi, si quis Alexis erit.

Wanton *Propertius*, and witty *Gallus*,

Subtile *Tibullus*, and learned *Catullus*,

It was *Cynthia*, *Lesbia*, *Lycaris*,

That made you Poets all; and if *Alexis*,

Or *Corinna* change my Paramour to be,

Virgil and *Ovid* shall not despise me.

Yyy 3

* Non

* *Non me carminibus vincet nec Thraceus Orpheus,
Nec Linus.*

* *Virg. Egl. 4*

Petrarch's Laura made him so famous, *Astrophels Stella*, and *Jovianus Pontanus* Mistress was the cause of his *Roses, Violets, Lillies, Neguitia, blanditia, joci, decor, Nardus, Ver, Corolla, Thus, Mars, Pallas, Venus, Charis, Crocum, Laurus, Unguentum, Costum, Lacryma, Myrrha, Musa, &c.* and the rest of his Poems; why are *Italians* at this day generally so good Poets and Painters? because every man of any fashion amongst them hath his Mistress. The very rusticks and hog-rubbers, *Menalcas* and *Cupidon, qui fatant de stercore equino*, those fullsome knaves, if one they tast of this Love liquor, are inspired in an instant. Instead of those accurate Emblems, curious Impreses, gaudy masques, Tilts, Turnaments, &c. They have their Wakes, Whition-ales, Shepheards feasts, meetings on holy days, country dances, roundelays, writing their names on † trees, true lovers knots, pretty gifts.

† *Teneris arboribus amicari nomina inscribentes ut simul crescant. Had.*

With tokens, hearts divided, and half rings,

Shepheards in their Loves are as coy as Kings.

Choosing Lords, Ladies, Kings, Queens, and Valentines, &c. they go by couples,

Coridons Phillis, Nyssa and Mopsus,

With daynty *Doufibel* and *Sir Tophus*.

Instead of Odes, Epigrams and Elegies, &c. they have their Ballads, country tunes, *O the Broom, the bonny bonny Broom*, Ditties and Songs, *Best a Bell she doth excel*, — they must write likewise and indite all in rime.

Thou Hony-suckle of the Hathorne hedge,
Vouchsafe in *Cupids* cup my heart to pledge;
My hearts dear blood, sweet *Cis* is thy Carouse,
Worth all the Ale in Gammer *Gubbins* house.

I say no more, affairs call me away,
My Fathers horse for provender doth stay.
Be thou the Lady *Cressetlight* to me,
Sir *Trolly Lolly* will I prove to thee.

Written in hast, farewell my Cowslip sweet,
Prayler's a Sunday at the Ale-house meet.

S.R. 1600.

γ *Lib. 13. cap.*

Dipnosopbist.

a *See Putean.*

epist. 33. de sua

Margareta Be-

voaldus &c.

b *Hen. Steph.*

apo. pro Herod.

† *Tully orat. 5.*

Ver.

c *Esth. 5.*

d *Mat. 1. 47.*

* *Gravissimis*

regni negotiis

nihil sine ama-

sa sua consen-

su fecit.

omnesq. alii.

ones suas scor-

zillo communi-

cavit, &c.

Nich. Bellus

discours. 26. de

amaz.

Your most grim *Stoicks*, and severe *Philosophers* will melt away with this passion, and if † *Atheneus* bely them not, *Aristippus, Apollidorus, Antiphanes, &c.* have made love songs and Commentaries of their Mistress praises. † Orators write Epistles, Princes give titles, Honours, what not? † *Xerxes* gave to *Themistocles* *Lampsacus* to find him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet. The † *Persian* Kings allotted whole Cities to like use, *hac civitas mulieri redimiculum praebeat, hac in collum, hac in crines*, one whole city served to dress her hair, another her neck, a third her hood. *Assuerus* would have given *Esther* half his Empire, and † *Herod* bid *Herodias* ask what she would, she should have it. *Caligula* gave an 100000 sesterces to his Curtisan at first word to buy her pins, and yet when he was solicited by the Senate, to bestow something to repair the decayed walls of *Rome* for the Common-wealths good, he would give but 6000 sesterces at most. * *Dionysius* that *Sicilian* tyrant rejected all his privy Councillors, and was so befotted on *Mir-*

rba

the his favourite and Mistress, that he would bestow no office, or in the most weightiest business of the kingdom do ought without her especial advice, prefer, depose, send, entertain no man, though worthy and well deserving, but by her consent, and he again whom she commended, howsoever unfit, unworthy, was as highly approved. Kings and Emperours in stead of Poems, build Cities; *Adrian* built *Antinoia* in *Egypt*, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antinous*. *Alexander* bestowed infinite sums, to set out his *Hephestion* to all eternity. *Socrates* professeth himself loves servant, ignorant in all arts, and sciences, a Doctor alone in love matters, & *quum alienarum verum omnium scientiam diffiteretur*, saith *Maximus Tyrius* his sectator, *hujus negotii professor, &c.* and this he spake openly, at home and abroad, at publike feasts, in the Academy, in *Pyræo*, *Lyceæ*, sub *Platano*, &c. the very blood-hound of beauty, as he is stiled by others. But I conclude there is no end of Loves Symptomes, 'tis a bottomless pit. Love is subject to no dimensions; nor to be surveyed by any art or engine: and besides I am of *Hadus* mind, no man can discourse of love matters, or judge of them aright, that hath not made tryal in his own person, or as *Aeneas Sylvius* adds, hath not a little doted, been mad or love-sick himself. I confess I am but a novice, a Contemplator only,

Nescio quid sit amor nec amo

I have a tincture, for why should I lye, dissemble or excuse it, yet *homo sum, &c.* nor altogether inexpert in this subject, *non sum praeceptor amandi*, and what I say, is meetly reading, *ex aliorum forsitan ineptiis*, by mine own observation, and others relation.

e. Amoris famulus omnem scientiam diffiteretur, amandi tamen se scientissimum doctorem agnoscit.
† Serm. 8.
2 Quis horum scribere molestus potest, nisi qui est aliquid quantum insanus?
† Lib. 1. de non commendis amoribus opinor hoc de re verum aut descepiare recte posse aut judicare qui non in ea versatur, aut magnam fecerit periculum.

MEMB. 5. SUBJECT. I.

Prognosticks of Love Melancholy.



What Fires, Torments, Cares, Jealousies, Suspitions, Fears, Griefs, Anxieties, accompany such as are in love, I have sufficiently said: the next question is what will be the event of such miseries, what they foretell. Some are of opinion that this love cannot be cured, *Nullis amor est medicabilis verbis*, it accompanies them to the last,

Idem amor exitio est pecori pecorisque magistro, and is so continue, that by no perswasion almost it may be relieved. Bid me not love, said *Eurialus*, bid the Mountains come down into the plains, bid the Rivers run back to their fountains; I can as soon leave to love, as the Sun leave his course;

† *Et prius aquoribus pisces, & montibus umbra, Et volacres decurrunt sylvis, & murmura ventis, Quam mihi discedent formosa Amaryllidis ignes.*

First Seas shall want their Fish, the mountains shade, Woods singing birds, the winds murmur shall fade, Then my fair *Amaryllis* love allaid.

Bid me not love, bid a deaf man hear, a blind man see, a dumb speak, lame

a Semper moritur, nunquam mortuus est qui amat. Aen. Sylv.
b Eurial. ep. ad Lucretiam, a. pud Aeneam Silium; Reges ut amore deficiant rogantes ut in plenum decurrant, ut fontes flumina repetant; tam possum te non amare ac suum Phœbus relinquere cursum.
† Buchanan. Syl.

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lame run, counsel can do no good, a sick man cannot relish, No Physick can ease me.

Non profunt domino qua profunt omnibus artes.

As *Apollo* confessed, and *Iupiter* himself could not be cured.

Omnes humanos curat medicina dolores,

Solus amor morbi non habet artificem.

Physick can soon cure every disease,

^d Excepting love that can it not appease.

^c *Propert. lib. 2.*

Eleg. 1.

^d *Est oculus illa*

vis, est imme-

dicabilis, est

rabies insana.

e Lib. 2.

^f *Virg. Egl. 3.*

fr. 7.

^g *Qui quidem*

amor utroq;

& totam æ-

gyptum extre-

mis calamitati-

bis involvit.

h Plantus.

i Ut corpus

ponderet, sic ani-

mus amore

precipitatur.

Aul. in. l. 2. de

civ. dei, c. 28.

k Dial. hinc

oritur potni-

tentia, despera-

tio, & non

vident ingeni-

um se cum re

simul amississe.

l Idem Sawa-

narola, &

plures alii, &c.

Rabidam fa-

lurum Orezin.

Juven.

m Cap. de He-

roico A. ore.

Hæc passio du-

rans sangui-

nem torridum

& atrabula-

rium reddat, hic

vero ad cere-

brum delatus,

insaniam pa-

rat, vigilia &

crebo desiderio

ex iccans.

^f *Virg. Egl. 2.*

n Insani sunt

aut sibi ipsi

desperantes

mortem affe-

runt. Languen-

tes cito mortem

aut maniam

palluntur.

[†] *Cæcagninus.*

But whether Love may be cured or no, and by what means, shall be explained in his place; in the mean time, if it take his course, and be not otherwise eased or amended, it breaks out into outrageous often and prodigious events. *Amor & Liber violenti dii sunt*, as ^c *Tatius* observes, & *consue animum incendunt, ut pudoris oblivisci cogant*, Love and *Baschus* are so violent Gods, so furiously rage in our minds, that they make us forget all honesty, shame and common civility. For such men ordinarily as are throughly possessed with this humor, become *insensati & insani*, for it is [†] *amor insanus*, as the Poet calls it, beside themselves, and as I have proved, no better then beasts, irrational, stupid, head-strong, void of fear of God or men, they frequently forswear themselves, spend, steal, commit incests, rapes, adulteries, murders, depopulate Towns, Cities, Countries, to satisfy their lust.

^f A Devil 'tis, and mischief such doth work,

As never yet did Pagan, Jew, or Turk.

The wars of *Troy* may be a sufficient witness; and as *Appian lib. 5. hist.* faith of *Anthony* and *Cleopatra*, ^g *Their Love brought themselves, and all Egypt into extrem and miserable calamities*, the end of her is as bitter as worm-wood, and as sharp as a two-edged sword. *Prov. 5. 4. 5.* Her feet go down to death, her steps lead on to hell. She is more bitter then death (*Ecclef. 7. 28.*) and the sinner shall be taken by her.

^h *Qui in amore precipitavit, pejus perit, quam qui saxo salit.* ⁱ He that runs headlong from the top of a rock, is not in so bad a case, as he that falls into this gulf of love. For hence, faith ^k *Platina*, comes *Repentance*, *Dotage*, they lose themselves, their wits, and make shipwrack of their fortunes altogether: Madness, to make away themselves and others, violent death, *Prognosticatio est talis*, faith *Gordonius*, ^l *si non succurratur* ^m *illis, aut in maniam cadunt, aut moriuntur*, the prognostication is, they will either run mad, or dye. For if this passion continue, faith ⁿ *Ælian Montaltus*, it makes the blood hot, thick, and black; and if the inflammation get into the brain, with continual meditation and waking, it so dries it up, that madness followes, or else they make away themselves,

[†] O Coridon, Coridon, quæ te dementia cepit?

Now as *Arnoldus* adds, it will speedily work these effects, if it be not presently helped; ⁿ *They will pine away, run mad, and dye upon a sudden; Facile incidunt in maniam*, faith *Valescus* quickly mad, *nisi succurratur*, if good order be not taken,

[†] *Eheu triste iugum quisquis amoris habet,*

Is prius ac norit se perisse perit.

Oh heavy yoke of love, which who so bears,
Is quite undone, and that at unawares.

So she confessed of her self in the Poet.

P *Insaniam priusquam quis sentiat,
Fix pili intervallo, a furore absum.*

I shall be mad before it be perceived,
An hair breadth off scarce am I, now distracted.

As mad as Orlando for his Angelica, or Hercules for his Hylas,

*At ille ruebat quod pedes ducebant, furibundus,
Nam illi servus Deus intus jecur laniabat,*

He went he car'd not whether, mad he was,
The cruel God so tortur'd him, alas.

At the sight of Hero I cannot tell how many ran mad,

q *Alius vulnus celans insanit pulchritudine puella.*

And whilst he doth conceal his grief,
Madness comes on him like a thief.

Go to Bedlam for examples. It is so well known in every village, how many have either dyed for love, or voluntarily made away themselves, that I need not much labour to prove it; *Nec modus aut requies nisi mors reperitur amoris*: Death is the common *Catastrophe* to such persons.

† *Mori mihi contingat, non enim alia*

Liberatio ab arumnis fuerit ullo pacto istis.

Would I were dead, for nought God knows,
But death can rid me of these woes.

As soon as Eurialus departed from Senes, Lucretia his Paramour never looked up, no jests could exhilarate her sad mind, no joys comfort her wounded and distressed soul, but a little after she fell sick and died. But this is a gentle end, a natural death, such persons commonly make away themselves.

proprioque in sanguine latus,

Indignantem animam vacuas effudit in auras;

so did Dido, *Sed moriamur ait, sic sic juvat ire per umbras;*

Piramus and Thysbe, Medea, *†* Corefus and Callyrhoe, * Theagines the Philosopher and many Myriades besides, and so will ever do,

— † & mihi fortis

Est manus, est & amor, dabit hic in vulnera vires,

Who ever heard a story of more woe,

Then that of Juliet and her Romeo? Read *Parthenium in*

Eroticis, and *Platarch's amatorias narrationes* or loves stories, all tending almost to this purpose. *Valleriola lib. 2. observ. 7.* hath a lamentable narration of a Merchant his patient, *that raving through impatience of love, had he not been watched, would every while have offered violence to himself.*

Amatus Lucitanus cent. 3. car. 56. hath such another story, and *Fe-lix Plater. med. observ. lib. 1.* a third of a yong * Gentleman that studied Physick, and for the love of a Doctors daughter, having no hope to compass his desire, poisoned himself, *†* Anno 1615. A barber in *Frankfort*, because his wench was betrothed to another, cut his own throat. *†* At *Neuburge* the same year a yong man, because he could not get her Parents consent, killed his sweet-heart, and afterward himself, desiring

p *Lucian Imag.*
So for Lucians
Mistrills all
that saw her,
and could not
enjoy her. ran
mad, or hang-
ed themselves.

q *Museus.*
† *Ovid met. 10.*
Aeneas Silvius.
Ad ejus deces-
sum nunquam
visa Lucretia
videre, nullis
facetis, jociis,
nullo gaudis-
potuit ad laci-
tiam renovari,
mox in egritu-
dinem incidit,
& sic brevi con-
stabit.

† *Anacreon.*
† *Pausanias*
Achaicus 1. 7.
** Megarensis*
amore flagrans
Lucian. Tom. 4.
† *Ovid. 3. met.*
† *Furibundus*
putavit se vi-
dere Imaginem
puellae, & co-
ram loqui blan-
diens illi, &c.
† *Juven. He-*
brius.
z *Juvenis Me-*
dicine operam
dans Doctoris
filiam deperi-
bat, &c.

y *Gotardus Ar-*
thus Gallobel-
gicus, mund.
Journal. 1615.
collum novacu-
la aperuit: &
inde expiravit.
z *Cum reniente*
parente utroq;
& ipsa virgine
frui non possit,
ipsum & ipsam
interfecit, hoc
a magistratu pe-
tens, ut in co-
dem sepulchro
sepeliri possent.

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desiring this of the magistrate, as he gave up the Ghost, that they might be buried in one grave,

Quodque rogis superest una requiescat in urna,

† Bocace.

which † *Gismunda* besought of *Tancredus* her father, that she might be in like sort buried with *Guiscardus* her lover, that so their bodies might lye together in the grave, as their souls wander about * *Campos lugentes* in the *Elysian* fields, ————— *quos datus amor crudeli tabe peredit,*
in a mirtle grove ————— *& myrica circum*

* *Sed et corum qui pro amore impatiuntur perirent.* Virg. 6. *En. id.*

† *Sal. Val.*† *Sabel. lib. 3. En. 6.*† *Christina lib. 5.*a *Chalcocondilas de reb. Tur.*cicus lib. 9. *Nereus uxor Aibennarum domina.*

c.

b *Nicephorus Greg. hist. lib. 8.*

Duxem acci-

dit liberos.

c.

d.

e.

f.

g.

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G.

H.

I.

J.

You have not yet heard the worst, they do not offer violence to themselves in this rage of lust but unto others, their nearest and dearest friends.

† *Cataline* killed his only son, *misitque ad orci pallida, leshi obnubila, obsita tenebris loca*, for the love of *Aurelia Orestilla*, *quod ejus nuptias vivo filio recusaret.* * *Laodice* the sister of *Mithridates*, poisoned her husband, to give content to a base fellow whom she loved. † *Alexander* to please

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MEMB. 6. SUBJECT. 1.

Cure of Love-Melancholy, by Labour, Dyet, Physick, Fasting, &c.



Although it be controverted by some, whether Love Melancholy may be cured, because it is so irresistible and violent a passion; for as you know,

————— * *facilis descensus Avernus;*

Sed revocare gradum, superasque evadere ad antras;

Hic labor, hoc opus est. —————

It is an easie passage down to hell,

But to come back once there you cannot well.

Yet without question, if it be taken in time, it may be helped, and by many good remedies amended. *Avicenna lib. 3. Fen. cap. 23. & 24.* sets down seven compendious ways how this malady may be eased, altered and expelled. *Savonarola* 9. principal observations, *Iason Pratensis* prescribes eight rules besides Physick, how this passion may be tamed,

Laurentius

* Virg. *En. 6.*

Laurentius 2. main precepts, *Arnoldus*, *Valleriola*, *Montaltus*, *Hildesheim*, *Langius*, and others enform us otherwaies, and yet all tending to the same purpose. The sum of which I will briefly Epiromize, (for I light my Candle from their Torchcs,) and enlarge again upon occasion, as shall seem best to me, and that after mine own method. The first rule to be observed in this stubborn and unbridled passion, is exercise and diet. It is an old and well known sentence, *Sine Cerere & Baccho friget Venus*; As an idle sedentary life, liberall feeding, are great causes of it, so the opposite, labour, slender and sparing diet, with continual busines, are the best and most ordinary means to prevent it.

*Et Olinum nau-
fragium casti-
tatis. Austim.*

Otia si tollas, periēre Cupidinis artes,

Contemptaque jacent, & sine luce faces.

Take idleness away, and put to flight

Are *Cupid's* Arts, his Torchcs give no light.

Minerva, *Diana*, *Vesta*, and the nine *Muses* were not enamoured at all, because they never were idle.

* *Frustra blanditia appulstis ad has,
Frustra nequitia venistis ad has,
Frustra delitia obsidebitis has,
Frustra has illecebra, & procacitates,
Et suspiria, & oscula, & susurri,
Et quisquis male sana corda amantum
Blandis ebria fascinat venenis.*

* *Buchanan.
Hendeca syl.*

In vain are all your flatteries,
In vain are all your knaveries,
Delights, deceipts, procacities,
Sighs, kisses, and conspiracies,
And what e're is done by Art,
To bewitch a Lovers heart.

'Tis in vain to set upon those that are busie. 'Tis *Savonarola's* third rule, *Occupari in multis & magnis negotiis*, and *Avicenna's* precept, cap. 24.

* *Cedit amor rebus, res p̄age, tutus eris.*

To be busie still, and as *Guianerius* injoyns, about matters of great moment, if it may be. *Magninus* adds, *Never to be idle, but at the hours of sleep.*

*g Ovid lib. 1.
remed.
h Cap. 16. cir-
caves arduas.
exerceri.
i Part. 2. c. 23.
reg. Sav. His
prater horam
somni, nulla
per otium
transseat.
k Hor. lib. 1.
epist. 2.*

*Poscas ante diem librum cum lumine, si non
Intendas animum studiis, & rebus honestis,
Invidiā vel amore miser torquere. ———
For if thou dost not ply thy book,
By candle-light to study bent,
Imploy'd about some honest thing,
Envy or Love shall thee torment.*

No better Physick then to be alwaies occupied, seriously intent.

* *Cur in penates rariū tennes subit,
Hac delicatas eligens pestis domus,
Mediumque sanos vulgus affectus tenet? &c.*

1 Seneca.

Why dost thou ask, poor folks are often free,
And dainty places still molested be?

Because poor people fare courfly, work hard, go wollyard and bare.

m Traſt. 16.
cap. 18. ſepe
nuda carne ci-
licium portent
tempore frigi-
do ſine caligie
& nudus pedi-
bus incedant,
in pane & a-
qua jejunent,
ſapius ſe ver-
beribus cadant
&c.

n Demonibus
reſerta ſunt
corpora noſtra,
illorum praeci-
pue qui delica-
tis veſcuntur
eduliis, advo-
litant & cor-
poribus inha-
rent; hanc ob
rem jejunium
impendio pro-
batur ad pudici-
tiam.

o Vitius ſit at-
tenuatus, bal-
nei frequens
uſus & ſuda-
tiones, cold
baths, not hot,
ſaith Magni-
nus part. 3.
ca. 23. to dive
over head and
ears in a cold
river, &c.

p Ser. de gula;
fames amica
virginitatis eſt,
inimica laſci-
via: ſaturitas
vero caſtitem
perdit, & nu-
trit illecebras.

q Vita Hillari-
onis lib. 3. epiſt.
cum demon ti-
llatione in-
ter cetera, E-
go inquit, aſe-
le, ad corpus
ſuum, faciam,
&c.

r Strabo l. 11.
Geog. ſub pel-
libus cubant,
&c.

I Cap. 2. part. 2. Si ſi juvenis, & non vult obedire, flagelletur frequenter & fortiter, dum incipiat facere. c Laetius, lib. 6.
cap. 5. amoris medetur fames; ſi aliter, tempus; ſi non hoc, laqueus. u Vina parant animos Veneri, &c. * 3. de Legibus.
† Non minus ſi vinum bibiſſent ac ſi adulterium admiſiſſent, Gellius, lib. 10. c. 23.

Non habet unde ſuum paupertas pascat amorem, ^m *Guianerius* there-
fore preſcribes his patient to go with hair-cloth next his skin, to go
bare-footed, and bare-legged in cold weather, to whip himſelf now and then,
as *Monks* do, but above all, to faſt. Not with ſweet wine, mutton and por-
tage, as many of thoſe Tenterbellies do, howſoever they put on Lenten
faces, and whatſoever they pretend, but from all manner of meat. Faſting
is an all-ſufficient remedy of it ſelf; for as *Iaſon Pratensis* holds, the bo-
dies of ſuch perſons that feed liberally, and live at eaſe, ⁿ *are full of bad*
ſpirits and Divels, diveliſh thoughts, no better Phyſick for ſuch parties, then
to faſt. Hildesheim ſpicel. 2. to this of hunger, adds ^o *often baths, much ex-*
ercise and ſweat, but hunger and faſting he preſcribes before the reſt. And
tis indeed our Saviours Oracle, *This kind of divell is not caſt out but by*
faſting and prayer, which makes the Fathers ſo immoderate in commen-
dation of taſting. As *Hunger*, ſaith ^p *Ambroſe*, *is a friend of Virginitie, ſo is*
it an enemy to laſciviousneſs; but fulneſs overthrowes chaſtity, and ſoftereth
all manner of provocations. If thine horſe be too laſty, *Hierome* advi-
ſeth thee to take away ſome of his provender; by this means thoſe
Pauls, Hillaries, Antonies, and famous Anchorites ſubdued the luſts of
the fleſh; by this means *Hillarion made his Aſſe*, as he called his own body,
leave kicking, (ſo ^q *Hierome* relates of him in his life) when the Divel
tempted him to any ſuch foule offence. By this means thoſe ^r *Indian*
Brachmanni kept themſelves continent, they lay upon the ground cove-
red with ſkins, as the *Redſhanks* do on Hadder, and dieted themſelves
ſparingly on one diſh, which *Guianerius* would have all young men put
in praſtiſe; and if that will not ſerve, ^s *Gordonius would have them ſoundly*
whipped, or to cool their courage, kept in priſon, and there fed with bread
and water, till they acknowledge their errour, and become of another
mind. If imprifonment and hunger will not take them down, according
to the direction of that ^t *Theban Crates*, *time muſt wear it out; if time will*
not, the laſt refuge is an halter. But this you will ſay, is comically ſpoken.
Howſoever Faſting by all means muſt be ſtill uſed; and as they muſt re-
frain from ſuch meats formerly mentioned, which cauſe venery, or pro-
voke luſt, ſo they muſt uſe an oppoſite-diet. ^u *Wine muſt be altogether*
avoided of the younger ſort. So ^{*} *Plato* preſcribes, and would have the
Magiſtrates themſelves abſtain from it, for examples ſake, highly com-
mending the *Carthaginians* for their temperance in this kinde. And
^v *twas a good edict, a commendable thing, ſo that it were not done for*
ſome ſiniſter reſpect, as thoſe old Egyptians abſtained from Wine, be-
cauſe ſome fabulous Poets had given out, Wine ſprang firſt from the
blood of the Gyants, or out of ſuperſtition as our modern *Turks*, but
for temperance, it being *anima virus & vitiorum fomes*, a plague it ſelf
if immoderately taken. Women of old for that cauſe, [†] in hot Countries
were forbid the uſe of it; as ſeverely puniſhed for drinking of wine, as for
adultery; and young folks, as *Leonius* hath recorded, *Var. hiſt. l. 3. cap.*
87, 88. out of *Athenaus* and others; and is ſtill praſtiſed in *Italy* and ſome

other

other Countries of Europe, and Asia, as *Claudius Minoes* hath well illustrated in his Comment on the 23. Embleme of *Alciat*: So choyce is to be made of other diet.

Nec minus erucas aptum est vitare salaces,

Et quicquid Veneri corpora nostra parat.

Eringo's are not good for to be taken,

And all lascivious meats must be forsaken.

Those opposite meats which ought to be used; are, Cowcumbers, Melons, Purselan, water Lillies, Rue, Woodbine, Ammi, Lettice, which *Lemnius* so much commends, *lib. 2. cap. 42.* and *Mizaldus hort. med.* to this purpose; *Vitex*, or *Agnus castus* before the rest, which saith * *Magninus*, hath a wonderful vertue in it. Those *Athenian* women, in their solemn feasts called *Thesmopheries*, were to abstain nine dayes from the company of men, during which time, saith *Eliau*, they laid a certain hearb named *Hanea*, in their beds, which asswaged those ardent flames of love, and freed them from the torments of that violent passion. See more in *Porta*, *Matthiolus*, *Crescentius lib. 5. &c.* and what every Herbalist almost and Physician hath written, *cap. de Satyriasi & Priapismo*; *Rhasis* amongst the rest. In some cases again, if they be much dejected and brought low in body, and now ready to despair through anguish, grief, and too sensible a feeling of their misery, a cup of wine and full diet is not amiss, and as *Valescus* adviseth, *cum aliâ honestâ venerem sapè exercendo*, which *Langius Epist. med. lib. 1. epist. 24.* approves out of *Rhasis* (*ad assiduationem coitus invitatur*) and *Guianerius* seconds it, *cap. 16, tract. 16.* as a very profitable remedie,

———— * *rument tibi quam inguina, cum si Antilla, aut verna presto est, tenguinie rumpi Malis? non ego namque, &c.* ———

† *Iason Pratenfis*

subscribes to this counsel of the Poet, *Excretio enim aut tollit prorsus aut lenit agridudinem*. As it did the raging lust of *Assuerus*, * *qui ad impatientiam amoris leniendam, per singulas fere noctes novas puellas devirginavit*. And to be drunk too by fits, but this is mad Physick, if it be at all to be permitted. If not, yet some pleasure is to be allowed, as that which *Vives* speaks of, *lib. 3. de anima*. * *A Lover that hath as it were lost himself through impotency, impatience, must be called home as a traveller by musick, feasting, good wine, if need be, to drunkenness it self, which many so much commend for the easing of the mind, all kind of sports and merriments, to see fair pictures, hangings, buildings, pleasant fields, Orchards, Gardens, Groves, ponds, pooles, Rivers, silbing, fowling, hawking, hunting, to hear merry tales, and pleasant discourse, reading, to use exercise till he sweat, that new spirits may succeed, or by some vehement affection or contrary passion, to be diverted till he be fully wained from anger, suspicion, cares, feares, &c. and habituated into another course. Semper tecum sit, (as † *Sempronius* adviseth *Calisto* his love-sick master) *qui sermones joculares moveat, conciones ridiculas, dicteria falsa, suaves historias, fabulas venustas recenseat, eoriam ludat, &c.* still have a pleasant companion to sing and tell merry tales, songs and facete histories, sweet discourse, &c. And as the melody of Musick, merriment, singing, dancing, doth augment the passion of*

* *Re. Sam. part. 3. cap. 23. Mirabilem vim habet.*

† *Cum muliere aliqua gratiosa saepe coire erit utilissimum. I. dem Laurentius, cap. 11.*

* *Hor.*

† *Cap. 29. de morb. cereb.*

* *Beroaldus*

orat. de amore.

† *Amatori,*

cujus est pro

impotentia

mens amata,

opus est ut

paulatim ani-

mus velut 2.

peregrinatione

domum revoce-

tur per musi-

cam, convivium

&c.

Per aucupium,

fabulas, &

festivas nar-

rationes, labo-

rem usq. ad su-

orem, &c.

† *Calistina*

Act. 2. Barthio

interpret.

Z z z 3

some

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some Lovers, as ^a *Avicenna* notes, so it expelleth it in others, and doth very much good. These things must be warily applyed, as the parties Symptomes vary, and as they shall stand variously affected.

^a cap. de Isth. Multos hoc affectu sanat cantilena, letitia, musica; & quidam sunt quos hæc arguit.

If there be any need of Physick, that the humours be altered, or any new matter aggregated, they must be cured as melancholy men. *Carolus à Lorme* amongst other questions, discussed for his degree at *Montpellier* in *France*, hath this, *An amantes & amentes iisdem remediis curentur?* Whether Lovers and mad men be cured by the same remedies? he affirms it, for love extended is meer madness. Such Physick then as is prescribed, is either inward or outward, as hath been formerly handled in the precedent partition in the cure of Melancholy. Consult with *Valleriola observat. lib. 2. observ. 7. Led. Mercatus lib. 2. cap. 4. de mulier. affect.* *Daniel Sennertus lib. 1. part. 2. cap. 10.* * *Jacobus Ferrandus* the Frenchman in his *Traët de amore Erotique*, *Forestus lib. 10. observ. 29. & 30. Jason Pratenfis* and others for peculiar receipts. ^b *Amatus Lucitanus* cured a yong Jew that was almost mad for love, with the syrop of Hellebor, and such other evacuations and purges, which are usually prescribed to black choler: ^c *Avicenna* confirms as much if need require, and ^d blood-letting above the rest, which makes *amantes ne sint amentes*, Lovers to come to themselves, and keep in their right minds. 'Tis the same which *Schola Salernitana*, *Jason Pratenfis*, *Hildesheim*, &c. prescribe blood-letting to be used as a principal remedy. Those old *Scythians* had a trick to cure all appetite of burning lust, by ^e letting themselves blood under the ears, and to make both men and women barren, as *Sabellicus* in his *Aeneades* relates of them. Which *Salmuth. Tit. 10. de Herol. comment. in Pancirol. de nov. repert. Mercurialis var. lec. lib. 3. cap. 7.* out of *Hippocrates* and *Bentzo* say still is in use amongst the *Indians*, a reason of which *Langius* gives *lib. 1. epist. 10.*

* This Author came to my hands since the third Edition of this Book.
^b Cent. 3. curat. 56. Syrupus Helleborato & aliis que ad aram bilem pertinent.
^c Purgetur si ejus dispositio venerit ad adust. humoris & phlegmatizetur.
^d Amantium morbus ut pruritus solvitur, vena sectione & cucurbitulis.
^e Cura à Veneris sectione per aures, unde semper steriles.

Huc faciunt medicamenta Venerem sopientia, ut *Camphora pudendis alligata, & in brachâ gestata* (quidam ait) *membrum flaccidum reddit. Laboravit hoc morbo virgo nobilis, cui inter cetera præscripsit Medicus, ut laminam plumbeam multis foraminibus pertusam ad dies viginti portaret in dorso; ad exiccandum vero sperma jussit eam quam parcissimè cibari, & manducare frequenter coriandrum præparatum, et semen lactuca et acetosa, et sic eam à morbo liberavit.* Porro impediunt & remittunt coitum folia salicis trita & epota, & si frequentius usurpentur ipsa in totum auferunt. Idem præstat *Topatius annulo gestatus, dexterum lupi testiculum attritum, & oleo vel aqua rosatâ exhibitum Veneris tædium inducere* scribit *Alexander Benedictus*: lac butyri comestum & semen Canabis, & *Camphora* exhibita idem præstant. *Verbena* herba gestata libidinem extinguit, pulvisque ranæ decollatæ & exiccata. Ad extinguendum coitum, ungantur membra genitalia, & renes & pecten aqua in qua opium Thebaicum sit dissolutum, libidini maxime contraria *Camphora* est, & *coriandrum* siccum frangit coitum, & *erectionem virgæ* impedit, idem efficit *synapium* ebibitum. *Da verbenam in potu et non erigesur, virga sex diebus, utere menthâ siccâ cum aceto, genitalia illinita succo Hyoscyamæ aut cicutæ, coitus appetitum sedant, &c.* *R. seminis lactuc. portulac. coriandri an. 3 j. mentha sicca 3 ß. sacchari albiss. 3 iiii. pulveriscentur omnia*

nia

nia subtiliter, & post ea simul misce aqua Neumpheris, f. confec. solida in morfulis. Ex his sumat mane unum quum surgat. Innumera fore his familia petas ab Hildeshemo loco prædicto, Miraldo, Porta, cæterisque.

SUBJECT. 2.

Withstand the beginnings, avoid occasions, change his place: fair and foul means, contrary passions, with witty inventions: to bring in another, and discommend the former.



Ther good rules and precepts are enjoyned by our Physicians, which if not alone, yet certainly conjoynd may do much; The first of which is *obstare principiis*, to withstand the beginning, *Quisquis in prima obsti-*

tit, *Pepulitque amorem tutus ac victor fuit*, he that will but resist at first, may easily be a conquerer at the last. *Baltazar Castilio l. 4.* urgeth this prescript above the rest, *when he shall chance (saith he) to light upon a woman that hath good behaviour joyned with her excellent person, and shall perceive his eyes with a kind of greediness to pull unto them this Image of beauty, and carry it to the heart: shall observe himself to be somewhat incensed with this influence, which moveth within: when he shall discern those subtle spirits sparkling in her eyes, to administer more fuel to the fire, he must wisely withstand the beginnings, rowle up reason stupified almost, fortify his heart by all means, and shut up all those passages. by which it may have entrance.* 'Tis a precept which all concur upon,

Seneca. Cum in multam incidit, qua cum formam suam conjugatam habet, et jam oculos perferit formam ad se imaginem cum aviditate quadam rapere cum eadem, &c.

Opprime dum nova sunt subiti mala semina morbi, Dum licet, in primo limine siste pedem.

Ovid. de rem. lib. 1.

Thy quick disease whilst it is fresh to day,

By all means crush, thy feet at first step stay.

Which cannot speedier be done, then if he confesse his grief and passion to some judicious friend *(qui tacitus ardet magis uritur, the more he conceals, the greater is his pain)* that by his good advice may happily ease him on a sudden; and withal to avoid occasions, or any circumstance that may aggravate his disease, to remove the object by all means; for who can stand by a fire and not burn?

** Susilite obsecro & mittite istanc foras, Quæ misero mihi amanti ebibit sanguinem.*

'Tis good therefore to keep quite out of her company, which *Hierome* so much labours to *Paula*, to *Nepotian*, *Chrysost.* so much inculcates in *ser. in contubern.* *Cyprian*, and many other Fathers of the Church, *Siracides* in his ninth chapter, *Fason Prænsis*, *Savonarola*, *Arnoldus*, *Valleriola*, &c. and every Physician that treats of this subject. Not only to avoid as ** Gregory Tholosanus* exhorts, *kissing, dalliance, all speeches, tokens, love-letters and the like*, or as *Castilio lib. 4.* to converse with them, hear them speak, or sing, *(tolerabilius est audire basiliscum fibilantem, thou hadst better hear, saith * Cyprian, a serpent hiss.)* those amiable smiles, admirable graces, and sweet gestures, which their presence affords.

*Æneas Silvius. * Plantus gurg. cu. k Tom. 2. lib. 4. cap. 10. Syntag. med. acc. ad ira. videntur oscula, tactus, sermo, & scripta impudica, literæ, &c. * Lib. de singul. Cler.*

1 Tam admirabilem splendorem declinet gratiam, scintillas, amabiles risus, gestus suavissimos, &c.

† Lippius borti leg. lib. 3. antiq. tek.

† Non capita liment foliis mor stantulis,

Et his papillarum oppressiunculis

Abstineant:

but

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but all talk, name, mention, or cogitation of them, and of any other women, persons, circumstance, amorous book or tale that may administer any occasion of remembrance. † *Prosper* adviseth yong men not to read the *Canticles*, and some parts of *Genesis* at other times; but for such as are enamored they forbid, as before, the name mentioned, &c. especially all sight, they must not so much as come neer, or look upon them.

† Lib. 3. de vit. calius compar. cap. 6.

* *Lucretius*,

* *Et fugitare decet simulacra & pabula amoris,*

Abstinere sibi atque alio convertere mentem.

Gaze not on a maid

saith *Syracides*, turn away thine eyes from a beautiful woman, c. 9. v. 5. 7, 8. *averte oculos*, saith *David*, or if thou dost see them, as *Ficinus* adviseth, let not thine eye be intentus ad libidinem, do not intend her more then the rest: for as * *Propertius* holds, *Ipse alimenta sibi maxima prabet amor*,

* Lib. 3. Eleg. 10.

† *Job* 31 *Pepigi sedus cum oculis meis ne cogitarem de virgine.*

† *Dial* 3. de contemptu mundi; nihil facilius recrudescit quam amor; ut pompa visa renovat ambitionem, auri species adornitiam, spectata corporis forma incendit luxuriam.

* *Senecca* cont. lib. 2. cont. 9. n *Ovid*.

o *Met* 7. ut solet a ventis alimenta resumere, quæq; Parva sub inducâ latuit scintilla favilla Crescere & in veteres agitata resurgere flammæ, p *Eustat* lib. 1. 3. aspectus amorem incendit, ut marcescentem in palea ignem ventus; a d. b. am interea majore concepto incendio. q *Heliodorus* l. 4. in flammâ mentem novus aspectus, perinde ac ignis materia admotus, *Chariclia*, &c. † *Epist* 15. l. 2. * *Epist* 4 lib. 2.

love as a snow-ball enlargeth it self by sight: but as *Hicrome* to *Nepotian*, aut equaliter ama, aut equaliter ignora, either see all alike, or let all alone; make a league with thine eyes, as † *Job* did, and that is the safest course, let all alone, see none of them. Nothing sooner revives, or waxeth sore again, as *Petrarch* holds, then love doth by sight. As *Pompe* renews ambition; the sight of gold, covetousness; a beauteous object sets on fire this burning lust. *Et multum saliens incitat unda sitim.*

The sight of drink makes one dry, and the sight of meat increaseth appetite. 'Tis dangerous therefore to see. A yong Gentleman in meriment would needs put on his Mistress cloaths, and walk abroad alone, which some of her suiters espying, stole him away for her that he represented. So much can sight enforce. Especially if he have been formerly enamored, the sight of his Mistress strikes him into a new fit, and makes him rave many days after.

Infirmis causa pusilla nocet,

Ut pene extinctum cinerem si sulphure tangas,

Vivet, & ex minimo maximus ignis erit:

Sic nisi vitabis quicquid renovabit amorem,

Flamma recrudescet, que modo nulla fuit.

A sickly man a little thing offends,

As brimstone doth a fire decayed renew,

And make it burn afresh, doth loves dead flames,

If that the former object it review.

Or as the Poet compares it to embers in ashes, which the wind blows, *ut solet a ventis, &c.* a scald head (as the saying is) is soon broken, dry wood quickly kindles, and when they have been formerly wounded with sight, how can they by seeing but be inflamed? *Ismenias* acknowledgeth as much of himself, when he had been long absent, and almost forgotten his Mistress, at the first sight of her, as straw in a fire I burned afresh, and more then ever I did before. *Chariclia* was as much moved at the sight of her dear *Theagines*, after he had been a great stranger. † *Merrila* in *Aristanetus* swore she would never love *Pamphilus* again, and did moderate her passion, so long as he was absent; but the next time he came in presence, she could not contain, effuse amplexa atretari se sinis, &c. she broke her vow, and did profusely embrace him. *Hermotinus* a yong man (in the said * Author) is all out as unstaid, he

he had forgot his Mistris quite, and by his friends was well weaned from her love; but seeing her by chance, *agnovit veteris vestigia flammae*, he raved again, *Ille fumen emergens veluti lucida stella cepit elucere*, &c. she did appear as a blazing star, or an Angel to his sight. And it is the common passion of all lovers to be overcome in this sort. For that cause belike Alexander discerning this inconvenience and danger that comes by seeing, when he heard Darius wife so much commended for her beauty, would scarce admit her to come in his sight, foreknowing belike that of Plutarch, *formosam videre periculosissimum*, how full of danger it is to see a proper woman; and though he was intemperate in other things, yet in this *superbe se gessit*, he carryed himself bravely. And so when as Araspus in Xenophon, had so much magnified that divine face of Panthea to Cyrus, by how much she was fairer then ordinary, by so much he was the more unwilling to see her. Scipio a yong man of 23 years of age, and the most beautiful of the Romans, equal in person to that Gracian Charinus, or Homers Nireus, at the siege of a city in Spain, when as a noble and a most fair yong Gentlewoman was brought unto him, and he had heard she was betrothed to a Lord, rewarded her, and sent her back to her sweet heart. S. Austin, as Gregory reports of him, *ne cum sorore quidem sua putavit habitandum*, would not live in the house with his own sister. Xenocrates lay with Lais of Corinth all night, and would not touch her. Socrates, though all the city of Athens supposed him to dote upon fair Alcibiades, yet when he had an opportunity *solus cum solo*, to lye in the chamber with, and was wooed by him besides, as the said Alcibiades publicly confessed, *formam sprevis & superbe contempsit*, he scornfully rejected him. Petrarch that had so magnified his Laura in several poems, when by the Popes means she was offered unto him, would not accept of her. It is a good happiness to be free from this passion of Love, and great discretion it argues in such a man that can so contain himself; but when thou art once in love, to moderate thy self (as he saith) is a singular point of wisdom.

* Nam vitare plagas in amoris ne jaciatur
Non ita difficile est, quam captum retibus ipsis
Exire, & validos Veneris percurrere nodos.

To avoid such nets is no such mastery,
But tane to escape is all the victory.

But for as much as few men are free, so discreet lovers, or that can contain themselves, and moderate their passions, to curb their senses, as not to see them, not to look lasciviously, not to confer with them, such is the fury of this head-strong passion of raging lust, and their weakness, *ferox ille ardor à natura insitus*, as he terms it, such a furious desire nature hath inscribed, such unspeakable delight,

Sic Diva Veneris furor,

Insanis adeo mentibus incubat, which neither reason, counsel, poverty, pain, misery, drudgery, *partus dolor*, &c. can deter them from; we must use some speedy means to correct and prevent that, and all other inconveniences, which come by conference and the like. The best, readiest, surest way, and which all approve, is *Loci mutatio*,

A a a

tio,

† Curtius lib. 3.
cum uxorem
Darii laudatam
audivisset,
tantum cupiditatis
sue frenum
injecit, ut
illam vix
vellet intueri.
† Cyropædia.
cum Panthea
formam cerneret
Araspus,
tanto magis
inquit Cyrus
abstinere oportet,
quanto
pulchrior est.
† Livius, cum
eam regulo cui-
dam desponsa-
ram audivisset
muneribus cum-
ulatam remitti.
† Ep. 39. lib. 7.
† Et ea loqui
Posset quæ soli
amatores loqui
solent.
† Platonis Con-
vivio.
† Heliodorus
lib. 4. experientem
esse amoris be-
atitudo est; at
quum captus
sis, ad modera-
tionem revoca-
re animum
prudencia singu-
laris.
* Lucretius l. 4.

† Hedus lib. 1.
de amor. con-
tem.

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to, to send them several ways, that they may neither hear of, see, nor have opportunity to send to one another again, or live together *solum sola* as so many Gilbertines. *Elongatio à patria*, 'tis *Savonarola's* fourth rule, and *Gordonius* precept, *distrahatur ad longinquas regiones*, send him to travel. 'Tis that which most run upon, as so many hounds with full cry, Poets, Divines, Philosophers, Physitians, all, *mutet patriam : Valefius* : * as a sick man he must be cured with change of Aire, *Tully* 4. *Tuscul.* The best remedy is to get thee gone, *Fafon Pratenfis* : change air and soyl, *Laurentius*.

x Loci mutatione tanquam non convalescens curandus est. cap. 11.

y Amorum l. 2.

Quisquis amat, loca nota nocent; dies agritudinem adimit, absentia delet. Ire licet procul hinc patriæ; relinquere finis. Ovid.

† Lib. 3. eleg. 20.

† Lib. 1. Socrati. memor.

Tibi O Critobule consulo ut integrum annum absis, &c.

z Proximum est ut esurias

2. ut moram temporis opponas. 3. & lo-

sum mutes. 4.

ut de laqueo cogites.

* Philostratus de vitis Sophistarum.

* Virg. 6. Æn.

† Buchanan.

Fuge littus amatum.

Virg. *Utile finitimis abstinuisse locis.*

y Ovid. *I procul, & longas carpere perge vias.*

sed fuge, tutus eris.

Travelling is an Antidote of Love,

† *Magnum iter ad doctas proficisci cogor Athenas,*

Ut me longa gravi solvat amore via.

For this purpose saith † *Propertius*, my parents sent me to *Athens*; time and absence wear away pain and grief, as fire goes out for want of fuel.

† *Quantum oculis, animo tam procul ibit amor.*

But so as they tarry out long enough : a whole year † *Xenophon* prescribes *Critobulus*, *vix enim intra hoc tempus ab amore sanari poteris* : some will hardly be weaned under. All this * *Heinsius* merrily inculcates in an Epistle to his friend *Primierus* : First fast, then tarry, thirdly change thy place, fourthly think of an halter. If change of place, continuance of time, absence, will not wear it out with those precedent remedies, it will hardly be removed : but these commonly are of force. *Felix Plater* ob-

serv. lib. 1. had a baker to his patient, almost mad for the love of his maid, and desperate ; by removing her from him, he was in a short space cured. *Isa*us a Philosopher of *Assyria*, was a most dissolute liver in his youth, *palam lasciviens*, in love with all he met ; but after he betook himself by his friends advice to his study, and left womens companie, he was so changed, that he cared no more for plays, nor feasts, nor masks, nor songs, nor verses, fine cloaths, nor no such love toys : he became a new man upon a sudden, *tanquam si priores oculos amisisset*, (saith mine * Author) as if he had lost his former eyes. *Peter Godefridus* in the last chapter of his third book, hath a story out of *S. Ambrose*, of a yong man that meeting his old love after long absence, on whom he had extreamly doted, would scarce take notice of her ; she wondred at it, that he should so lightly esteem her, called him again, *lenibat dictis animum*, and told him who she was, *Ego sum inquit : At ego non sum ego* ; But he replied, he was not the same man : *proripuit sese tandem*, as *Dido* fled from * *Æneas*, not vouchsafing her any farther parly, loathing his folly, and ashamed of that which formerly he had done.

† *Non sum stultus ut ante jam Neara,*

O *Neara*,

put your tricks, and practise hereafter upon some body else, you shall befool me no longer. *Petrarch* hath such another tale of a yong gallant, that loved a wench with one eye, and for that cause by his parents was sent to travel into far Countries, after some years he returned, and meeting the maid for whose sake he was sent abroad, asked her how, and

by

by what chance she lost her eye? no said she, I have lost none, but you have found yours: Signifying thereby that all Lovers were blind, as *Fabius* saith, *Amantes de formâ judicare non possunt*, Lovers cannot judge of beauty, nor scarce of any thing else, as they will easily confels, after they return unto themselves, by some discontinuance or better advice, wonder at their own folly, madness, stupidity, blindness, be much abashed, and laugh at Love, and call't an idle thing, condemn themselves that ever they should be so befotted or misled; and be heartily glad they have so happily escaped.

If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to be annexed, fair and foul means, as to perswade, promise, threaten, terrifie, or to divert by some contrary passion, rumour, tales, news, or some witty invention, to alter his affection, ^b by some greater sorrow, to drive out the less, saith *Gordonius*, as that his house is on fire, his best friends dead, his mony stoln. ^c That he is made some great Governour, or hath some honour, office, some inheritance is befall him, He shall be a Knight, a Baron: or by some false accusation, as they do to such as have the hickhop, to make them forget it. *Saint Hierome* lib. 2. epist. 16. to *Rusticus* the Monk, hath an instance of a yong man of Greece, that lived in a Monastery in Egypt, that by no labour, no continence, no perswasion could be diverted, but at last by this trick he was delivered. The Abbot sets one of his covent to quarrel with him, and with some scandalous reproach or other to defame him before company, and then to come and complain first, the witnesses were likewise suborned for the plaintiffe. The yong man wept, and when all were against him, the Abbot cunningly took his part, least he should be overcome with immoderate grief: but what need many words? By this invention he was cured, and alienated from his pristine love-thoughts. — Injuries, slanders, contempts, disgraces,

^b Annuncietur valde tristitia, ut major tristitia possit minorem obscurare.

^c Aut quod sit factus senesculus, aut habeat honorem magnum.

^d Adolescens Græcus erat in Egypti canobio qui nulla operis magnitudine, nulla persuasione suam potenter sedare: monasterii pater hac arte servavit.

Imperat cui-dam è sociis, &c. Flebat ille, omnes adversabantur; solus pater callide opponebat, ne abundantia iristitiae absorberetur, quid multa? hoc invento curatus est, & à cogitationibus pristinis avocatus.

^e Tom. 4.

^f Tr.

— *spresaque injuria formæ,*

are very forcible means to withdraw mens affections, *contumeliâ affecti amatores amare desinunt*, as ^e *Lucian* saith, Lovers reviled or neglected, contemned or misused; turn Love to hate; ^f *redeam? Non si me obsecret, I'll never love thee more.* *Egone illum, qua illum, qua me, qua non?* So *Zephyrus* hated *Hyacinthus* because he scorned him, and preferred his corrival *Apollo* (*Palephatus fab. Nar.*) he will not come again though he be invited. Tell him but how he was scoffed at behind his back, ('tis the counsel of *Avicenna*) that his Love is false, and entertains another, rejects him, cares not for him, or that she is a fool, a nasty quean, a slut, a fixen, a scold, a divel, or which *Italians* commonly do, that he or she hath some loathsome filthy disease, gout, stone, strangury, falling-sickness, and they are hereditary, not to be avoided, he is subject to a consumption, hath the Pox, that he hath three or four incurable tethers, issues: that she is bald, her breath stinks, she is mad by inheritance, and so are all the kinred, an hair-brain, with many other secret infirmities, which I will not so much as name, belonging to women. That he is an Hermaphrodite, an Eunuch, imperfect, impotent, a spend-thrift, a gamester, a fool, a gull, a begger, a whoremaster, far in debt, and not able to maintain her, a common drunkard, his mother was a witch, his father

hang'd, that he hath a wolfe in his bosome, a sore leg, he is a leper, hath some incurable disease, that he will surely beat her, he cannot hold his water, that he cries out or walks in the night, will stab his bed-fellow, tell all his secrets in his sleep, and that no body dare lie with him, his house is haunted with spirits, with such fearfull and tragicall things, able to avert and terrifie any man or woman living. *Gordonius cap. 20. part. 2. hunc in modum consulit; Paretur aliqua vetula turpissima aspectu, cum turpi & vili habitu: & portet subtus gremium pannum menstruaem, & dicat quod amica sua sit ebriosa, & quod mingat in lecto, & quod est epileptica & impudica, & quod in corpore suo sunt excreſcentia enormes, cum fetore anhelitus, & alia enormitates, quibus vetula sunt edocta: si nolit his persuaderi, subito extrahat ^b pannum menstruaem, coram facie portando, exclamando, talis est amica tua; & si ex his non demiserit, non est homo, sed diabolus incarnatus. Idem fere Avicenna cap. 24. de cura Elishi, Lib. 3. Fen. 1. Traſt. 4. Narrent res immundas vetula, ex quibus abominationem incurrat, & res ^b sordidas, & hoc asiduent. Idem Arculanus cap. 16. in 9. Rhafis, &c.*

g Hypatia A-
lexandrina
quendam se ad-
amantem pro-
latis multetri-
bus pannis, &
in eum conje-
ctis ab amoris
insania labora-
vit. Suidas &
Eunapius.
h Savanarola
reg. 5.

Withall as they do discommend the old, for the better affecting a more speedy alteration, they must commend another Paramour, *alteram inducere*, let him or her to be woed, or woe some other that shall be fairer, of better note, better fortune, birth, parentage, much to be preferred,

† Virg. Egl. 2.

† *Invenies alium si te hic fastidit Alexis*, by this means, which *Faſon Pratenſis* wiſheth, to turn the stream of affection another way, *Successore novo truditur omnis amor*, or as *Valesius* adviseth, by subdividing to diminish it, as a great River cut into many channels, runs low at last.

i Distributio a-
moris fiat in
plures, ad plu-
res amicos ani-
mum applicet.
k Ovid.

^k *Hortor & ut pariter binas habeatis amicas, &c.*

If you suspect to be taken, be sure, saith the Poet, to have two mistresses at once, or go from one to another: as he that goes from a good fire in cold weather is loth to depart from it, though in the next room there be a better, which will refresh him as much; there's as much difference of *hac* as *hic ignis*; or bring him to some publique shews, plays, meetings, where he may see variety, and he shall likely loath his first choice: carry him but to the next town, yea peradventure to the next house, and as *Paris* lost *Oenones* love by seeing *Helena*, and *Cresseida* forsook *Troilus* by conversing with *Diomedes*, he will dislike his former mistress, and leave her quite behind him, as † *Theseus* left *Ariadne* fast asleep in the Island of *Dia*, to seek her fortune, that was er't his loving Mistress. * *Nunc primum Dorida vetus amator contempſi*, as he said, *Doris* is but a cloudy to this. As he that looks himself in a glaſs forgets his Physiognomie forthwith, this flattering glaſs of love will be diminished by remove; after a little absence it will be remitted, the next fair object will likely alter it. A yong man in ^a *Lucian* was pittifully in love, he came to the Theater by chance, and by seeing other fair objects there, *mentis sanitatem recepit*, was fully recovered, ^b and went merrily home, as if he had taken a dram of oblivion. ^c A mouse (saith an Apologer) was brought up in a chest, there fed with fragments of bread and cheese, thought there could be no better meat, till coming forth at last, and feeding liberally of other variety of viands,

† Higinius fab.
43.
* Petronius.

a Lib. de salt.
b E theatro e-
gressus hilaris,
ac si pharma-
cum oblivionis
bibisset.
c Idus in cista
natus, &c.

viands, loathed his former life : moralize this fable by thy self. Plato in his seventh book *De Legibus*, hath a pretty fiction of a City under ground,^d to which by little holes, some small store of light came; the inhabitants thought there could not be a better place, and at their first coming abroad they might not endure the light, *agerrimè solem intueri*; but after they were accustomed a little to it, *e* they deplored their fellows misery that lived under ground. A silly Lover is in like state, none so fair as his Mistress at first, he cares for none but her; yet after a while when he hath compared her with others, he abhors her name, sight and memory. 'Tis generally true; for as he observes, *f* *Priorem flammam novus ignis extinguit; & ea multorum natura, ut presentes maxime ament*, One fire drives out another; and such is womens weakness, that they love commonly him that is present. And so do many men (as he confessed) he loved *Amye*, till he saw *Florat*, and when he saw *Cynthia*, forgot them both: but fair *Phyllis* was incomparably beyond them all, *Cloris* surpassed her, and yet when he espied *Amarillis*, she was his sole Mistress; O divine *Amarillis*: *quam procera, cupressi ad instar, quam elegans, quam decens? &c.* how lovely, how tall, how comely she was, (saith *Polemius*) till he saw another, and then she was the sole subject of his thoughts. In conclusion, her he loves best he saw last. † *Triton* the Sea-God first loved *Leucothoe*, till he came in presence of *Milene*, she was the commandress of his heart, till he saw *Galatea*; but (as *she* complains) he loved another effoons, another, and another. 'Tis a thing which by *Hierom's* report, hath been usually practised. *m* *Heathen Philosophers drive out one love with another, as they do a peg, or pin with a pin. Which those seven Persian Princes did to Assuerus, that they might requite the desire of Queen Vasthi with the love of others.* *Pausanias* in *Eliacis*, saith, that therefore one *Cupid* was painted to contend with another, and to take the Garland from him, because one love drives out another.

n *Alterius vires subtrahit alter amor.*

and *Tully* 3. nat. deor. disputing with *C. Cotta*, makes mention of three several *Cupids*, all differing in office. *Felix Plater* in the first book of his observations, boasts how he cured a widower in *Basil*, a Patient of his, by this stratagem alone, that doted upon a poor servant his maid, when friends, children, no perswasion could serve to alienate his mind: they motioned him to another honest mans daughter in the town, whom he loved, and lived with, long after, abhorring the very name and sight of the first. After the death of *Lucretia*, *o* *Enrius* would admit of no comfort, till the Emperour *Sigismund* married him to a noble Lady of his Court, and so in short space he was freed.

d In quem è specu subterraneo modicum lucis illabitur.
e Deplorabant eorum miseriam qui subterraneis illis locis vitam degunt.
f *Tatius* lib. 6.
g *Aristoteles* epist. 4.

** Calcegnin.*
Dial. Galat.
Mox aliam prætulit, aliam prælaturus quam primum occasu arripere.

m *Epist. lib. 2.*
16. Philosophi sæculi veterem amorem novo, quasi clavum clavo repellere, quod est Assuero Regi septem Principes Persarum fecerunt.
regius Vasthe Regina desiderium amore compensarent.
n *Ovid.*

o *Lugubri veste indutus, consolationes non admisit, donec Caesar ex ducali sanguine, formosam virginem matrimonio conjunxit.*
Aeneas Syllivius inst. de Eurialo & Lucretia.

Subf.

SUBJECT. 6.

By counsel and perswasion, foulness of the fact, mens, womens
faulst, miseries of marriage, events of lust, &c.



There be divers causes of this burning lust, or heroical love; so there be many good remedies to ease and help; amongst which, good counsel and perswasion, which I should have handled in the first place, are of great moment, and not to be omitted. Many are of opinion, that in this blind head-strong passion, counsel can do no good,

p Ter.

*Qua enim res in se neque consilium neque modum
Habet, ullo eam consilio regere non potes.*

Which thing hath neither judgement, or an end,
How should advice or counsel it amend?

† Virg. Egl. 2.

— † *Quis enim modus adfit amori?*

But without question, good counsel and advice must needs be of great force, especially if it shall proceed from a wise, fatherly, reverent, discreet person, a man of authority whom the parties do respect, stand in awe of, or from a judicious friend, of it self alone, it is able to divert and suffice. *Gordonius* the Physitian attributes so much to it, that he would have it by all means used in the first place. *Amoveatur ab illa, consilio viri quem timet, ostendendo pericula saculi, judicium inferni, gaudia Paradisi.* He would have some discreet men to dissuade them, after the fury of passion is a little spent, or by absence allayed; for it is as intempestive at first, to give counsel, as to comfort parents when their children are in that instant departed; to no purpose to prescribe Narcoticks, Cordials, Nectarines, potions, *Homers* *Nepenthes*, or *Helena's* *Boul*, &c. *Non cessabit pectus tundere*, she will lament and howl for a season: let passion have his course a while, and then he may proceed, by fore-shewing the miserable events and dangers which will surely happen, the pains of hell, joys of Paradise, and the like, which by their preposterous courses they shall forfeit or incur; and 'tis a fit method, a very good means: for what † *Seneca* said of vice, I say of love, *Sine magistro discitur, vix sine magistro deseritur*, 'tis learned of it self, but * hardly left without a Tutor. 'Tis not amiss therefore to have some such overseer, to expostulate and shew them such absurdities, inconveniences, imperfections, discontents, as usually follow; which their blindness, fury, madness, cannot apply unto themselves, or will not apprehend through weakness: and good for them to disclose themselves, to give ear to friendly admonitions. Tell me sweet-heart, (saith *Tryphena* to a love-sick *Charmides* in † *Lucian*) what it is that troubles thee; peradventure I can ease thy mind, and further thee in thy suit; and so without question she might, and so maist thou, if the Patient be capable of good counsel, and will hear at least what may be said.

† Lib. de beat.
vit. cap. 14.
* Longo usu
dicimus, longa
desuetudine
adescendum
est. Petrarb.
epist. lib. 5. 8.

† Tom. 4. dial.
meret. Fortasse
etiam ipsa ad
amorem istum
nonnihil con-
sulero.

If he love at all, she is either an honest woman or a whore. If dishonest, let him read or inculcate to him that 5. of *Solomons* *Prov. Eccles.*

26. *Ambros. lib. 1. cap. 4.* in his book of *Abel and Cain*, *Philo Judæus de mercede mer.* *Platinas dial. in Amores*, *Espencaus* and those three books of *Pet. Hædus de contem. amoribus*, *Aeneas Sylvius tart Epistle*, which he wrote to his friend *Nicholas of Warthurge*, which he calls *medelam illiciti amoris*, &c. ^r For what's an whore, as he saith, but a pole of youth, ^{*} ruine of men, a destruction, a devourer of patrimonies, a downfal of honour, fodder for the diavel, the gate of death, and supplement of hell? ^a *Talis amor est laqueus anime*, &c. a bitter hony, sweet poyson, delicate destruction, a voluntary mischief, *commixtum canum, sterquilinum*. And as ^b *Pet. Aratines Lucretia*, a notable quean, confesseth; *Gluttony, anger, envy, pride, sacriledge, theft, slaughter*, were all born that day that a whore began her profession: for as she follows it, her pride is greater then a rich churls, she is more envious then the pox; as malicious as melancholy, as covetous as hell. If from the beginning of the world any were mala, peior, pessima, bad in the superlative degree, 'tis a whore; how many have I undone, caused to be wounded, slain! O *Antonius* thou seest what I am without, but within God knows, a puddle of iniquity, a sink of sin, a pocky quean. Let him now that so dotes, meditate on this; Let him see the event and success of others, *Sampson, Hercules, Holofernes*, &c. those infinite mischiefs attend it: If she be another mans wife he loves, 'tis abominable in the sight of God and men: adultery is expressly forbidden in Gods commandment, a mortal sin, able to endanger his soul: if he be such a one that fears God, or have any religion, he will eschew it, and abhor the loathsomeness of ~~his~~ own fact. If he love an honest maid, 'tis to abuse, or marry her: if to abuse, 'tis fornication, a foul fact, (though some make light of it) and almost equal to adultery it self. If to marry, let him seriously consider what he takes in hand, look before he leap, as the proverb is, or settle his affections, and examine first the party and condition of his estate and hers, whether it be a fit match, for fortunes, years, parentage, and such other circumstances, *an sit sue Veneris*. Whether it be likely to proceed: if not, let him wisely stave himself off at the first, curb in his inordinate passion, and moderate his desire, by thinking of some other subject, divert his cogitations. Or if it be not for his good, as *Aeneas* forewarned by *Mercury* in a dream, lest *Dido's* love, and in all hast got him to Sea,

† *Mnestea, Surge stumque vocat fortemque Cloanthem,*
Classem aptent taciti juber ————— and although she
 did oppose with vows, tears, prayers, and imprecation,
 ————— *nulhis ille movetur*
Fletibus, aut illas voces tractabilis audit;

Let thy *Mercury*-reason rule thee against all allurements, seeming delights, pleasing inward or outward provocations. Thou maist do this if thou wilt, *pater non deperit filiam, nec frater sororem*, a father dotes not on his own daughter, a brother on a sister; and why? because it is unnatural, unlawful, unfit. If he be sickly, soft, deformed, let him think of his deformities, vices, infirmities: if in debt, let him ruminate how to pay his debts: if he be in any danger, let him seek to avoid it: if he have any law-suit, or other business, he may do well to let his love matters alone and

^r Quid enim meretrix nisi juventutis capilatrix, virorum rapina seu mors; patrimonii devoratrix, honoris perniciēs, pabulum diaboli, janua mortis, inferni supplementum?
^a Contemplatione Idiotæ c.
^{34.} discrimen vite, mors blanda, mel scilicet dulce venenum, perniciēs delicata, malum spontaneum, &c.
^b Pornodidastical, Ital. gula, ira, invidia, superbia, sacrilegia, latrocinia, cades, eo die nata sunt, quo primum meretrix professionem fecit. Superbia major quam opulentii rustici, invidia quam luis veneræ, inimicitia nocentior mesæcholæ, avaritia in immensum profunda.
^c Quævis extra sum vides, qualis intra novit Deus, † Virg.

† Tom. 2. in vo-
ris. Calvus cum
fis. nasum habe-
as. simum &c.

and follow it, labour in his vocation, what ever it is. But if he cannot so ease himself, yet let him wisely premeditate of both their estates; if they be unequal in years, she yong and he old, what an unfit match must it needs be, an uneven yolk, how absurd and undecent a thing is it! as *Lucian* in *Lucian* told *Timolaus*, for an old bald crook-nosed knave, to marry a yong wench; how odious a thing it is to see an old Leacher! what should a bald fellow do with a combe, a dumb doter with a pipe, a blind man with a looking-glass, and thou with such a wife? How absurd is it for a yong man to marry an old wife for a piece of good. But put case she be equal in years, birth, fortunes, and other qualities correspondent, he doth desire to be coupled in marriage, which is an honourable estate, but for what respects? Her beauty belike, and comeliness of person, that is commonly the main object, she is a most absolute form in his eye at least, *Cui formam Paphia, & Charites tribuere decorem*, but do other men affirm as much? Or is it an error in his judgement?

† Petronius.

† Fallunt nos oculi vagique sensus,
Oppressa ratione mentiuntur,

our eyes and other senses

will commonly deceive us; It may be, to thee thy self upon a more serious examination, or after a little absence, she is not so fair as she seems.

Quadam videntur & non sunt; Compare her to another standing by, 'tis a touchstone to try, confer hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by it self, then altogether, in all postures, several sites, and tell me how thou likest her. It may be not she, that is so fair, but her coats, or put another in her cloaths, and she will seem all out as fair; as the *Poet* then prescribes,

† Ovid.

† In Catarticiis
lib. 2.

separate her from her cloaths: suppose thou saw her in a base beggars weed, or else dressed in some old hirsute attires out of fashion, fowl linnen, course raiment, besmeared with soot, colly, perfumed with *Opoponax*, *Sagapenum*, *Assa foetida*, or some such filthy gums, dirty, about some undecent Action or other; or in such a case as † *Brasivola* the Physitian found *Malatasta* his patient, after a potion of *Hellebor*, which he had prescribed: *Manibus in terram depositis, & ano versus caelum elevato* (ac si videretur *Socraticus ille Aristophanes, qui Geometricas figuras in terram scribens, tubera colligere videbatur*) *atram bilem in album parietem injiciebat, adeoque totam cameram, & se deturpabat, ut, &c.* all to be-
rayed, or worse; if thou saw'st her (I say) wouldst thou affect her as thou dost? Suppose thou beheldest her in a *frosty morning*, in cold weather, in some passion or perturbation of mind, weeping, chafing, &c. rivell'd and ill favoured to behold. She many times that in a composed look

u Si feruent
desormis, ecce
formosa est; si
frigent formosa,
jam sis infor-
mis. Th. Morus
Epigram.

x Amorum

dial. Tom. 4. f

quis ad auro-

ram contempe-

rit multas mu-

liercs a nocte

lecto surgentes

surpiores pu-

tabit esse bestias

* Hugo de

elauitro Ani-

me, lib. 1. c. 1.

etem injiciebat, adeoque totam cameram, & se deturpabat, ut, &c. all to be-
rayed, or worse; if thou saw'st her (I say) wouldst thou affect her as thou dost? Suppose thou beheldest her in a *frosty morning*, in cold weather, in some passion or perturbation of mind, weeping, chafing, &c. rivell'd and ill favoured to behold. She many times that in a composed look

seems so amiable and delicious, *tam scitula formâ*, if she do but laugh or smile, makes an ugly sparrow-mouthed face, and shews a pair of uneven, loathsome, rotten, foul teeth; She hath a black skin, gouty legs, a deformed crooked carcass under a fine coat. It may be for all her costly tires she is bald, and though she seem so fair by dark, by candle light, or afar off at such a distance, as *Callistratides* observed in

* *Lucian*, *If thou shouldst see her neer, or in a morning, she would appear more ugly then a beast; si diligenter consideres, quid per os & nares & ceteros corporis meatus egreditur, vilius sterquilinum nunquam vidisti.*

Follow

Follow my counsell; see her undrest, see her, if it be possible, out of her attires, *furtivis nudatam coloribus*, it may be she is like *Aesops* Jay, or * *Plinies* Cantharides, she will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou saw'st her sick, pale, in a consumption, on her death bed, skin and bones, or now dead, *Cujus erat gratissimus amplexus*, as *Barnard* saith, *erit horribilis aspectus*;

Non redolet, sed olet, quæ redolere solet.

As a posie, she

smells sweet, is most fresh and fair one day, but dried up, withered, and stinks another. Beautifull *Nireus*, by that *Homer* so much admired, once dead, is more deformed then *Thersites*, and *Solomon* deceeded as ugly as *Marcolphus*: thy lovely mistress, that was erst † *Charis charior ocellis*, dearer to thee then thine eyes, once sick or departed, is

Vili vilior æstimata cæno,

worse then any durt or dunghill.

Her embraces were not so acceptable, as now her looks be terrible: thou hadst better behold a *Gorgons* head, then *Helens* carcase.

Some are of opinion, that to see a woman naked is able of it self to alter his affection; and it is worthy of consideration, saith † *Montaigne* the Frenchman in his *Essaies*, that the skilfullest masters of amorous dalliance, appoint for a remedy of venerous passions, a full survey of the body; which the Poet insinuates,

* *Ille quod obscenas in aperto corpore partes*

Viderat, in cursu qui fuit, hæsit amor.

The love stood still, that ran in full careire,

When once it saw those parts should not appear.

It is reported of *Seleucus* King of *Syria*, that seeing his wife *Stratonices* bald pate, as she was undressing her by chance, he could never affect her after. *Remandus Lullius* the Physitian, spying an ulcer or canker in his mistress breast, whom he so dearly loved, from that day following abhor'd the looks of her. *Philip* the French King as *Neubrigensis*, lib. 4. cap. 24. relates it, married the King of *Denmarks* daughter, and after he had used her as a wife one night, because her breath stunk, they say, or for some other secrete fault, sent her back again to her father. *Peter Matthews* in the life of *Lewis* the eleaventh, findes fault with our *English* † *Chronicles*, for writing how *Margaret* the King of *Scots* daughter and wife to *Lewis* the 11. French King, was ob graveolentiam oris rejected by her husband. Many such matches are made for by-respects, or some seemly comeliness, which after hony moons past, turn to bitterness: for burning lust is but a flash, a gunpowder passion; and hatred oft follows in the highest degree, dislike and contempt.

* *Cum se cutis arida laxat,*

Fiunt obscuri dentes.

when they wax

old, and ilfavoured, they may commonly no longer abide them.

— *Fam gravis es nobis,*

be gone, they grow stale, fulsome,

loathsome, odious, thou art a bestly filthy queane,

— † *faciem Phæbe cæcantis habes,*

thou art *Saturni* padex, withered and dry, *insipida & vetula*,

— * *Te quia rugæ turpant, & capitis nives,*

(I say) be gone, * *porta patent, proficiscere.*

* *Hist. nat. 11. cap. 35.* A fly that hath golden wings but a poisoned body.

† *Buchanan, Hendeasyl.*

† *Apol. pro Rem. Seb.*

z *Ovid. 2. rem.*

a *Post unam noctem incertum unde offensam cepit, propter fæctum ejus spiritum alii dicunt, vel latentem fæditatem repudiavit, rem faciens plane illicitam, & regie personæ multum indecoram.*

† *Hall and Grafton be like.*

* *Juvenal.*

† *Mart. Tully in cat.*

* *Hor ode. 13. lib. 4.*

† *Locheus.*
 † *Qualis fuit*
Venus cum
fuit virgo,
balsamum spi-
rans, &c.
 * *Seneca.*
 a *Seneca Hyp.*
 b *Camerarius*
emb. 68. cent.
 1. *flor omnium*
pulcherrimus
statim
larguescit,
formae typus.
 † *Bernard. Bau-*
husius Ep. l. 4.
 a *Paulus Arias*
Lacon. lib. 3.
uxorem duxit
Sparta mulie-
rum omnium
post Helenam
formosissimam,
at ob mores
omnium tur-
pissimam.
 b *Epist. 76.*
gladium bon-
um dices, non
cui deauratus
est baltheus,
nec cui vagi-
na gemmis di-
stinguitur, sed
cui ad secan-
dum subtilis
acies & mu-
cro munimen-
tum omne
vruptus.
 h *Pulchritudo*
corporis, tem-
poris & mor-
bi ludibrium.
 orat. 3.
 c *Florum mu-*
tabilitate su-
gacior, nec sua
natura forma-
fas facit, sed
sp. plantium
infirmitas.
 † *Epist. 11.*
Quem ego
deperco Juve-
nis mihi pul-
cherrimus vi-
detur, sed for-
san amore
percitus de a-
more non recte
judico.
 † *Luc. Brugen-*
sis.

Yea but you will infer, your mistress is compleat, of a most absolute form in all mens opinions, no exceptions can be taken at her, nothing may be added to her person, nothing detracted, she is the mirror of women for her beauty, comelines and pleasant grace, unimitable, mere delitia, meri lepores, she is *Myrothetium Veneris*, *Gratiarum pixis*, a meer magazine of naturall perfections, she hath all the *Veneres*, and *Graces*,

— *mille faces & mille figuras,*

in each part absolute and compleat,

† *Lata genas, lata os roseum, graga lumina lata.* to be admired for her person, a most incomparable, unmatched peece, *aurea proles*, ad *simulachrum alicuius numinis composita*, a *Phœnix*, *vernantis atatula Venerilla*, a Nymph, a Fairy, † like *Venus* her self when she was a maid, *nulli secunda*, a meer quintessence, *flores spirans & amaracum*, *famina prodigium*: Put case she be, how long will she continue?

* *Florem decoris singuli carpunt dies:*

Every day

detracts from her person, and this beauty is *bonum fragile*, a meer flash, a Venice glass, quickly broken, a *Anceps forma bonum mortalibus*,

— *exigui donum breve temporis,*

it will not

last. As that fair flower ^b *Adonis*, which we call an *Anemony*, flourisheth but one month, this gracious all commanding beauty fades in an instant. It is a jewell soon lost, the painters Goddesse, *falsa veritas*, a mere picture. *Favour is deceitfull, and beauty is vanity*, *Prov. 31. 30.*

† *Vitrea gemmula, fluxaq; bullula, candida forma est,*

Nix, Rosa, ros. fumus, ventus & aura, nihil.

A brittle Jem, bubble, is beauty pale,

A Rose, dew, snow, smoke, winde, air, naught at all.

If she be fair, as the saying is, she is commonly a fool: if proud, scornfull, *sequiturq; superbia formam*, or dishonest, *rara est concordia forma atq; pudicitia*, can she be fair and honest too? ^a *Aristo* the son of *Agasicles* married a *Spartan* lass, the fairest Lady in all *Greece* next to *Helen*, but for her conditions the most abominable, and beastly creature of the world. So that I would wish thee to respect, with ^b *Seneca*, not her person but qualities. Will you say that's a good blade which hath a guilded scabbard, imbroidered with gold, and jewels? No, but that which hath a good edge and point, well tempered mettle, able to resist. This beauty is of the body alone, and what is that, but as ^h *Gregory Nazianen* telleth us, a mock of time and sickness? or as *Boethius*, *as mutable as a flowre*, and 'tis not nature so makes us, but most part the infirmity of the beholder. For ask another, he sees no such matter: *Dic mihi per gratias qualis tibi videtur*, I pray thee tell me how thou likest my sweet-heart, as she asked her sister in *Aristenatus*, † whom I so much admire, me thinks he is the sweetest gentleman, the properest man that ever I saw: but I am in love, I confess, (*nec pudet fateri*) and cannot therefore well judge. But be she fair indeed, golden-haired, as *Anacreon* his *Bathillus*, (to examine particulars) she have

† *Flammeolos oculos, collaq; lacteola,*

a pure sanguine complexion, little mouth, corall lips, white teeth, soft and plump neck, body, hands, feet, all fair and lovely to behold, composed of all graces, elegances, an absolute peece,

† *Lumina*

† *Lumina sint Melita Junonia, dextra Minerva,
Mamilla Veneris, sara maris domina, &c.*

Let ^d her head be from *Prage*, paps out of *Austria*, belly from *France*,
back from *Brabant*, hands out of *England*, feet from *Rhine*, buttocks from
Switzerland, let her have the *Spanish gate*, the *Venetian tyre*, *Italian com-*
plement and endowments;

† *Idem.*
d *Bebelius ad-*
agile Ger.

† *Candida syderis ardeant lumina flammis,
Sudent colla rosas, & cedat crinibus aurum,
Mellea purpureum depromant ora ruborem;
Fulgeat, ac Venerem caelesti corpore vincat,
Forma dearum omnis, &c.*

† *Petron. Car.*

Let her be such a one throughout, as *Lucian* deciphers in his *Images*,
as *Euphanor* of old painted *Venus*, *Aristanetus* describes *Lais*; another
Helena, *Chariclia*, *Leucippe*, *Lucretia*, *Pandora*; let her have a box of beau-
ty to repair her self still, such a one as *Venus* gave *Phaon*, when he carried
her over the *Ford*; let her use all helps art and nature can yeeld; be like
her, and her, and whom thou wilt, or all these in one; A little sickness, a
Feaver, small pox, wound, scarre, loss of an eye, or limb, a violent passion,
a distemperature of heat or cold, marres all in an instant, disfigures all;
child-bearing, old age, that tyrant time will turn *Venus* to *Erynnis*; ra-
ging time, care, rivels her upon a sudden; after she hath been married a
small while, and the black ox hath trodden on her toe, she will be so
much altered, and wax out of favour, thou wilt not know her. One
growes too fat, another too lean, &c. modest *Matilda*, pretty pleasing
Peg, sweet singing *Susan*, mincing merry *Moll*, dainty dancing *Doll*, neat
Nancy, Jolly *Jone*, nimble *Nel*, kissing *Kate*, bouncing *Besse* with black eyes,
fair *Phillis* with fine white hands, hidling *Franck*, tall *Tib*, slender *Sib*,
&c. will quickly loose their grace, grow fulsome, stale, sad, heavy, dull,
sout, and all at last out of fashion. *Vbi iam vultus argutia, suavis suavi-*
tatio, blandus risus, &c. Those fair sparkling eyes will look dull, her soft
corall lips will be pale, dry, cold, rough, and blew, her skin rugged, that
soft and tender superficies will be hard and harsh, her whole complexion
change in a moment, and as * *Matilda* writ to King *John*.

* *M. Drailon.*

*I am not now as when thou saw'st me last,
That favour soon is vanished and past;
That Rosie blush lapt in a Lilly vale,
Now is with morpew overgrown and pale.*

'Tis so in the rest, their beautie fades as a tree in winter, which *Deianira*
hath elegantly expressed in the Poet,

*Deforme solis aspiciis truncis nemus?
Sic nostra longum forma percurrentis iter,
Deperdit aliquid semper, & fulget minus,
Malisq; minus est quicquid in nobis fuit,
Olim petitum cecidit, & partu labat,
Materq; multum rapuit ex illa mihi,
Etas citato senior eripuit gradu.*

† *Senec. ad. 2.*
Herc. Orestis.

And as a tree that in the green wood growes,
With fruit and leaves, and in the Summer blowes,

In winter like a stock deformed shoves :
 Our beauty takes his race and journey goes,
 And doth decrease, and loofe, and come to nought,
 Admir'd of old, to this by child-birth brought :
 And mother hath bereft me of my grace,
 And crooked old age coming on a pace.

f Vides venu-
 ram mulierem,
 fulgidum ha-
 bentem oculum,
 vultu bilavi
 coruscantem,
 eximium quen-
 dam aspectum
 & decorem
 praeferentem,
 iuventem men-
 tem tuam &
 concupiscen-
 tiam agentem ;
 coegeta terram
 esse id quod
 amas, & quod
 admiraris ster-
 eus, & quod te
 urit &c. cogi-
 ta illam iam
 senescere, iam
 rugosam carui-
 genis, egrotam,
 tantis sordibus
 intus plena
 est, pituita,
 stercore : repu-
 ta quid intra
 nares, oculos,
 cerebrum ge-
 stat, quas sor-
 des, &c.
 g Subil. 13.

h Cardan. sub.
 til. lib. 13.

To conclude with Chrysostome, *When thou seest a fair and beautifull per-
 son, a brave Bonaroba, à bella Donna, quæ salivam moveat, lepidam puel-
 lam & quam tu facile ames, a comely woman, having bright eyes, a merry
 countenance ; a shining lustre in her look, a pleasant grace, wringing thy soul,
 and increasing thy concupiscence ; bethink with thy self that it is but earth
 thou lovest, a meer excrement, which so vexeth thee, which thou so admi-
 rest, and thy raging soul will be at rest. Take her skin from her face, and
 thou shalt see all loathsomeness under it, that beauty is a superficial skin and
 bones, nerves, sinewes : suppose her sick, now rivet'd, hoarie-headed, hollow
 cheeked, old ; within she is full of filthy steame, stinking, putride, excremen-
 tal stuffe : snot and snevill in her nostrills, spittle in her mouth, water in
 her eyes, what filth in her brains, &c. Or take her at best, and look nar-
 rowly upon her in the light, stand nearer her, nearer yet, thou shalt per-
 ceive almost as much, and love less, as *Cardan* well writes, *minus amant
 qui acutè vident*, though *Scaliger* deride him for it : If he see her near, or
 look exactly at such a posture, whosoever he is, according to the true
 rules of symmetry and proportion, those I mean of *Albertus Durer*, *Lo-
 matius* and *Tasnier*, examine him of her. If he be *elegans formarum spe-
 ctator*, he shall finde many faults in Physiognomy, and ill colour ; if form,
 one side of the face likely bigger then the other, or crooked nose, bad eies,
 prominent veines, concavities about the eyes, wrinkles, pimples, redde
 streaks, frechons, hairs, warts, neves, inequalities, roughness, scabredity,
 paleness, yellowness, and as many colours as are in a Turkicocks neck,
 many indecorums in their other parts ; *est quod desideres, est quod amputes*,
 one leites, another frownes, a third gapes, squints, &c. And tis true that
 he saith, *Diligenter consideranti raro facies absoluta, & qua vitio caret*,
 seldom shall you finde an absolute face without fault, as I have often
 observed ; not in the face alone is this defect or disproportion to be found ;
 but in all the other parts, of body and minde ; she is fair indeed, but foo-
 lish ; pretty, comely and decent, of a majesticall presence, but peradven-
 ture imperious, dishonest, *acerba, iniqua*, selfwil'd : she is rich, but deform-
 ed ; hath a sweet face, but bad carriage, no bringing up, a rude and wan-
 ton flurt, a neat body she hath, but it is a nasty queane otherwise, a ve-
 ry flut, of a bad kinde. As flowres in a garden have colour some, but no
 smell, others have a fragrant smell, but are unseemly to the eye ; one is un-
 savory to the taste as rue, as bitter as wormwood, and yet a most medici-
 nall cordiall flowre, most acceptable to the stomach ; so are men and wo-
 men ; one is well qualified, but of ill proportion, poor and base : a good
 eye she hath, but a bad hand and foot, *fæda pedes & fæda manus*, a fine
 leg, bad teeth, a vast body, &c. Examine all parts of body and minde, I
 advise thee to enquire of all. See her angry, merry, laugh, weep, hot, cold,
 sick, sullen, dressed, undressed, in all attires, sities, gestures, passions, eat her
 meales, &c. and in some of these you will surely dislike. Yea nor her*

onely let him observe, but her parents how they carry themselves: for what deformities, defects, incumbrances of body or minde be in them at such an age, they will likely be subject to, be molested in like manner, they will *patrizare* or *matrizare*. And with all let him take notice of her companions, in *convictu*, (as *Quiverra* prescribes) & *quibuscum* *conversetur*, whom she converseth with.

Noscitur ex Comite, qui non cognoscitur ex se.
According to *Thucydides*, she is commonly the best, *de quo minimus foras habetur sermo*, that is least talked of abroad. For if she be a noted reveller, a gadder, a fonger, a pranker or dancer, then take heed of her. For what saith *Theocritus*?

*At vos festiva ne ne saltate puellæ,
En malus hircus adest in vos saltare paratus,
Young men will do it when they come to it,*

Fawnes and Satyres will certainly play wrecks, when they come in such wanton *Baccho's Elenora's* presence. Now when they shall perceive any such obliquity, indecency, disproportion, deformity, bad conditions &c. let them still ruminare on that, and as † *Hædus* adviseth out of *Ovid*, *earum mendas notent*, note their faults, vices, errors, and think of their imperfections; 'tis the next way to divert and mitigate Loves furious head-strong passions; as a Peacocks feet, and filthy comb, they say, make him forget his fine feathers, and pride of his tail; she is lovely, fair, well-favoured, well qualified, courteous and kinde, *But if she be not so to me, what care I how kinde she be.* I say with † *Philostratus*, *formosa aliis, mihi superba*, she is a tyrant to me, and so let her go. Besides these outward naeves or open faults, errors, there be many inward infirmities, secret, some private, (which I will omit) and some more common to the sexe, sullen fits, evil qualities, filthy diseases, in this case fit to be considered; *Consideratio fæditatis mulierum, menstruæ imprimis, quam immundæ sunt, quam Savanarola proponit regula septima penitus observandam; & Platina dial. amoris fuscæ perstringit. Lodovicus Bonaccius mulieb. lib. 2. cap. 2. Pet. Hadus. Albertus, & infiniti ferè medici.* * A Lover in *Calceginus* Apologies, wished withall his heart he were his mistris Ring, to hear, embrace, see, and do I know not what: O thou fool, quoth the Ring, if thou wer'st in my room, thou shouldst hear, observe, and see *prudenda & pænitenda*, that which would make thee loath and hate her, yea peradventure all women for her sake.

I will say nothing of the vices of their mindes, their pride, envy, infancancy, weakness, malice, selfwill, lightness, insatiable lust, jealousy; *Eccles. 5. 14. No malice to a womans, no bitterness like to hers.* and as the same Author urgeth *Prov. 31. 10. Who shall finde a vertuous woman?* He makes a question of it. *Neq; jus neq; bonum, neq; æquum sciunt, melius peius, profit, obfit, nihil vident, nisi quod libido suggerit. They know neiher good nor bad, be it better or worse (as the Comickall Poet hath it) beneficiall or hurtfull, they will do what they list.*

* *Insidia humani generis, querimonia vitæ,*

Exuvie noctis, durissima cura dici,

Pœna virum, nix & juvenum, &c.

* *Leibent.*

And

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And to that purpose were they first made, as *Jupiter* insinuates in the

* Poet;

* See our English Tatius lib. 1.

The fire that bold *Prometheus* stole from me,
 With plagues call'd women shall revenged be,
 On whose alluring and enticing face,
 Poor mortalls doting shall their death embrace.

In fine, as *Diogenes* concludes in *Nevisanus*, *Nulla est femina quæ non habeat Quid*: they have all their faults.

* Chaucer in
 Roman of
 the Rose.

* Every each of them hath some vice,
 If one be full of villany,
 Another hath a liqourish eye.
 If one be full of wantonness,
 Another is a Chiderels.

† *Qui se facilem in amore probavit, hanc succendit. At qui succendat, ad hunc diem repertus nemo. Calpurnius. l. Ariosto.*

When *Leander* was drowned, the inhabitants of *Sestos* consecrated *Heros* Lanterne to *Anteros*, *Anteroti sacrum*, † and he that had good success in his love, should light the candle: but never any man was found to light it, which I can refer to nought, but the inconstancy and lightness of women.

† For in a thousand, good there is not one,
 All be so proud, unthankfull and unkinde,
 With flinty hearts, careless of others moane,
 In their own lusts carried most headlong blinde,
 But more herein to speak I am forbidden,
 Sometime for speaking truth one may be chidden.

† Hor.

I am not willing, you see, to prosecute the cause against them, and therefore take heed you mistake me not, † *matronam nullam ego tango*, I honour the sex, with all good men, and as I ought to do, rather then displease them, I will voluntarily take the oath which *Mercurius Britannicus* took, *Viragin. descript. lib. 2. fol. 95. Me nihil unquam mali nobilissimo sexui, vel verbo, vel facto machinaturum, &c.* let *Simonides*, *Mantuan*, *Platina*, *Pet. Aratine*, and such women-haters bare the blame, if ought be said amiss; I have not writ a tenth of that which might be urged out of them and others; † *non possunt invektiva omnes, & satyra in feminas scripta, uno volumine comprehendere*. And that which I have said (to speak truth) no more concerns them then men, though women be more frequently named in this Tract; (to Apologize once for all) I am neither partiall against them, or therefore bitter: what is said of the one, *mutato nomine*, may most part be understood of the other. My words are like *Passus* picture in † *Lucian*, of whom, when a good fellow had bespoke an horse to be painted with his heeles upward, tumbling on his back, he made him passant: now when the fellow came for his piece, he was very angry, and said, it was quite opposite to his minde; but *Passus* instantly turned the Picture upside down, shewed him the horse at that side which he requested, and so gave him satisfaction. If any man take exception at my words, let him alter the name, read him for her, and 'tis all one in effect.

† *Christoph. Fonteca.*

† *Encom. Demofilen.*

But to my purpose: If women in generall be so bad (and men worse then they) what a hazard is it to marry? where shall a man finde a good wife, or a woman a good husband? A woman a man may eschue, but not a wife: wedding is undoing (some say) marrying marring, wooing woing:

woing: ^m a wife is a fever heetick, as Scaliger calls her, and not to be cured but by death, as out of Menander, Athenus addes,

56

In pelagus te jactis negotiorum,

Non Libyum, non Ageum, ubi ex triginta non perenit

Tria navigia: ducens uxorem servatur prorsus nemo:

Thou wadest into a sea it self of woes;

In Libycke and Agean each man knowes

Of thirty not three ships are cast away,

But on this rock not one escapes, I say.

The worldly cares, miseries, discontents, that accompany marriage, I pray you learn of them that have experience, for I have none; * *παιδα ἐρω*

ἀβυσσος ἐκιννομένη, libri mentis liberi. For my part I le dissemble with him,

Este procul nympha, fallax genus este puella,

Vita jugata meo non facit ingenio: Me jurat, &c.

many married men exclaime at the miseries of it, and rail at wives down right; I never tried, but as I hear some of them say,

^o *Mare haud mare, vos mare acerrimum,*

An Irish Sea is not so turbulent and raging as a litigious wife.

* *Scylla & Charybdis Sicula contorquens freta,*

Minus est timenda, nulla non melior fera est.

Scylla and Charybis are lesse dangerous,

There is no beast that is so noxious.

m Febr. be-
lica uxore
nor nisi morte
avellenda.

* Synesius, li-
bros ego libe-
vos genui.
Lipius antiq.
Lect. lib.

o Plautus A-
fin act. 1.

* Senec. in
Hercul.

Which made the Divell belike, as most interpreters hold, when he had taken away Job's goods, *corporis & fortuna bona*, health, children, friends, to persecute him the more, leave his wicked wife, as Pineda proves out of Tertullian, Cyprian, Austin, Chrysostome, Prosper, Gaudenius, &c. *ut novum calamitatis inde genus viro existeret*, to vex and gaule him worse *quam totus infernus*, then all the fiends in hell, as knowing the conditions of a bad woman. *Jupiter non tribuit homini pestilentius malum*, saith Simonides: better dwell with a Dragon or a Lion, then keep house with a wicked wife. Eccles 25. 18. better dwell in a wilderness. Prov. 21. 19. no wickedness like to her, Eccles 25. 22. She makes a sorry heart, an heavy countenance, a wounded minde, weak hands, and feeble knees, vers. 25. A woman and death are two the bitterest things in the world: *uxor mihi ducenda est hodie, id mihi visus est dicere, abi domum & suspende te*. Ter. And. 1. 5. And yet for all this we Batchelors desire to be married, with that Vestall virgin, we long for it,

† *Felices nupta! moriar, nisi nubere dulce est.*

Tis the sweet-

test thing in the world, I would I had a wife, saith he,

† Seneca.

For fain would I leave a single life,

If I could get me a good wife.

hai-ho for an hus-

band cries she, a bad husband, nay the worst that ever was is better then none: O blisfull marriage, O most welcome marriage, and happy are they that are so coupled: we do earnestly seek it, and are never well till we have effected it. But with what fate? like those birds in the Emblem, that fed about a cage, so long as they could fly away at their pleasure, liked well of it, but when they were taken and might not get loose, though they had the same meat, pined away for fullness, and would not eat. So we commend marriage,

† Amator.
Emblem.

donec

donec miselli liberi

*Aspicimus dominam; sed postquam henjanna clausa est,
Felintus est quod mel fuit:*

So long as we are wooers, may kifs and koll at our pleasure, nothing is so sweet, we are in heaven as we think: but when we are once tied, and have lost our liberty, marriage is an hell, *give me my yellow hose again*: a mouse in a trap lives as merrily, we are in a purgatory some of us, if not hell it self. *Dulce bellum inexpertis*, as the proverb is, 'tis fine talking of war, and marriage sweet in contemplation, 'till it be tried: and then as wars are most dangerous, irksome, every minute at deaths dore, so is, &c. When those wild *Irish* Peers, saith *Staniburst*, were feasted by King *Henry* the second (at what time he kept his Christmas at *Dublin*) and had tasted of his Princelike cheer, generous wines, dainty fare, had seen his *P* massie plate of silver, gold, inamel'd, befer with jewels, golden candle-sticks, goodly rich hangings, brave furniture, heard his trumpets sound, Fifes, Drums, and his exquisite musick in all kindes: when they had observed his majesticall prefence as he sate in purple robes, crowned with his scepter, &c. in his royall seat, the poor men were so amazed, inamored, and taken with the object, that they were *pertasi domestici & pristini tyrotarchi*, as weary and ashamed of their own fordidity and manner of life. They would all be *English* forthwith, who but *English*! but when they had now submitted themselves, and lost their former liberty, they began to rebell some of them, others repent of what they had done, when it was too late. 'Tis so with us Batchelors, when we see and behold those sweet faces, those gaudy shewes that women make, observe their pleasant gestures and graces, give ear to their Siren tunes, see them dance, &c. we think their conditions are as fine as their faces, we are taken with dumb signes, *in amplexum ruimus*, we rave, we burn, and would fain be married. But when we feel the miseries, cares, woes, that accompany it, we make our moan many of us, cry out at length and cannot be released. If this be true now, as some out of experience will enform us, farewell wiving for my part, and as the Comickall Poet merrily saith,

P Perdatur ille pessimè qui feminam
Duxit secundus, nam nihil primo imprecor!
*I*gnarus ut puto mali primus fuit.

† Foul fall him that brought the second match to passe,
The first I wish no harm, poor man alas,
He knew not what he did, nor what it was.

What shall I say to him that marries again and again,

** Stulta maritali qui porrigit ora capistro,*

I pitty him not, for the first time he must do as he may, bear it out sometimes by the head and shoulders, and let his next neighbour ride, or else run away, or as that *Syracusan* in a tempest, when all ponderous things were to be exonerated out of the ship, *quia maximum pondus erat*, fling his wife into the Sea. But this I confesse is Comickally spoken, and so I pray you take it. In sober sadness, * marriage is a bondage, a thraldom, an yoke, an hinderance to all good enterprises, (*he hath married a wife and cannot come*) a stop to all preferments, a rock on which many
are

o De rebus
Hibernicis, l. 3.
p Gemmea po-
cula, argentea
vasa, celata
candelabra,
aurea, &c.
Conchilicata
aulea, bucci-
narum clang-
orem, tibiarum
cantum, &
symphonie
suavitatem,
majestatemq;
principis coro-
nati cum vi-
dissent sella
de aurata, &c.

p Eubulus in
Crisit. Atbe-
neus dysposi-
tibilis. l. 1. c. 3.
† Translated
by my brother
Ralph Burton.
* Juvenal.
r Hec in spe-
ciem dicta ca-
ve ut credas.
s Batchelors
alwayes are
the bravest
men. Bacon.
seek eterniry
in memory,
not in posteri-
ty, like Epa-
minondas, that
instead of
children, left
two great vi-
stories behind
him, which he
called his two
daughters.

are saved, many impinge and are cast away : not that the thing is evill in it self or troublsome, but full of all contentment and happines; one of the three things which please God, * when a man and his wife agree together, an honorable and happy estate, who knows it not? If they be sober, wife, honest, as the Poet infers,

* Eccles. 28.

† Si commodos nanciscantur amores,
Nullum eis abest voluptatis genus.
If fitly matcht be man and wife,
No pleasure's wanting to their life.

† Euripides
Andromach.

But to undiscreef sensuall persons, that as brutes are wholly led by sense; it is a ferall plague, many times an hell it self, and can give little or no content, being that they are often so irregular and prodigious in their lusts, so diverse in their affections. *Uxor nomen dignitatis, non voluptatis*, as he said, a wife is a name of honor, not of pleasure : she is fit to bear the office, govern a family, to bring up children, sit at bords end and carve, as some carnal men think and say ; they had rather go to the stews, or have now and then a snatch as they can come by it, borrow of their neighbours, then have wives of their own ; except they may, as some Princes and great men do, keep as many Curtisans as they will themselves, fly out impune,

† Aelius Vespasianus
imperator Spar. vii. ejus.

† Permolere uxores alienas.

that polygamy of Turkes,

† Hor.

Lex Julia, with *Cæsar* once inforced in *Rome* (though *Levinus Torrentius*, and others suspect it) *ut uxores quot & quas vellent liceret*, that every great man might marry, and keep as many wives as he would, or *Irish* divorcement were in use : but as it is, 'tis hard and gives not that satisfaction to these carnal men, beastly men as too many are : † What still the same, to be tied to one, be she never so fair, never so vertuous, is a thing they may not endure, to love one long. Say thy pleasure, and counterfeir as thou wilt, as *Parmeno* told *Thais*, *Neq; tu uno eris contenta*, one man will never please thee; nor one woman many men : But as *Pan* replied to his father *Mercury*, when he asked whether he was married, *Nequaquam pater, amator enim sum, &c.* No father, no, I am a lover still, and cannot be contented with one woman. *Pythias*, *Eccho*, *Menades*; and I know not how many besides were his Mistresses, he might not abide marriage. *Varietas delectat*, tis loathsome and tedious, what one still ? which the *Satyrist* said of *Iberina*, is verified in most,

† Quod licet, ingratum est.
† For better for worse, for richer for poorer, in sickness and in health, &c. tis durus sermo to a sensuall man.

† Unus Iberina vir sufficit ? ocyus illud

Extorquebis ut hac oculo contenta sit uno,

Tis not one man will serve her by her will,

As soon sheel have one eye as one man still:

p Ter. act. 1.
Sc. 2. Eunuch.
q Lucian. Tom.
4. neq; cum una alicuâ rem habere contentus forem.
† Juvenal.

As capable of any impression as *materia prima* it self, that still desires new formes, like the sea their affections ebb and flow. Husband is a cloak for some to hide their villany ; once married she may fly out at her pleasure, the name of Husband is a sanctuary to make all good. *Eò ventum* (saith *Seneca*) *ut nulla virum habeat, nisi ut irritet adulterum*. They are right and straight, as true *Trojans* as mine hostes daughter, that *Spanish wench* in *Ariosto*, as good wives as *Messalina*. Many men are as constant in their choice, and as good husbands as *Nero* himself, they

u Lib. 28.

must have their pleasure of all they see, and are in a word far more fickle than any woman.

For either they be full of jealousy,
Or matterfull, or loben nobelty, &c.

Good men have often ill wives, as bad as *Xantippe* was to *Socrates*, *Eleonora* to *St. Lues*, *Isabella* to our *Edward* the second: and good wives are as often matched to ill husbands, as *Mariamne* to *Herod*, *Serena* to *Dioclesian*, *Theodora* to *Theophilus*, and *Thyra* to *Gurmunde*. But I will say nothing of dissolute and bad husbands, of Batchelours and their vices; their good qualities are a fitter subject for a just volume, too well known already in every village, town and city, they need no blazon; and lest I should marre any matches, or dis-hearten loving maids, for this present I will let them passe.

Being that men and women are so irreligious, depraved by nature, so wandering in their affections, so brutish, so subject to disagreement, so unobservant of marriage rites, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there be, what hope of agreement? 'tis not *conjugium* but *conjurgium*, as the Reed and Ferne in the *Embleme*, averse and opposite in nature: 'tis twenty to one thou wilt not marry to thy contentment: but as in a lottery forty blanks were drawn commonly for one prize, out of a multitude you shall hardly choose a good one: a small ease hence then, little comfort,

Nec integrum unquam transiges latus diem.

If he or she be such a one,

Thou hadst much better be alone.

If she be barren, she is not — &c. If she have * children, and thy state be not good, though thou be wary and circumspect, thy charge will undo thee, — *secunda domum tibi prole gravabit*, thou wilt not be able to bring them up, *and what greater misery can there be, then to beget children, to whom thou canst leave no other inheritance but hunger and thirst? † cum fames dominatur, strident voces rogantium panem, penetrantes patris cor*: what so grievous as to turn them up to the wide world, to shift for themselves? No plague like to want: and when thou hast good means, and art very carefull of their education, they will not be ruled. Think but of that old proverb, *Heroum filii noxa*, great mens sons seldome do well; *Ousiam aut caelebs mansissem, aut prole carerem!* * *Augustus* exclaims in *Suetonius*. *Jacob* had his *Ruben*, *Simeon* and *Levi*: *David* an *Amnon*, an *Absolon*, *Adoniah*; wife mens sons are commonly fools, insomuch that *Spartian* concludes, *Neminem prope magrorum virorum optimum & utilem reliquisse filium*; *They had been much better to have been childless*. 'Tis too common in the middle sort; Thy sonne's a drunkard, a gamester, a spendthrift; thy daughter a fool, a whore, thy servants lazic drones and theeves; thy neighbours divels, they will make thee weary of thy life. *If thy wife be froward, when she may not have her will, thou hadst better be buried alive; she will be so impatient, raving still, and roaring like Juno in the Tragedy, there's nothing but tempests, all is in an uproar*. If she be soft and foolish, thou wouldest better have a block, she will shame thee and reveal thy secrets:

if

r Cameray. 82.
cent. 3.
f Simonides.
x Children
make misfor-
tunes more
bitter. Bacon.
y Heinſius E-
piſt. Primiero.
Nihil miſerius
quàm procre-
are liberos ad
quos nihil ex
hereditate
tua pervenire
videas: præter
fames & ſtim.
† Chryſ. Fonſe-
ca.
x Liberi ſibi
carcinomata.
y Melius fue-
rat eos ſine li-
beris diſceſſiſſe.
z Lemnius cap.
6. lib. 1. Si no-
roſa, ſi non in
omnibus obſe-
quari, omnia
impacata in a-
dibus, omnia
ſuiſum miſceri
videas, multa
tempeſtates,
&c.
Lib. 2. nu-
mer. 101. fil.
nup.

if wise and learned, well qualified, there is, as much danger on the other side; *mulierem doctam ducere periculosissimum*, saith *Nevisanus*, she will be too insolent and peevish,

Malò Venusinam quàm te Cornelia mater.

b Iuvenal.

** Tom. 4. Amores, omnem mariti opulentiam profunderet totam Arabiam capillis redolens.*

† Jaem. & quis sane mentis sustinere queat &c.

c Subegit ancillas quod uxoris eius deformior esset.

Take heed; if she be a slut, thou wilt loath her; if provd shee'l beggar thee, * shee'l spend thy patrimony in bables, all Arabia will not serve to perfume her haire, saith *Lucian*: if fair and wanton, shee'l make thee a *Cornuto*; if deformed, she will paint. † If her face be filthy by nature, she will mend it by art, *alienis & adscitis imposturis*, which who can indure? If she do not paint the will look so filthy, thou canst not love her; and that peradventure will make thee dishonest. *Cromerus lib. 12. hist.* relates of *Casimirus*, that he was unchast, because his wife *Aleida* the daughter of *Henry Lasgrave* of *Hessia*, was so deformed. If she be poor, she brings beggery with her (saith *Nevisanus*) misery and discontent. If you marry a maid, it is uncertain how she proves,

Hac forsàn veniet non satis apta tibi:

If yong, she is likely wanton and untaught; if lusty, too lascivious; and if she be not satisfied, you know where and when, *nil nisi iurgia*, all is in an uprore, and there is little quietness to be had: if an old maid, 'tis an hazard she dies in childbed: if a rich † widow, *induces te in laqueum*, thou dost halter thy self, she will make all away before hand, to her other children, &c. — † *dominam quis possit ferre tonantem?*

she will hit thee still in the teeth with her first husband: if a yong widow, she is often unsatiable and immodest. If she be rich, well descended, bring a great dowry, or be nobly allied, thy wives friends will eat thee out of house and home, *dives ruinam adibus inducit*, she will be so proud, so high-minded, so imperious. For

— *nihil est magis intolerabile diti,* there's nothing so intolerable, thou shalt be as the Tassell of a gosse-hauke, * she will ride upon thee, domineer as she list, wear the breeches in her oligarchicall government, and beggar thee besides. *Uxores divites servitutem exigunt*, (as *Seneca* hits them *declam. lib. 2. declam. 6.*) *Dotem accepi, imperium perdidit*. They will have soveraignty, *pro conjuge dominam arcessis*, they will have attendance, they will do what they list. † In taking a dowry thou loofest thy liberty, *dos intrat, libertas exit*, hazardest thine estate.

Ha sunt atq; alia multa in magnis dotibus

Incommoditates, sumptusq; intolerabiles, &c.

with many such inconveniences: say the best, she is a commanding servant; thou hadst better have taken a good huswife maid in her smock. Since then there is such hazard, if thou be wise, keep thy self as thou art; 'tis good to match, much better to be free.

— † *procreare liberos lepidissimum,*

Hercle verò liberam esse, id multò est lepidius.

* art thou yong? then match not yet; if old, match not at all.

Vis juvenis nubere? nondum venit tempus.

Ingravesciente atate jam tempus praterit.

And therefore with that Philosopher, still make answer to thy friends that importune thee to marry, *adhuc intempestivum*, 'tis yet unseasonable, and ever will be.

** Stobæus ser. 66. Alex. ab Alex. and lib. 4. cap. 8.*

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† They shall attend the lamb in heaven because they were not defiled with women, Apoc. 14.

* Nuptie replent terram, virginitas Paradysum. Hier. h Daphne in laurum semper virentem, immortalem docet gloriam paratam virginibus pudicitiam servantibus.
† Catul. Car. nuptiali.
l Diet salut. c. 22. pulcherrimum servum infiniti precii, gemma & pictura speciosa.

* Mart.

o Lib. 24. qua obsequiorum diversitate collantur homines sine liberis.
p Hunc alii ad castrum invitant, principes huic famulantur, oratores gratis patrocinantur lib. de amore Proliis.
l Annal. 23.

Consider withall how free, how happy, how secure, how heavenly, in respect, a single man is, † as he said in the Comedie, *Et isti quod fortunatum esse autumant, uxorem nunquam habui*, and that which all my neighbours admire and applaud me for, account so great an happiness, I never had a wife; consider how contentedly, quietly, neatly, plentifully, sweetly and how merrily he lives! he hath no man to care for but himself, none to please, no charge, none to controule him, is tied to no residence, no cure to serve, may go and come, when, whither, live where he will, his own master, and do what he list himself. Consider the excellency of Virgins, * *Virgo cælum meruit*, marriage replenish the earth, but virginity Paradise; *Elias, Eliseus, Iohn Baptist* were Bachelors: Virginity is a pretious Jewell, a fair garland, a never fading flower; ^h for why was *Daphne* turned to a gree bay tree, but to shew that virginity is immortal?

† *Ut flos in septis secretis nascitur hortis,
Ignotus pecori, nullo contusus aratro,
Quam mulcent aura, firmat Sol, educat imber, &c.
Sic virgo dum intacta manet, dum chara suis, sed
Cum Castum amisit, &c.* —

Virginity is a fine picture, as ⁱ *Bonaventure* calls it, a blessed thing in it self, and if you will believe a Papist, meritorious. And although there be some inconveniences, irksomeness, solitariness, &c. incident to such persons, want of those comforts, *que agro assideat & curet agrotum, fomentum paret, roget medicum, &c.* embracing dalliance, kissing, colling, &c. those furious motives and wanton pleasures a new married wife most part enjoyes; yet they are but toys in respect, easily to be endured, if conferred to those frequent incumbrances of marriage; Solitariness may be otherwise avoided with mirth, musick, good company, business, imployment; in a word, * *Gaudebit minus, & minus dolebit*; for their good nights, he shall have good daies. And me thinks sometime or other amongst so many rich Bachelors, a benefactor should be found to build a monasticall College for old, decayed, deformed, or discontented maides to live together in, that have lost their first loves, or otherwise miscarried, or else are willing howsoever to lead a single life. The rest I say are toys in respect, and sufficiently recompenced by those innumerable contents and incomparable priviledges of Virginity. Think of these things, confer both lives, and consider last of all these commodious prerogatives a Bachelor hath, how well he is esteemed, how heartily welcome to all his friends, *quam mentis obsequiis*, as *Tertullian* observes, with what counterfeit curtesies they will adore him, follow him, present him with gifts, *hamatis donis*: it cannot be believed, (saith ^o *Ammianus*) with what umble service he shall be worshipped, how loved and respected: If he want children (and have means) he shall be often invited, attended on by Princes, and have advocates to plead his cause for nothing, as ^p *Plutarch* addes. Wilt thou then be revered, and had in estimation?

— * *dominus tamen & domini rex
Si tu vis fieri, nullus tibi parvulus aula
Luserit Aeneas; nec filia dulcior illa?
Iucundum & charum sterilis facit uxor amicum.*

Live a single man, marry not, and thou shalt soon percieve how those
Heredipeta

Heredipeta (for so they were called of old) will seek after thee, bribe and flatter thee for thy favour, to be thine heire or executor: *Aruntius* and *Aterius*, those famous parasites in this kinde, as *Tacitus* and *Seneca* have recorded, shall not go beyond them. *Periplectomines* that good personat old man, *delitium senis*, well understood this in *Plautus*; for when *Plen-fides* exhorted him to marry that he might have children of his own, he readily replied in this sort,

Quando habeo multos cognatos, quid opus mihi sit liberis?
Nunc bene vivo & fortunatè, atq; animo ut lubet.
Mea bana mea morte cognatis dicam interpartiant.
Illi apud me edunt, me curant, visunt quid agam, ecquid vèllim;
Qui mihi mittunt munera, ad prandium. ad cœnam vocant,
 Whilst I have kin, what need I brats to have?
 Now I live well, and as I will, most brave.
 And when I dye, my goods Ile give away,
 To them that do invite me every day,
 That visite me, and send me pretty toyes,
 And strive who shall do me most curtesies.

This respect thou shalt have in like manner, living as he did, a single man. But if thou marry once, † *cogitato in omni vita te servum fore*, bethink thy self what a slavery it is, what an heavy burthen thou shalt undertake, how hard a task thou art tied to, † for as *Hierome* hath it, *qui uxorem habet, debitor est, & uxoris servus alligatus,*) and how continueate, what squalor attends it, what irksomeness, what charges; for wife and children are a perpetual bill of charges; besides a Myriade of cares, miseries, and troubles; for as that Comical *Plautus* merrily and truly said, He that wants trouble, must get to be master of a ship, or marry a wife; and as another seconds him, wife and children have undone me; so many, and such infinite incumbrances accompany this kinde of life. Furthermore, *uxor intumuit*, &c. or as he said in the Comœdy,

† *Duxi uxorem, quam ibi miseriam vidi, nati filii, alia cura.*

All gifts and invitations cease, no friend will esteem thee, and thou shalt be compelled to lament thy misery, and make thy mone with † *Bartholomæus Scheraus*; that famous Poet Laureat, and professor of Hebrew in *Wisenberge*: I had finished this work long since, but that *inter alia dura & tristitia quæ misero mihi pene tergum fregerunt* (I use his own words) amongst many miseries which almost broke my back, *ovvix ob Xantipismum*, a shrew to my wife, tormented my minde above measure, and beyond the rest. So shalt thou be compelled to complain, and to cry out at last, with * *Phoroneus* the lawyer, *How happy had I been, if I had wanted a wife!* If this which I have said will not suffice, see more in *Lemnius lib. 4. cap. 13. de occult. nat. mir.* *Espeusens de continentia. lib. 6. cap. 8.* *Kornman de virginitate*, *Platina in Amor. dial. Practica artis amandi*, *Barbarus de re uxoria. Arnisaus in polit. cap. 3.* and him that is *instar omnium*, *Nevisanus* the Lawyer, *Sylva nuptial.* almost in every page.

† *Ter. Adelp.*

† *Itineraria in psalmos instructione ad lectorem.*

* *Bruson lib. 7. 22. cap. Si ux- or deesse, nihil mihi ad summam felicitatem defuisset.*

Philters, Magicall, and Poeticall cures.



Here perswasions and other remedies will not take place, many fly to unlawfull means, Philters, Amulets, Magick spels, Ligatures, Characters, Charms, which as a wound with the spear of *Achilles*, if so made and caused, must so be cured. If forced by Spels and Philters, saith *Paracelsus*, it must be eased by Characters, *Mag. lib. 2. cap. 28.* and by Incantations. *Fernelius Path. lib. 6. cap. 13.* ^k *Skenkius lib. 4. observ. Med.* hath some examples of such as have been so magically caused, and magically cured, and by witch-craft: so saith *Baptista Codronchus, lib. 3. cap. 9. de mor. ven. Malleus malef. cap. 6.* 'Tis not permitted to be done, I confels: yet often attempted: see more in *Wierus lib. 3. cap. 18. de prestig. de remediis per Philtra. Delrio Tom. 2. lib. 2. quest. 3. sect. 3. disquisit. magic. Cardan lib. 16. cap. 90.* reckons up many magnetical medicines, as to pifs through a ring, &c. *Mixaldus cent. 3. 30. Baptista Porta, Iason Pratensis, Lobelius pag. 87. Matthiolus, &c.* prescribe many absurd remedies. *Radix mandragora ebibita, Annuli ex ungulis Asini, Stercus amata sub cervical positum, illa nesciente, &c. quum odorem fœditatis sentis, amor solvitur. Noctua ovum abstemios facit comestum, ex consilio Iarthæ Indorum gymnosophista apud Philostratum lib. 3. Sanguis amasia ebibitus omnem amoris sensum tollit: Faustina Marci Aureli uxorem, gladiatoris amore captam, ita penitus consilio Chaldæorum liberatam, refert Iulius Capitolinus.* Some of our Astrologers will effect as much by Characteristical Images, *ex Sigillis Hermetis, Salomonis, Chaelis, &c. mulieris imago habentis crines sparsos, &c.* Our old Poets and Phantastical writers have many fabulous remedies for such as are love-sick, as that of *Protesilaus* tombe in *Philostratus*, in his dialogue betwixt *Phanix* and *Vinitor*: *Vinitor* upon occasion discourring of the rare vertues of that shrine, telleth him that *Protesilaus* Altar and Tombe ^l cures almost all manner of diseases, consumptions, dropsies, quartan agues, sore eyes: and amongst the rest, such as are love-sick, shall there be helped. But the most famous is ^m *Leucata Petra*, that renowned Rock in *Greece*, of which *Strabo* writes, *Geog. lib. 10.* not far from Saint *Maures*, saith *Sands lib. 1.* From which rock if any Lover flung himself down headlong, he was instantly cured. *Venus* after the death of *Adonis* when she could take no rest for love,

† *Cum vesana suas torreret flamma medullas,*

came to the Temple of *Apollo* to know what she should do to bee eased of her pain: *Apollo* sent her to *Leucata Petra*, where she præcipitated her self, and was forth with freed, and when she would needs know of him a reason of it, he told her again, that he had often observed ⁿ *Iupiter* when he was enamoured on *Iuno*, thither go to ease and wash himself, and after him diverse others. *Cephalus* for the love of *Protela*, *Degonetus* daughter, leapt down here, that *Lesbian Sappho* for *Phaon*, on whom she miserably doted.

Cupidinis

^k Extinguitur
virilitas ex
incantamento-
rum maleficis;
neg, enim sa-
bula est, non-
nulli reperti
sunt qui ex
veneficiis a.
more privati
sunt, ut ex
multis historiis
patet.

^l Curat omnes
morbos, Phibi-
se, hydropes
& oculorum
morbos, & fe-
bie quartana
laborantes &
amore captos,
miris artibus
eos demulcet.
^m The moral
is, vehement
Fear expells
Love.
ⁿ *Catullus.*
ⁿ Quum Iu-
nonem deperi-
ret Iupiter im-
potenter, ibi
solitus lavare,
&c.

† *Cupidinis astra percita è summo praeceptis ruit,*
hoping thus to ease her self, and to be freed of her love pangs.

° *Hic se Deucalion Pyrrha succensus amore*
Mersit. & illa se corpore pressit aquas.

Nec mora, fugit amor, &c.

Hither Deucalion came, when Pyrrha's love
Tormented him, and leapt down to the sea,
And had no harm at all, but by and by
His love was gone and chased quite away.

This medicine *Jos. Scaliger* speaks of, *Ausoniarum lectionum lib. 18. Sal-*
matus in Pancirol. de. 7. mundi mirac. and other writers. *Pliny* reports
that amongst the *Cyreni*, there is a Well consecrated to *Cupid*, of which
if any lover tast, his passion is mitigated: And *Anihony Verdurius Imag.*
deorum, de Cupid. saith, that amongst the Ancients there was *Amor Le-*
thes, he took burning torches, and extinguished them in the river; his sta-
tua was to be seen in the Temple of *Venus Elufina*, of which *Ovid* makes
mention, and saith, that all lovers of old went thither on pilgrimage, that
would be rid of their love pangs. *Pausanias* in † *Phocicis*, writes of a Tem-
ple dedicated, *Veneri* in *Speluncâ*, to *Venus* in the vault, at *Naupactus* in
Achaia (now *Lepanto*) in which your widowes that would have second
husbands, made their supplications to the Goddesse; all manner of suits
concerning Lovers were commenced, and their grievances helped. The
same Author in *Achaicis*, tells as much of the river † *Senelus* in *Greece*; if
any Lover washed himself in it, by a secret vertue of that water, (by rea-
son of the extreame coldness belike) he was healed of Loves torments,

† *Amoris vulnus idem qui sanat facit.*

which if it be so, that water as he holds, is *omni auro pretiosior*, better then
any gold. Where none of all these remedies will take place, I know no
other, but that all Lovers must make an head, and rebell, as they did in
† *Ausonius*, and crucifie *Cupid* till he grant their request, or satisfie their
desires.

p Apud anti-
quos amor Le-
thes olim fuit,
is ardens fla-
ces in proflu-
entem inclina-
bat; huius sta-
tua Veneris
Elufina tem-
plo visebatur,
quo amantes
confluebant,
qui amicae me-
moriam depo-
nere volebant.
† Lib. 10. Vota
ei nuncupant
amatores,
multis de cau-
sis, sed impri-
mis viduae
mulieres, ut
sibi alteras de-
a nuptias
exposcant.
† *Rodiginus*,
ant. de lib. 16.
cap. 25. calis ic
Selenus. *Omni*
amore liberat.
† *Seneca*.
q *Cupido cru-*
cifixus: Lepi-
dum poeta.

SUBJECT. 5.

The last and best cure of Love Melancholy, is, to let
them have their desire.



He last refuge and surest remedy, to be put in practice in the
utmost place, when no other means will take effect, is, to let
them go together, and enjoy one another; *potissima cura est*
ut heros amantem suam potiat, saith Guianerius, cap. 15. tract. 15.

Esculapius himself to this malady, cannot invent a better re-
medy, *quam ut amanti cedat amatum*, † (*Jason Pratenfis*) then that a Lover
have his desire.

† *Cap. 19. de*
morb. cerebri.

Et pariter torulo bini jungantur in uno,
Et pulchro desur Aeneas Lavinia conjux.

And let them both be joyned in a bed,
And let *Aeneas* fair *Lavinia* wed.

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Tis the special cure, to let them bleed in *vena Hymentæ*, for love is a pluresie, and if it be possible, so let it be,

— *optataq; gaudia carpant.*

¶ *Arculanus* holds it the speediest and the best cure, tis *Savonarolas* last precept, a principal infallible remedy, the last, sole, and safest refuge.

† *Julia sola potes nostras extinguere flammæ,*

Non nive, non glacie, sed potes igne pari.

Julian alone can quench my desire,

With neither ice nor snow, but with like fire.

When you have all done, saith *Avicenna*, there is no speedier or safer course, then to joyne the parties together according to their desires & wishes, the custome and forme of law; and so we have seen him quickly restored to his former health, that was languished away to skin and bones; after his desire was satisfied, his discontent ceased, and we thought it strange; our opinion is therefore that in such cases Nature is to be obeyed. *Aretæus* an old Author lib. 3. cap. 3. hath an instance of a yong man, "when no other means could prevail, was so speedily relieved. What remains then but to joyn them in marriage ?

† *Tunc & Basia morsuunculaq;*

Surreptim dare, mutuos fovere

Amplexus licet, & licet jocari.

they may then kiss and coll, lye and look babies in one anothers eyes, as their Syres before them did, they may then satiate themselves with loves pleasures, which they have so long wished and expected ;

Atq; uno simul in toro quiescant,

Conjuncto simul ore suaviuntur,

Et somnos agitent quiete in una.

Yea but *hic labor, hoc opus*, this cannot conveniently be done, by reason of many and severall impediments. Sometimes both parties themselves are not agreed : Parents, Tutors, Masters, Gardians, will not give consent ; Laws, Customes, Statutes hinder : poverty, superstition, fear and suspicion : many men dote on one woman, *semel & simul* : she dotes as much on him, or them, and in modesty must not, cannot woo, as unwilling to confess, as willing to love : she dare not make it known, shew her affection, or speak her minde. And hard is the choice (as it is in *Euphues*) when one is compelled either by silence to dye with grief, or by speaking to live with shame. In this case almost was the fair Lady *Elizabeth* *Edward* the fourth his daughter, when she was enamoured on *Henry* the seventh, that noble yong Prince, and new saluted King, when she brake forth into that passionate speech, † *O that I were worthy of that comely Prince ! but my father being dead, I want friends to motion such a matter ! What shall I say ? I am all alone, and dare not open my mind to any. What if I acquaint my mother with it ? bashfulness forbids. What if some of the Lords ? audacity wants. O that I might but confer with him, perhaps in discourse I might let slip such a word that might discover mine intention ! How many modest maides may this concern, I am a poor servant, what shall I do ? I am a fatherless child, and want means, I am blith and buxome, yong and lusty, but I have never a sutor, Expectant solidi ut ego illos rogatum veniam*, as † she said, a company of silly fellows, look belike that

† *Patiens potatur re amarâ, si fieri possit, optima cura, cap. 16. in 9 Rhasis. † Sinibilibi aliud nuptiæ & copulatio cum ea.*

† *Petrarchus Catal.*

† *Cap. de Illi-*

sti. Non inve-

niuntur cura, ni-

si regimen

connexionis

inter eos, se-

cundum mod-

um promissi-

onis, & legis,

& sic vidi-

mus ad car-

nem restitu-

tum, qui jam

venerat ad a-

refactionem;

evannit cura

postquam sen-

sit, &c.

† *Fama est*

melancholi-

cum quendam

ex amore insa-

nabiliter se

habentem, ubi

puella se con-

jurxisset, re-

stitutum, &c.

† *Iovian. Pon-*

tanus, Basi,

lib. 1.

† *Speedes hist.*

e M. S. Ber.

Andrea.

† *Lucretia in*

Cælestina aff.

19. Barthio

interpret.

that I should woo them and speak first: fain they would and cannot woo,
 —† *que primum exordia sumam?* being merely passive they may
 not make sute, with many such lets and inconveniences, which I know
 not; what shall we do in such a case? sing *Fortune my Foe?* —

Some are so curious in this behalf, as those old *Romans*, our modern
Venetians, *Dutch* and *French*, that if two parties dearly love, the one no-
 ble, the other ignoble, they may not by their *Laws* match, though e-
 qual otherwise in years, fortunes, education, and all good affection. In
Germany except they can prove their gentility by three descents, they
 scorn to match with them. A noble man must marry a noble woman:
 a Baron, a Barons daughter; a Knight, a Knightes: a Gentleman, a Gen-
 tlemans: as flatters sort their flattes, do they degrees and families. If
 she be never so rich, fair, well-qualified otherwise, they will make him
 forsake her. The *Spaniards* abhor all widows; the *Turks* repute them
 old women, if past five and twenty. But these are too severe *Laws*, and
 strict Customs, *dandum aliquid amori*, we are all the sons of *Adam*, is
 opposite to Nature, it ought not to be so. Again he loves her most im-
 potently, she loves not him, and so *de contra*. * *Pan* loved *Echo*, *Echo* Sa-
tyrus, *Satyrus* *Lyda*.

† *Virg. 4. Aen.** *E Græco*
Moschi.

Quantum ipsorum aliquis amantem oderat,
Tantum ipsius amans odiosus erat.

They love and loath of all sorts, he loves her, she hates him; and is
 loathed of him, on whom she dotes. *Cupid* hath two darts, one to force
 love, all of gold, and that sharp,

————— * *Quod facit auratum est,* another blunt, a *Ovid. Met. 1.*
 of Lead, and that to hinder; — *fugat hoc, facit illud amorem.*

This we see too often verified in our common experience. ^b *Chorefus*
 dearly loved that Virgin *Callyrrhoe*, but the more he loved her, the more
 she hated him. *Oenone* loved *Paris*, but he rejected her; they are stiffe of
 all sides, as if beauty were therefore created to undo, or be undone. I
 give her all attendance, all observance, I pray and intreat, † *Alma precor*
miserere mei, fair mistress pity me, I spend my self, my time, friends and
 fortunes to win her favour, (as he complains in the ^c *Eglogue*,) I lament,
 sigh, weep, and make my moan to her, but she is hard as flint,

^b *Pausanias*
Achaicus lib. 7.
Perditè ama-
bat Challyr-
rhoen virgi-
nem, & quan-
to erat Chore-
fus amor ve-
hementior, tanto erat
puella animus
ab ejus amore
alienior.
 † *Virg. 6. Aen.*
 c *Erasmus Egl.*
Galatea.

————— *cautibus Ismariis immotior* ———
 as fair and hard as a diamond, she will not respect, *Despectus tibi sum*, or
 hear me, ——— *fugit illa vocantem*

Nil lachrymas miserata meas, nil flexa querelis.

What shall I do? ——— *I wooed her as a young man should do,*
 But Sir she said I love not you.

* *Durior at scopulis mea Cælia, marmore, ferro,*

Robore, rupe, antro, cornu, adamante, gelu.

Rock, Marble, heart of Oak with iron bard,

Frost, flint or adamants are not so hard.

I give, I bribe, I send presents, but they are refused.

^d *Rusticus est Coridon, nec munera curat Alexis.*

I protest, I swear, I weep,

Irrisu lachrymas ———

————— * *odiog; rependit amores,*

she neglects me for all this,

D d d d

she

* *Angerianus*
Eretopægnion.

^d *Virg.*
 c *Lecheus.*

she derides me, contemns me, she hates me : *Phyllida* flouts me : *Cause, feris, quercu durior Euridice*, stiffe, churlish, rocky still.

And tis most true, many Gentlewomen are so nice, they scorn all suiters, crucifie their poor Paramours, and think no body good enough for them, as dainty to please as *Daphne* her self,

† *Ovid Met. 1.*

† *Multi illam petiere, illa aspernata petentes,
Nec quid Hymen, quid amor, quid sint connubia curat.*

Many did woo her, but she scorn'd them still,

And said she would not marry by her will.

One while they will not marry, as they say at least, (when as they intend nothing less) another while not yet, when 'tis their only desire, they rave upon it. She will marry at last, but not him : he is a proper man indeed, and well qualified, but he wants means : another of her suiters hath good means, but he wants wit ; one is too old, another too yong, too deformed, she likes not his carriage : a third too loosely given, he is rich, but base born : she will be a Gentlewoman, a Lady, as her sister is, as her mother is : she is all out as fair, as well brought up, hath as good a portion, and she looks for as good a match, as *Matilda* or *Dorinda* : if not, she is resolved as yet to tarry, so apt are yong maids to boggle at every object, so soon woon or lost with every toy, so quickly diverted, so hard to be pleased. In the mean time, *quot torfit amantes* : one suiter pines away, languisheth in love, *mori quot denique cogit* ! another sighs and grieves, she cares not : and which * *Stroza* objected to *Ariadne*,

* *Erot. lib. 2.*

*Nec magis Euriali gemitu, lacrymisque moveris,
Quam prece turbati flectitur ora sali.*

*Tu juvenem, quo non formosior alter in urbe,
Spernis, & insano cogis amore mori,*

Is no more mov'd with those sad sighs and tears,
Of her sweet-heart, then raging Sea with prayers :
Thou scorn'st the fairest youth in all our City,
And mak'st him almost mad for love to dye :

They take a pride to prank up themselves, to make yong men enamored,

† *T. H.*

——— † *captare viros & spernere captos,*
to dote on them, and to run mad for their sakes,

† *Ving. 4. En.*

——— † *sed nullis illa movetur*

*Fletibus, aut voces nullas tractabilis audit,
Whilest niggardly their favours they discover,
They love to be below'd, yet scorn the Lover.*

All suit and service is too little for them, presents too base :

Tormentis gaudet amantis ——— & spoliis,

As *Atalanta* they must be over-run, or not wonn. Many yong men are as obstinate, and as curious in their choice, as tyrannically proud, insulting, deceitful, false-hearted, as irrefragable and peevish on the other side, *Narcissus* like,

* *Metamor. 3.*

* *Multi illum Juvenes, multa petiere puella,
Sed fuit in tenera tam dira superbia forma,
Nulli illum Juvenes, nulla petiere puella.*

Yong men and maids did to him sue,
But in his youth so proud, so coy was he,

Yong men and maids had him adiew.

Echo wept and wooed him by all means above the rest, love me for pitty,
or pitty me for love, but he was obstinate,

Ante ait emoriar quam sit tibi copia nostri,
he would rather dye then give consent. *Psyche* ran whining after *Cupid*,

† *Formosum tua te Psyche formosa requirit,*

Et poscit te dia deum, puerumque puella,

Fair *Cupid*, thy fair *Psyche* to thee sues,

A lovely lass a fine yong gallant wooes;

but he rejected her nevertheless. Thus many Lovers do hold out so
long, doting on themselves, stand in their own light, till in the end they
come to be scorned and rejected, as *Siroza's Gargiliana* was,

Te juvenes, te odere senes, deseratque langues,

Qua fueras procerum publica cura prius.

Both yong and old do hate thee scorned now,

That once was all their joy and comfort too.

as *Narcissus* was himself, ——— Who despising many

Died ere he could enjoy the love of any.

They begin to be

contemned themselves of others, as he was of his shadow, and take up
with a poor curat, or an old serving-man at last, that might have had
their choice of right good matches in their youth, like that generous
Mare in † *Plutarch*, which would admit of none but great Horses, but † *Dial. am.*
when her tail was cut off and mane shorn close, and she now saw her
self so deformed in the water, when she came to drink, *ab asino conscendi*
se passa, she was contented at last to be covered by an Ass. Yet this is a
common humor, will not be left, and cannot be helped.

† *Hanc voloque non vult, illam qua vult ego nolo:*

Vincere vult animos, non satiare Venus.

† *Ausonius.*

I love a maid, she loves me not: full fain

She would have me, but I not her again;

So Love to crucifie mens souls is bent,

But seldom doth it please or give content.

Their love daneeth in a ring, and *Cupid* hunts them round about, he dotes,
is doted on again,

Dumque petit petitur, pariterque accedit & ardet,

their affection cannot be reconciled. Oftentimes they may and will not,
'tis their own foolish proceedings that mars all, they are too distrustful
of themselves, too soon dejected: say she be rich, thou poor: she yong,
thou old; she lovely and fair, thou most illfavoured and deformed;
she noble, thou base: she spruce and fine, but thou an ugly Clown: *nil*
desperandum, there's hope enough yet: *Mopso Nisa datur, quid non spe-*
remus amantes? Put thy self forward once more, as unlikely matches
have been and are daily made, see what will be the event. Many leave
roses and gather thistles, loath hony and love verjuice: our likings are as
various as our palates. But commonly they omit opportunities, *oscula*
qui sumpsit, &c. they neglect the usual means and times.

*He that will not when he may,
When he will he shall have nay.*

They look to be wooed, sought after, and sued to. Most part they will and cannot, either for the above-named reasons, or for that there is a multitude of suiters equally enamored, doting all alike; and where one alone must speed, what shall become of the rest? *Here* was beloved of many, but one did enjoy her; *Penelope* had a company of suiters, yet all missed of their aim. In such cases he or they must wisely and warily unwind themselves, unsettle his affections by those rules above prescribed,

† *Ovid, Met. 9* *quin stultos excussit ignes,* divert his cogitations, or else bravely bear it out, as *Turnus* did, *Tua sit Lavinia conjux*, when he could not get her, with a kind of heroical scorn he bid *Aeneas* take her, or with a milder farewell, let her go,

Et Philida solus habeto, take her to you, God give you joy Sir. The Fox in the Emblem would eat no grapes, but why? because he could not get them; care not thou for that which may not be had.

Many such inconveniences, lets and hinderances there are, which cross their projects, and crucifie poor Lovers, which sometimes may, sometimes again cannot be so easily removed. But put case they be reconciled all, agreed hitherto, suppose this love or good liking be betwixt two alone, both parties well pleased, there is *mutuus amor*, mutual love and great affection: yet their Parents, Guardians, Tutors, cannot agree, thence all is dashed, the match is unequal: one rich, another poor: *durus pater*, an hard-hearted, unnatural, a covetous father will not marry his son, except he have so much mony, *ita in aurum omnes insaniunt*, as

† *Hom. 9. in 1. epist. Thest. cap. 4. ver. 1.*

† *Chryseïdeme* notes, nor joyn his daughter in marriage, to save her dowry, or for that he cannot spare her for the service she doth him, and is resolved to part with nothing whilest he lives, not a penny, though he may peradventure well give it, he will not till he dies, and then as a pot of mony broke, it is divided amongst them that gaped after it so earnestly. Or else he wants means to set her out, he hath no mony, and though it be to the manifest prejudice of her body and souls health, he cares not, he will take no notice of it, she must and shall tarry. Many slack and careless Parents, *iniqui patres*, measure their childrens affections by their own, they are now cold and decrepit themselves, past all such youthful conceits, and they will therefore starve their childrens *Genius*, have them *à pueris illico nasci senes*, they must not marry, *nec earum affines esse rerum quas secum fert adolescentia: ex sua libidine moderatur quæ est nunc, non quæ olim fuit*: as he said in the Comœdy: they will stifle nature, their yong bloods must not participate of youthful pleasures, but be as they are themselves old on a sudden. And 'tis a general fault amongst most parents in bestowing of their children, the father wholly respects wealth, when through his own folly, riot, indiscretion, he hath embezzled his estate, to recover himself, he confines and prostitutes his eldest sons love and affection to some fool, or ancient, or deformed piece for mony,

† *Ter.*

† *Ter. Heaut. Scen. ult.*

† *Phanaces* ducet filiam, rufam illam virginem, *Cassiam*, *parso ore*, *advoco naso* —

and though his son utterly dislike, with *Clitipho* in the Comœdy, *Non*

Non possum pater : If she be rich, *Eia* (he replies) *ut elegans est, credas amicum ibi esse* † he must and shall have her, she is fair enough, young enough, if he look or hope to inherie his lands, he shall marry, not when or whom he loves, *Arconidis huius filiam*, but whom his father commands; when and where he likes, his affection must dance attendance upon him. His daughter is in the same predicament forsooth, as an empty boat she must carry what, where, when, and whom her Father will. So that in these businesses the father is still for the best advantage; Now the mother respects good kinred, most part the son a proper woman. All which

² *Livy* exemplifies, dec. 1. lib. 4. a Gentleman and a Yeoman woo'd a wench in *Rome* (contrary to that statute that the gentry and commonalty must not match together) the matter was controverted: The Gentleman was preferred by the mothers voice, *qua quam splendidissimis nuptiis jungi puellam volebat* : the overseers stood for him that was most worth, &c. But parentes ought not to be so strict in this behalfe, Beauty is a dowry of it self all-sufficient, * *Virgo formosa, etsi oppido pauper, abunde dotata est*, † *Rachel* was so married by *Jacob*, and *Bonaventure* ^b in 4. sent. denies that he so much as venially sins, that marries a maid for comeliness of person. The *Jews*, *Deut.* 21. 11. if they saw amongst the captives a beautifull woman, some small circumstances observed, might take her to wife. They should not be too severe in that kinde, especially if there be no such urgent occasion, or grievous impediment. 'Tis good for a common-wealth. † *Plato* holds, that in their contracts young men should never avoid the affinity of poor folks, or suck after rich. Poverty and base parentage may be sufficiently recompenced by many other good qualities, modesty, vertue, religion and choice bringing up, * *I am poor, I confesse; but am I therefore contemptible, and an abject?* Love is self is naked, the *Graces*; the *Stars*, and *Hercules* clad in a *Lions skin*. Give something to vertue, love, wisdom, favour, beauty, person, be not all for money. Besides you must consider that *Amor cogi non potest*, Love cannot be compelled, they must affect as they may: * *Fatum est in partibus illis quas sinus abscondit*, as the saying is, marriage and hanging goes by destiny, matches are made in heaven.

*It lies not in our power to love or hate,
For will in us is over-ruled by fate.*

A servant maid in † *Anistaneus* loved her mistress *Minion*, which when her Dame perceived, *furiis emulacione*, in a jealous humour she dragged her about the house by the hair of the head, and vexed her sore. The wench cryed out, * *O mistress, fortune hath made my body your servant, but not my soul!* Affections are free, not to be commanded. Moreover it may be to restrain their ambition, pride, and covetousness, to correct those hereditary diseases of a family, God in his just judgement assigns and permits such matches to be made. For I am of *Plato* and † *Bodines* mind, that Families have their bounds and periods as well as kingdoms, beyond which for extent or continuance they shall not exceed, six or seven hundred yeers, as they there illustrate by a multitude of examples, and which *Peucer* and † *Melanthan* approve, but in a perpetual tenor (as † *Com. intar.* we see by many pedegrees of Knights, Gentlemen, Yeomen) Continue

² *Plebeius & nobilis ambiebant puellam, puella certamen in partes venit, &c.*
* *Apulcius Apol.*
^a *Gen. 28.*
^b *Non peccat venialiter qui mulierem ducit ob pulchritudinem.*

† *Lib. 6. de leg. Ex usu reipub. est ut in nuptiis juvenes neq. pauperum affinitatem fugiant neq. divitum seclentur.*
* *Philost. ep.*
Quoniam pauper sum, idcirco contemptior & abjectior tibi videar? Amor ipse nudus est gratia & alia; Hercules pelle leonina indutus.
^c *Juvenal.*

† *Lib. 2. ep. 7.*
* *Ejuslans inquit, non mentem una addidit mihi fortuna servituti.*

^d *De reipub. c. de period. rerum pub.*

† *Com. intar. Chron.*

as they began, for many descents with little alteration. Howsoever let them I say, give something to youth, to love; they must not think they can fancy whom they appoint; *Amor enim non imperatur, affectus liber si quis alius & vices exigens*, this is a free passion, as *Pliny* said in a Panegyrick of his, and may not be forced: Love craves liking, as the saying is, it requires mutuall affections, a correspondency: *invito non datur nec auferitur*, it may not be learned, *Ovid* himself cannot teach us how to love, *Solomon* describe, *Apelles* paint, or *Helena* expresse it. They must not therefore compell or intrude; † *quis enim* (as *Fabius* urgeth) *amare alieno animo potest?* but consider with all the miseries of enforced marriages; take pitty upon youth: and such above the rest as have daughters to bestow, should be very carefull and provident to marry them in due time. *Syracides* cap. 7. vers. 25. calls it a weighty matter to perform, so to marry a daughter to a man of understanding in due time: *Virgines enim tempestivè locandæ*, as *Lemnius* admonisheth, lib. 1. cap. 6. Virgins must be provided for in season, to prevent many diseases, of which † *Rodericus a Castro de morbis mulierum* lib. 2. cap. 3. and *Lod. Mercatus* lib. 2. de mulier. affect. cap. 4. de melanch. virginum & viduarum, have both largely discoursed. And therefore as well to avoid these ferall maladies, 'tis good to get them husbands betimes, as to prevent some other grosse inconveniences, and for a thing that I know besides; *ubi nuptiarum tempus & atas adveneris*, as *Chrysostome* adviseth, let them not defer it; they perchance will marry themselves else, or do worse. If *Nervianus* the Lawyer do not impose, they may do it by right: for as he proves out of *Curtius* and some other Civilians, *Sylva, nup. lib. 2. numer. 30.* § A maid past 25 yeers of age, against her parents consent may marry such a one as is unworthy of, and inferiour to her, and her father by law must be compelled to give her a competent dowry. Mistake me not in the mean time, or think that I do Apologize here for any headstrong unruly wanton flurts. I do approve that of *S. Ambrose* (comment. in *Genesis* 24. 51.) which he hath written touching *Rebecca's* spousals, A woman should give unto her parents the choice of her husband, † lest she be reputed to be malapert and wanton; if she take upon her to make her own choice; * for she should rather seem to be desired by a man, then to desire a man her self. To those hard parents alone I retort that of *Curtius*, (in the behalf of modest maidens) that are too remiss and careless of their due time and riper yeers. For if they tarry longer, to say truth, they are past date, and no body will respect them. A woman with us in *Italy* (saith † *Aretnes Lucretia*) 24. yeers of age, is old already, past the best, of no account. An old fellow, as *Lycistrata* confesseth in * *Aristophanes*, *etsi sit canus, citò puellam virginem ducat uxorem*, and 'tis no newes for an old fellow to marry a yong wench: but as he follows it, *mulieris brevis occasio est, etsi hoc non apprehenderit, nemo vult ducere uxorem, expectans verò sedet*; who cares for an old maid? she may set, &c. A virgin, as the Poet holds, *lasiva & petulans puella virgo*, is like a flowre, a Rose withered on a sudden.

c *Plin. in pan.*

† *Declam. 306.*

f *Puellis imprimis nulla danda occasio lapsus. Lemn. lib. 1. 54. de vit. instit. † See more part. 1. f. mem. 2. subf. 4.*

g *Filia excedens annum 25. potest inscio patre nubere, licet indignus sit maritus, & cum cogere ad congrue dotandum. † Ne appetentia procacioris reputetur auctor.*

* *Expetita enim magis debet videri a viro quam ipsa virum expetisse.*

† *Mulier apud nos 24. annorum vetula est & projectitia.*

* *Comed. Lycistrat. Aul. Dico Interp.*

h *Ausonius edy. 14.*

h *Quam modo nascentem rutilus conspexit Eous, Hanc rediens sero vespere vidit anum.*

She

She that was erst a maid as fresh as May,

Is now an old Crone, time so steals away.

Let them take time then while they may, make advantage of youth, and
as he prescribes,

Collige virgo rosas dum flos novus & nova pubes,

Et memor esto avum sic properare tuum;

Fair maids go gather Roses in the prime,

And think that as a flowre so goes on time.

Idem.

Let's all love, *dum vires anniq; sinunt*, whiles we are in the flower of
yeers, fit for love matters, and while time serves: for

¶ Soles occidere & redire possunt,

Nobis cum semel occidit brevis lux,

Nox est perpetuo una dormienda.

¶ Suns that set may rise again;

But if once we lose this light;

'Tis with us perpetual night.

p Catullus.

*¶ Translated
by M. B.
Johnson.*

Volat irrevocabile tempus, time past cannot be recal'd. But we need no
such exhortation, we are all commonly too forward: yet if there be any
escape, and all be not as it should, as *Diogenes* struck the father when the
son swore, because he taught him no better, if a maid or yong man mis-
carry, I think their Parents oftentimes, Guardians, Overseers, Gover-
nours, *neque vos* (saith * *Chrysostome*) *a supplicio immunes evadetis, si non* * *Hom. 5. in 1.*
statim ad nuptias, &c. are in as much fault, and as severely to be punished *Thef. cap. 4. 1.*
as their children, in providing for them no sooner.

Now for such as have free liberty to bestow themselves, I could wish
that good counsell of the Comickall old man were put in practice,

* *Opulentiores pauperiorum ut filias*

Indotatas ducant uxores domum:

Et multo fiet civitas concordior,

Et invidia nos minore utemur, quam utimur.

* *Plautus.*

That rich men would marry poor maidens some;

And that without dowry, and so bring them home,

So would much concord be in our City,

Less envy should we have, much more pitty.

If they would care less for wealth, we should have much more content
and quietness in a common-wealth. Beauty, good bringing up, me thinks,
is a sufficient portion of it self,

—† *Dos est sua forma puellis,*

† *Ovid.*

and he doth well that will accept of such a wife. *Eubulides* in *¶ Aristane-*
tus married a poor mans child, *facie non illestabili*, of a merry counte-
nance, and heavenly visage, in pitty of her estate, and that quickly. *Acon-*
tius coming to *Delos*, to sacrifice to *Diana*, fell in love with *Cydippe* a
noble lass, and wanting means to get her love, flung a golden apple into
her lap, with this inscription upon it,

Faro tibi sane per mystica sacra Diana,

Me tibi venturum comitem, sponsumq; futurum.

p Epist. 1. 2. d.
2. Eligis con-
jugem paupe-
rem, indota-
ram & subito
deamavit, ex
commiseratio-
ne ejus inopia.

I swear by all the rites of *Diana*,

He come and be thy husband if I may.

She considered of it, and upon some small enquiry of his person and e-
state, was married unto him.

Blessed

Blessed is the wooing,
That is not long a doing,

As the saying is, when the parties are sufficiently known to each other, what needs such scrupulosity, so many circumstances? dost thou know her conditions, her bringing up, like her person? let her means be what they will, take her without any more ado. ⁹ *Dido* and *Aeneas* were accidentally driven by a storm both into one cave, they made a match upon it; *Masinissa* was married to that fair captive *Sophonisba* King *Scyphax* wife, the same day that he saw her first, to prevent *Scipio* and *Lalius*, lest they should determine otherwise of her. If thou lovest the party, do as much: good education and beauty is a competent dowry, stand not upon mony. *Erant olim aurei homines* (saith *Theocritus*) & *adaman-*

† *Fabius pictor*,
amor ipse con-
juxit populos,
&c.

r *Lipsius poliz*.
Sebast. May-
er. Select. Sect.
1. cap. 13.

† *Mayerus* se-
lect. Sect. 1. c.
14. & *Ali-*
an. l. 13. c. 33.
cum famule
lavantis ve-
stes incuriosi-
us custodirent,
&c. manda-
vit per uno-
versam *A-*
egyptum ut si-
mina quere-
retur, cuius is
calcens esset;
eamq; sic in-
ventam in
matrimonium
accepit.

* *Pausanias*
lib. 3. de *Laco-*
nicis. *Dionisi*
qui nuncia-
rent, &c. op-
tionem puel-
lis dedit, ut earum
quellbet cum
sibi virum de-
ligeret, cuius
maxime esset
forma compla-
cens.

tes redamabant, in the golden world men did so, (in the reign of † *Ogy-*
ges belike, before staggering *Ninus* began to domineere) if all be true that
is reported: and some few now a dayes will do as much, here and there
one; 'tis well done me thinkes, and all happines befall them for so do-
ing. *Leantius* a Philosopher of *Athens*, had a fair daughter called *Athe-*
nais, *multa corporis lepore ac Venere*, (saith mine authour) of a comely car-
riage, he gave her no portion but her bringing up, *occulto forma prasa-*
gio, out of some secret fore-knowledge of her fortune, bestowing that lit-
tle which he had, amongst his other children. But she thus qualified, was
preferred by some friends to *Constantinople* to serve *Pulcheria* the Em-
perours sister, of whom she was baptized and called *Eudocia*. *Theodosius*
the Emperour in short space took notice of her excellent beauty and
good parts, and a little after, upon his sisters sole commendation made
her his wife: 'Twas nobly done of *Theodosius*. *Rodophe* was the fairest
lady in her dayes in all *Egypt*; she went to wash her, and by chance (her
maides mean while looking but carelesly to her cloathes) an Eagle
stole away one of her shooes, and laid it in *Psammeticus* the King of *A-*
egypt lap at *Memphis*: he wondred at the excellency of the shooe and
pretty foot, but more *Aquila factum*, at the manner of the bringing of
it: and caused forthwith proclamation to be made, that she that owned
that shooe should come presently to his court; the virgin came and was
forthwith married to the King. I say this was heroically done, and like
a Prince: I commend him for it, and all such as have means, that will
either do (as he did) themselves, or so for love, &c. marry their chil-
dren. If he be rich, let him take such a one as wants, if she be vertuously
given; for as *Syracides* cap. 7. ver. 19. adviseth, *Forget not a wise and good*
woman; for her grace is above gold. If she have fortunes of her own, let
her make a man. *Danaus* of *Lacedamon* had a many daughters to be-
stow, and means enough for them all, he never stood enquiring after
great matches, as others use to do, but * sent for a company of brave
young gallants home to his house, and bid his daughters choose every
one one, whom she liked best, and take him for her husband; without
any more ado. This act of his was much approved in those times. I but
in this iron age of ours we respect riches alone, (for a maid must buy
her husband now, with a great dowrie if she will have him) covetousness
and filthy lucre marres all good matches, or some such by-respects.

Crales

Crales a *Servian* Prince (as *Nicephorus Gregoras Rom. Hist. lib. 6.* relates it,) was an earnest sutor to *Endocia* the Emperours sister, though her brother much desired it, yet she could not abide him, for he had three former wives, all basely abused; but the Emperour still, *Crales amicitiarum magni faciens*, because he was a great Prince, and a troublesome neighbour, much desired his affinity, and to that end betrothed his own daughter *Simonida* to him, a little girl five years of age (he being forty five,) and five years elder then the Emperour himself: Such disproportionable and unlikely matches can wealth and a fair fortune make. And yet not that alone, it is not only money, but sometime vainglory, pride, ambition do as much harm as wretched coverousness it self in another extreame. If a Yeoman have one sole daughter, he must over-match her, above her birth and calling, to a gentleman forsooth, because of her great portion, too good for one of her own rank, as he supposeth: A Gentlemans daughter and heir must be married to a Knight Barroners eldest son at least; and a Knights only daughter to a Baron himself, or an Earl, and so upwards, her great dowre deserves it. And thus striving for more honour to their wealth, they undo their children, many discontentments follow, and oftentimes they ruinate their Families. * *Paulus Iovini* gives instance in *Galeatius* the second, that Heroical Duke of *Millan*, *externas affinitates, decoras quidem regio fastu; sed sibi & posteris damnosas & fere exitiales quæsit*, he married his eldest son *Iohn Galeatius* to *Isabella* the King of *France* his sister; but she was *socero tam gravis, ut decentis militibus aureorum copularetur*, her entertainment at *Millan* was so costly that it almost undid him. His daughter *Violanta* was married to *Lionel* Duke of *Clarence* the youngest son to *Edward* the third King of *England*, but, *ad ejus adventum tanta opes tam admirabili liberalitate profuse sunt, ut opulentissimorum regum splendorem superasse videretur*, he was welcomed with such incredible magnificence, that a Kings purse was scarce able to bear it; for besides many rich presents of horses, arms, plate, money, jewels, &c. he made one dinner for him and his company, in which were thirty two messes and as much provision left, *ut relate a mensa dapes decem milibus hominum sufficerent*, as would serve ten thousand men: But a little after *Lionel* died, *nova nuptia & intempestivis Conviviis operam dans*, &c. and to the Dukes great loss, the solemnity was ended. So can titles, honours, ambition, make many brave, but unfortunate matches, of all sides for by respects, though both crased in body and minde, most unwillingly averse, and often unfit, so love is banished, and we feel the smart of it in the end. But I am too lavish peradventure in this subject.

Another let or hinderance is strict and severe Discipline, Laws and rigorous Customs that forbid men to marry at set times, and in some places: as Prentises, Servants, Collegiats, States of lives in Coppy holds, or in some base inferior Offices, *nelle licet* in such cases, *potiri non licet* as he said. They see but as prisoners through a grate, they covet and catch but *Tantalus à labris*, &c. Their love is lost, and vain it is in such an estate to attempt. † *Gravissimum est adamare nec potiri*, 'tis a grievous thing to love and not enjoy. They may indeed, I deny not, marry if they

E e e

will,

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† *Mius conjugium abominatur.** *Socero quinquæ circiter annos nata mihi.** *Vit. Galeat. secundi.*† *Apuleius in Catel. nobis cupido velle dat, posse abnegat.*† *Anacreon 56.*

† *Continentie
donum ex fide
postulet quia
certum sit cum
vocari ad co-
nubium cui
demis &c.*
* A.C. 16. 7.
† Rom 1. 13.

will, and have free choice some of them; but in the mean time their case is desperate, *Lupum auribus tenent*, they hold a Wolfe by the ears, they must either burn or starve. 'Tis *Cornutum sophisma*, hard to relolve, if they marry they forfeit their estates, they are undone and starve themselves through beggery and want: if they do not marry, in this heroical passion they furiously rage, are tormented, and torn in pieces by their predominate affections. Every man hath not the gift of continence, let him † pray for it then, as *Beza* adviseth in his *Tract de Divortijs*, because God hath so called him to a single life, in taking away the means of marriage: * *Paul* would have gone from *Myfia* to *Bythinia*, but the spirit suffered him not, and thou wouldest peradventure be a married man with all thy will, but that protecting Angel holds it not fit. The devil too sometimes may divert by his ill suggestions, and marr many good matches, as the same † *Paul* was willing to see the *Romanes*, but hindred of *Satan* he could not. There be those that think they are necessitated by Fate, their Stars have so decreed, and therefore they grumble at their hard fortune, they are well inclined to marry, but one rub or other is ever in the way: I know what *Astrologers* say in this behalf, what *Protony* quadripartit. *Tract. 4. cap. 4. Skoner lib. 1. cap. 12.* what *Leovitius* genitur. exempl. 1. which *Sextus ab Heminga* takes to be the Horoscope of *Hieronymus Wolfius*, what *Pezelius*, *Origanus* and *Leovitius* his illustrator *Garcus* cap. 12. what *Iunctine*, *Protanus*, *Campanella*, what the rest, (to omit those *Arabian* conjectures à parte Conjugii, à parte lascivie, triplicitates veneris, &c. and those resolutions upon a question, an amicâ potiatur, &c.) determine in this behalf, viz. an sit natus conjugem habiturus, facile an difficulter sit sponsam impetraturus, quot conjuges, quo tempore, quales decernantur nato uxores, de mutuo amore conjugum both in mens and womens genitures, by the examination of the seventh house the *Almutens*, Lords and Planets there, a ☿ ☽ ☿ &c. by particular Aphorismes, Si dominus 7^m in 7^m vel secunda nobilem decernit uxorem; servam aut ignobilem si duodecimâ. Si Venus in 12^{ma} &c. with many such, too tedious to relate. Yet let no man be troubled, or finde himself grieved with such Prædictions, as *Hier. Wolfius* well saith in his *Astrological* † Dialogue, non sunt pratoriana decreta, they be but conjectures, the Stars incline, but not enforce,

† *Præfix. gen.
Leovitii.*

Sydera corporibus præsunt cælestia nostris,

Sunt ea de vili Condita namque luto:

Cogere sed nequeunt animum ratione fruentem,

Quippe sub imperio solius ipse dei est.

wisdom, diligence, discretion, may mitigate if not quite alter such decrees, *Fortuna sua à cuiusque fingitur moribus*, * *Qui cauti, prudentes, voti compotes*, &c. let no man then be terrified or molested with such *Astrological* Aphorismes, or be much moved, either to vain hope or fear, from such predictions, but let every man follow his own free will in this case, and do as he sees cause. Better it is indeed to marry then burn, for their souls health, but for their present fortunes, by some other means to pacifie themselves, and divert the stream of this fiery torrent, to continue as they are, † rest satisfied, *lucens virginis floris se a-*
ruiſſe

* *Idem wol-
fius dial.*

k That is,
make the best
of it, and take
his lor as it
falls.

ruisse, deploring their misery with that Eunuch in *Libanius*, since there is no helpe or remedy, and with *Jephthe's* daughter to bewaile their virginities.

Of like nature is superstition, those rash vowes of Monks and Friers, and such as live in religious Orders, but far more tyrannical and much worse. Nature, youth, and his furious passion forcibly inclines, and rageth on the one side: but their Order and Vow checks them on the other.

* *Votoque suo sua forma repugnat,*

What Merits and Indul-

gences they heap unto themselves by it, what commodities, I know not, but I am sure, from such rash vowes, and inhumane manner of life proceed many inconveniences, many diseases, many vices, masturbation, satyriasis, priapismus, melancholy, madness, fornication, adultery, buggery, sodomy, theft, murther, and all manner of mischiefs: read but *Bales* Catalogue of Sodomites, at the visitation of Abbies here in England, *Henry Stephan* his Apol. for *Herodotus*, that which *Vlricus* writes in one of his Epistles, "that Pope Gregory when he saw 600. skulls and bones of infants taken out of a fishpond near a Nunnery, thereupon retratted that decree of Priests marriages, which was the cause of such a slaughter, was much grieved at it, and purged himself by repentance. Read many such, and then ask what is to be done, is this vow to be broke or not? No, saith *Bellarmino*, cap. 38. lib. de Monach. melius est scortari & uri quam de voto calibatus ad nuptias transire, better burne or fly out, then to break thy vow. And *Coster* in his *Enchirid. de calibat. sacerdotum*, saith it is absolutely gravius peccatum, "a greater sin for a Priest to marry, then to keep a concubine at home. *Gregory de Kaleneo*, cap. 6. de calibat. maintains the same, as those *Essai* and *Montanists* of old. Insomuch that many Votaries, out of a false perswasion of merit and holiness in this kinde, will sooner dye then marry, though it be to the saving of their lives. ° Anno 1419. Pius 2. Pope, *James Ross* a Nephew to the King of Portugal, and then elect Archbishop of Lisbon, being very sick at Florence, ° when his Physicians told him, that his disease was such, he must either lye with a wench, marry, or dye, cheerefully chose to dye; Now they commended him for it: But *S. Paul* teacheth otherwise, Better marry they burne, and as *S. Hierome* gravely delivers it, *Alia sunt leges Caesarum, alia Christi, aliud Papinianus, aliud Paulus noster precipit*, there's a difference betwixt Gods ordinances, and mens lawes: and therefore *Cyprian* Epist. 8. boldly denounceth, *impium est; adulterum est, sacrilegium est, quodcumque humano furore statuitur, ut dispositio divina violetur*, it is abominable; impious, adulterous, and sacrilegious, what men make and ordaine after their owne furies to cross Gods lawes. † *Georgius Wicelius* one of their own arch Divines (*Inspecit, eccles. pag. 18.*) exclames against it, and all such rash monasticall vowes, and would have such persons seriously to consider what they do; whom they admit, *ne in posterum querantur de inanibus stupris*, lest they repent it at last. For either as he follows it, you must allow them Concubines or suffer them to marry, for scarce shall you finde three Priests of three thousand, *qui per aetatem non ament*, that are but troubled with burning lust. Wherefore I conclude, It is an unnatural and impious thing to bar men of this Christian liberty, too severe and inhumane an edict.

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† *Ovid. 1. met. Mercurialis de Priapismo. in Memorabile quod Vlricus epistola refert Gregorium quum ex piscina quadam allata plus quam sex milite infantum capita vidisset, ingemuisse & decretum de calibatu tantam caedis causam confectus condignis illud penitentia fructus purgasse. Remissus ex concilio Trident. part. 3. de calibatu sacerdotum. n. Si nubat, quam si domi concubinam aliat. o Alphonsus Cicaquius lib. de gest. pontificum. p. Cum medicis suaderent ut aut habere aut coitu uteretur, sic mortem potius interpidius expellavit &c. † Epist. 30. † Vide vitam eius edit. 1623. by D. T. James.*

o *Lilacs* in
Chaucers flow-
er of cunche.

The little Wren, the Titmouse also,
The little Redbreast have their election,
They fly I saw and together gone,
And whereas hem list, about enbiron
As they of kinde have inclination,
And as nature Impels and guide,
Of every thing it is to provide.

But man alone, alas the hard ston,
Still cruelly by kinde ordinance
Constrained is, and by statutes bound,
And barred from all such pleasure:
What meaneth this, what is this pretence
Of laws, I wis, against all right of kinde
Without a cause, so narrow men to binder

Many Lay-men repine still at Priests marriages above the rest, and not at Cleargy men only; but all of the meaner sort and condition, they would have none marry but such as are rich and able to maintain wives, because their parish belike shall be pestered with Orphanes, & the world full of beggers: but these are hard-hearted, unnatural, monsters of men, shallow politicians, they do not consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America*, *Terra Australis incognita*, *Africa*, may be sent: Let them consult with *William Alexanders* book of Colonies, *Orpheus Juniors* Golden fleece, *Captaine Whitburne*, *M^r Haythorpe*, &c. and they shall surely be otherwise informed: Those politique *Romans* were of another minde, they thought their City and Country could never be too populous. *Adrian* the Emperour said he had rather have men then money, *malle se hominum adiectione ampliare imperium, quam pecunia*; *Augustus Caesar* made an oration in *Rome* *ad cives*, to perswade them to marry, some countries compelled them to marry of old, as *Jews*, *Turks*, *Indians*, *Chinese*, amongst the rest in these daies, who much wonder at our discipline to suffer so many idle persons to live in Monasteries and often marvel how they can live honest. In the Isle of *Maragha*, the Governour and petty King there did wonder at the *Frenchmen*, and admire how so many Friers, and the rest of their company could live without wives, they thought it a thing impossible, and would not believe it. If these men should but survey our multitudes of religious houses, observe our numbers of Monasteries all over *Europe*, 18. Nunneries in *Padua*, in *Venice* 31. Cloisters of Monks, 18. of Nuns, &c. *ex ungue leonem*, tis to this proportion, in all other Provinces and Cities, what would they think, do they live honest? Let them dissemble as they will, I am of *Terullians* minde, that few can continue but by compulsion. * *O chastity* (saith he) thou art a rare Goddess in the world, not so easily got, seldom continuat: Thou maist now and then be compeld either for defect of nature, or if discipline perswade, devotes enforce: or for some such by respects, sullenness, discontent, they have lost their first loves, may not have whom they will themselves, want of meanes, rash vows, &c. But can he willingly containe? I thinke

* *Rara quidem dea tu es. O chastitas in his terris, nec facile persequi, variis perpetua, cugi non nunquam potest, ob naturae defectum, vel si disciplina pervaserit, censura compresserit.*

not.

not. Therefore either out of commiseration of humane imbecillity, in policy, or to prevent a far worse inconvenience, for they hold it some of them as necessary as meat and drink, and because vigour of youth, the state and temper of most mens bodies do so furiously desire it, they have heretofore in some nations liberally admitted polygamy and stews, an hundred thousand Curtifans in grand Cario in Egypt, as * Radzivilus observes, are tolerated, besides boyes: how many at Fessa, Rome, Naples, Florence, Venice, &c. and still in many other Provinces and Cities of Europe they do as much, because they think young men, Churchmen, & servants amongst the rest, can hardly live honest. The consideration of this belike made Vibius the Spaniard, when his friend + Crassus that rich Roman gallant lay hid in the Cave, *ut voluptatis quam etas illa desiderat copiam faceret*, to gratify him the more, send two * lusty lasses to accompany him all that while he was there imprisoned. And Surenus the Partbian general, when he warred against the Romans, to carry about with him 200 Concubines, as the Swiss Souldiers do now commonly their wives. But because this course is not generally approved, but rather contradicted as unlawful and abhorred, in most countries they do much encourage them to marriage, give great rewards to such as have many children, and mulct those that will not marry, *las virum liberorum*, and in Agellius lib. 2. cap. 17. Elian lib. 6. cap. 5. Valerius lib. 1. cap. 9. * We read that three children freed the father from painful offices, and five from all contribution. *A woman shall be saved by bearing children*. Epictetus would have all marry, and as + Plato will 6. de legibus, he that marrieth not before 35 years of his age, must be compelled and punished, and the money consecrated to + Juno's Temple, or applied to publique uses. They account him in some countries unfortunate that dies without a wife, a most unhappy man as * Boetius infers, and if at all happy, yet *infortunio felix*, unhappy in his supposed happiness. They commonly deplore his estate, and much lament him for it: O my sweet son, &c. See Lucian de luctu, Sands fol. 83 &c.

Yet notwithstanding many with us are of the opposite part, they are married themselves, and for others let them burne, fire and flame, they care not, so they be not troubled with them. Some are too curious, and some too covetous, they may marry when they will both for ability and meanes, but so nice, that except as Theophilus the Emperour was presented by his mother Euprosine, with all the rarest beauties of the Empire in the great Chamber of his Palace at once, and bid to give a golden apple to her he liked best. If they might so take and choofe whom they list out of all the fair maids their nation affords, they could happily condescend to marry other wise, &c. why should a man marry faith another Epicurean, or a Stoic, what matrimony but a matter of money: why should free nature be entrenched on, confined or obliged, to this or that man or woman, with these manicles of body and goods: &c. There are those too, that dearly love, admire & follow women, all their lives long, *Sponsi Penelope*, never well but in their companies, wisely gazing on their beauties, observing close, hanging after them, dallying still with them, & yet dare not, will not marry. Many poor people, & of the meaner sort are too distrustful of Gods providence, *they will not dare not for such worldly respects*, fear of want, woes, miseries, or that they shall light as * Lemnius saith, on a scold, a slut,

* Peregri-
Hicofol.
+ Plutarch, vi-
ta eius adole-
centia medio
constituitur.
+ Ancillas du-
as ex regia for-
ma & etatis
flore.
a Alex. ab. A.
lex 1.4.c.8.
x Tres filii pa-
trem ab excu-
biis, quinq. ab
omnibus offici-
is liberabant.
y Præcepto
Primo, cogatur
nubere aut
mulctetur &
pecunia tem-
plo Junonis de-
dicetur &
publica fiat.
* Consol. 3.
prof. 7.
+ Nro. Hill. 2.
pic. philof.
z Qui se capi-
sto matrimo-
nii alligari
non patiuntur
Lem. lib. 4. 13.
de occult. nat.
Abhorrent
multis à ma-
trimonio, ne-
morosam, que-
rulam, acerbam,
amaram uxore
perferre
cogantur.
+ Sumer. Híp-
pol.
+ Cælebs enim
vixerat nec ad
uxorem ducen-
dam unquam
induci potuit.

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† Senec. Hip-
pol.† Celebs enim
vixerat nec ad
uxorem ducen-
dam unquam
induci potuit.* Senec. Hip.
* Hor.† Anas Syl-
vius de dictis
Sigmundi.
Hensius, Pri-
mi.† Habeo uxorem
ex animi sen-
tentia Camil-
lam Paleotti
Iurisconsult i
filiam.* Legentibus
& meditantibus
Candelas
& Candelabrum tenue-
runt.

* Hor.

* Ovid.

* Apulianus.

† Lockeus.
† Bacon's Es-
says.

or a bad wife. And therefore *Tristem Inventam venere desertâ colunt*, they are resolved to live single, as *† Epaminodus* did,

* *Nil ait esse prius, melius nil cultib. vitâ,*
and ready with *Hippolitus* to abjure all women, * *Detestor omnes, horreo,*
fugio, execror, &c. But, *Hippolite nescis quod fugis vita bonum,*

Hippolite nescis — alas poor *Hippolitus* thou knowest not what thou saiest, 'tis otherwise *Hippolitus*. † Some make a doubt, *an uxor literato sit ducenda*, whether a Scholar should marry, if he be fair she will bring him back from his grammar to his home-book, or else with kissing and dalliance she will hinder his study; if foule with scolding, he cannot well intend to both, as *Philippus Beroaldus* that great *Bononian* Doctor once writ, *impediri enim studia literarum, &c.* but he recanted at last, and in a solemn sort with true conceived words he did ask the world and all women forgiveness. But you shall have the story as he relates himself, in his Commentaries on the sixth of *Apuleius*: For a long time I lived a single life, & *ab uxore ducenda semper abhorruî, nec quicquam libero lecto censui jucundius*, I could not abide marriage, but as a rambler, *erraticus ac volaticus amator* (to use his own words) *per multiplices amores discurrebam*, I took a snatch where I could get it, nay more, I railed at marriage down right, and in a publike auditory when I did interpret that sixth *Satire* of *Juvenal*, out of *Plutarch*, and *Seneca*, I did heap up all the diatribes I could against women; but now recant with *Stesichorus*, *Palinodiam cano, nec pœnitet censeri in ordine maritorum*, I approve of marriage, I am glad I am a married man, I am heartily glad I have a wife, so sweet a wife, so noble a wife, so young, so chaste a wife, so loving a wife, and I do wish and desire all other men to marry; and especially Scholars, that as of old *Martia* did by *Hortensius*, *Terentia* by *Tullius*, *Calpurnia* to *Plinius*, *Pudentilla* to *Apuleius*, * hold the candle whilst their husbands did meditate and write, so theirs may do to them, and as my dear *Camilla* doth to me. Let other men be averse; raile then and scoffe at women, and say what they can to the contrary, *vir sine uxore malorum expertus est, &c.* a single man is an happy man, &c. but this is a toy.

* *Nec dulces amores sperne puer, neque in choreâ;* these men are too distrustful and much to blame, to use such speeches,

* *Parcite paucorum diffundere crimen in omnes,* They must not condemne all for some. As there be many bad, there be some good wives, as some be vitious, some be vertuous: read what *Salomon* hath said in their praises, *Prov. 13.* and *Syracides cap. 26. & 30.* *blessed is the man that hath a vertuous wife, for the number of his days shall be double. A vertuous woman rejoiceth her husband, and she shall fulfil the yeares of his life in peace. A good wife is a good portion, (& 36. 24.) an help, a pillar of rest, columina quietis,*

* *Qui capis uxorem, fratrem capis atque sororem.* Et 30, he that hath no wife wandereth to and fro mourning. *Minuuntur a tra conjuge curæ,* women are the sole, only joy, and comfort of a mans life, borne *ad usum & lusum hominum, † Firmamenta familiae,*
† *Delitia humani generis, solatia vitæ,*
Blanditia noctis, placidissima cura diei,
Vota virum juvenum spes, &c.

A wife is a young mans Mistress, a middle ages companion, an old mans nurse: 585

Particeps letorum & tristitum, A prop, an help, &c.

† *Optima viri possessio est uxor benevola,*

Mitigans iram & avertens animam ejus a tristitia,

Mans best possession is a loving wife,

She tempers anger and diverts all strife.

There is no joy, no comfort, no sweetness, no pleasure in the world like to that of a good wife,

Quam cum chara domi coniux, fidusque maritus

Frangimur degunt —

saith our Latin Homer,

she is stil the same in sickness and in health, his eye, his hand, his bosome friend, his partner at all times; his other self, not to be separated by any calamity, but ready to share all sorrow, discontent, and as the Indian women do, live and die with him, nay more, to die presently for him. *Admetus* King of *Ithessaly* when he lay upon his death bed, was told by *Apollo's* Oracle, that if he could get any body to die for him, he should live longer yet, but when all refused, his parents, *et si decrepiti*, friends and followers, forsook him, *Atcestus* his wife, though young, most willingly undertook it, what more can be desired or expected? And although on the other side there be an infinite number of bad husbands (I should rail downright against some of them) able to discourage any women; yet there be some good ones again, and those most observant of marriage Rites. An honest Country fellow (as *Fulgosus* relates it) in the Kingdom of *Naples*, *

at plough by the Sea side, saw his wife carried away by *Mauritanian* Pirats, he ran after in all haste, up to the chin first, and when he could wade no longer, swam, calling to the Governor of the ship to deliver his wife, or if he must not have her restored, to let him follow as a prisoner, for he was resolved to be a Gally-slave, his drudg, willing to endure any misery, so that he might but enjoy his dear wife. The *Moors* seeing the mans constancy, and relating the whole matter to their Governor at *Tunnis*, set them both free, and gave them an honest pension to maintain themselves during their lives. I could tell many stories to this effect; but put case it often prove otherwise, because marriage is troublesome, wholly therefore to avoid it, is no argument; * *He that will avoid trouble must avoid the world* (*Eusebius* pra-

par. *Evangel.* 5. cap. 50.) Some trouble there is in marriage I deny not, *Et si grave sit matrimonium*, saith *Erasmus*, *edulcatur tamen multis, &c.* yet there be many things to ^d sweeten it, a pleasant wife, *placens uxor*, pretty children, *dulces nati*, *delicia filiorum hominum*, the chief delight of the sons of men, *Eccles.* 2. 8. &c. And howsoever though it were all troubles, ^e *utilitatis publica causa devorandum*, *grave quid libenter subeundum*, it must willingly be undergon for publik goods sake,

* *Audite (populus) hac, inquit Susarion,*

Mala sunt mulieres, verum tamen O populares,

Hoc sine malo damnum inhabitare non licet.

Hear me O my country men, saith *Susarion*,

Women are naught, yet no life without one.

† *Malum est mulier, sed necessarium malum.*

† *Euripides.*

* *Cum juxta mare agrum coheret: Omnis enim miseria immemorem conjugalis amor cum fecerat. Non sua ingenti admiratione, tanta hominis charitate motus rex liberos esse jussit, &c.*
c *Qui vult vitare molestem vitam mundum.*
d *Tide bios ri de repardv arep xoutis a opo lins.*
Quid vicia est quaso quidve est sine Cypri de dulce? Minner.
e *Erasmus.*
* *E Stobee.*

† *Menander.*

they

* Seneca Hyp.
Lib. 3. num. 1.

† Hist. lib. 4.

g Palingenius.

† Bruson. lib. 7.
cap. 23.

h Noli socie-
tatem habere,
&c.

i Lib. 1. cap. 6.
Si, inquit, Qui-
rites, sine ux-
ore esse posse-
mus, omnes
careamus;
Sed quoniam
sic est, saluti
potius publica-
quam volupta-
ti consulendum.
† Beatus fo-
res si liberor
auro &c. in
gento mercari,
&c.

* Seneca, Hyp.

* Gen. 2. Ad
interium fuit
le. &c.

they are necessary evils and for our own ends we must make use of them to have issue, * *Supplet Venus ac restituit humanum genus*, and to propagate the Church. For to what end is a man born? why lives he, but to increase the world? and how shall he do that well, if he do not marry? *Matrimonium humano generi immortalitatem tribuit*, saith *Nevissanus*, Matrimony makes us immortal, and according to † *Tacitus*, 'tis fir-
missimum imperii munimentum, the sole and chief prop of an empire.

‡ *Indigne vivit per quem non vivit & alter,*

† which

Pelopidas objected to *Epaminondas*, he was an unworthy member of a Common-wealth, that left not a child after him to defend it, and as *Trismegistus* to his son *Tatius*, have no commerce with a single man: Holding belike that a Bachelor could not live honestly as he should, and with *Georgius Wierlius*, a great Divine and holy man, who of late by twenty six arguments commends marriage as a thing most necessary for all kinde of persons, must laudable and fit to be embraced: and is perswaded with-
all, that no man can live and die religiously, and as he ought, without a wife, *persuasus neminem posse neque pie vivere, neque bene mori citra uxorem*, he is false, an enemy to the Common-wealth, injurious to himself, de-
structive to the world, an apostate to nature, a rebell against heaven and earth. Let our wilful, obstinate, and stale Bachelors ruminat of this,

If we could live without wives, as *Marcellus Numidicus* said in *Agellius*, we would all want them, but because we cannot, let all marry, and consult ra-
ther to the publick good, then their own private pleasure or estate. It were an happy thing, as wife, *Eutipides* hath it, if we could buy children with gold and silver, and be so provided, *sine mulierum congressu*, without
women's company, but that may not be,

* *Orbis jacebit squallido carpit situ,*

Venum sine ullis clavisibus stabit mare,

Atque caelo deerit & sylvis fora

Earth, Ayr, Sea, Land e'nfsoon would come to nought,

The world it self should be to ruine brought.

necessity therefore compels us to marry.

But what do I trouble my self, to finde arguments to perswade to, or commend marriage: behold a brief abstract of all that which I have said, and much more, succinctly, pithily, pathetically, perspicuously, and elegantly delivered in twelve motions to mitigate the miseries of mar-
riage, by * *Incobus de Poragine*,

1. *Ras est? habes qua tueatur & augeat.*

2. *Non est? habes qua queras.*

3. *Secunda res: sunt? felicitas duplicatur.*

4. *Adversa sunt? Consolatur, adsidet, onus participat ut tolerabile fiat.*

5. *Domi es? Solitudinis radium pellit.*

6. *Foras? Discedenem visu prosequitur, absentem desiderat, redeuntem laeta excipit.*

7. *Nihil jucundum absque societate? Nulla societas matrimonio suavior.*

8. *Vinculum Conjugalis charitatis adamantinum.*

9. *Accrescit dulcis affinium turba, duplicatur numerus parentum, fratrum, sororum, nepotum.*

- 10 *Pulchra sis prole parents;* *ing 2'ol, bad amol, booged amol conit 107*
- 11 *Lex Moſis ſterilitatem matrimonii execratur, quanto amplius Cel-*
libatum? *2'conjouklu 2'ol 1'ol 1'ol*
- 12 *Si natura pœnam non effugit, ne voluntas quidem effugiet.*
- 1 Hast thou meanes? thou hast none to keep and increase it.
- 2 Hast none? thou hast one to helpe to get it.
- 3 Art in prosperity? thine happines is doubled.
- 4 Art in adversity? shee'l comfort, assist, bear a part of thy burden to make it more tolerable.
- 5 Art at home? shee'le drive away melancholy.
- 6 Art abroad? shee looks after thee going from home, wishes for thee in thine absence, and joyfully welcomes thy returne.
- 7 There's nothing delightſome without society, no society so sweet as Matrimony.
- 8 The band of Conjugal love is adamantine.
- 9 The sweet company of kinsmen increaseth, the number of parents is doubled, of brothers, sisters, nephews.
- 10 Thou art made a father by a faire and happy issue.
- 11 *Moses* Curſeth the barrenness of Matrimony, how much more a single life.
- 12 If Nature scape not punishment, surely thy Will shall not avoid it. All this is true, say you, and who knowes it not? but how easy a matter is it to answer these motives, and to make an *Anti-parodie* quite opposite unto it? To exercise my self I will Essay.
- 1 Hast thou meanes? thou hast one to spend it.
- 2 Hast none? thy beggery is increased.
- 3 Art in prosperity? thy happines is ended.
- 4 Art in adversity? like *Iob's* wife shee'le aggravate thy misery, vex thy soule, make thy burden intollerable.
- 5 Art at home? shee'le scold thee out of doores.
- 6 Art abroad? If thou be wise keep thee so, shee'le perhaps graft hornes in thine absence, scowle on thee coming home.
- 7 Nothing gives more content then solitariness, no solitariness like this of a single life.
- 8 The band of marriage is adamantine, no hope of loosing it, thou art undone.
- 9 Thy number increaseth, thou shalt be devoured by thy wives friends.
- 10 Thou art made a Cornuto by an unchaste wife, and shalt bring up other folkes Children in stead of thine owne.
- 11 *Paul* commendeth marriage, yet he prefers a single life.
- 12 Is marriage honorable? What an immortal crown belongs to virginity?

So *Siracides* himself, speaks as much as may be, for and against women, so doth almost every philosopher plead *pro* and *con*, every poet thus argues the case (though what cares *vulgaris hominum* what they say?) so can I conceive peradventure, and so canst thou: when all is said,

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yet since some be good, some bad, let's put it to the venture. I conclude therefore with *Seneca*,

— *cur Toro viduo jaces?*

Tristem juventam solve: nunc luxus rape,

Effunde habenas, optimas vita dies

Effluere prohibe.

Why dost thou lye alone, let thy youth and best daies to passe away? Marry whilst thou maist, *donec viventi carities abest morosa*, whilst thou art yet able, yet lusty,

† *Ovid.*

† *Elige cui dicas, tu mihi sola places,*

make thy choice, and that freely forthwith, make no delay, but take thy fortune as it falls. 'Tis true,

† *Euripides.*

— † *calamitosus est qui inciderit*

In malam uxorem, felix qui in bonam,

'Tis an hazard both waies I confesse, to live single or to marry,

† *Egraco Valerius lib. 7. cap. 7.*

† *Nam & uxorem ducere, & non ducere malum est,*

it may be bad, it may be good, as it is a cross and calamity on the one side, so 'tis a sweet delight, an incomparable happiness, a blessed estate, a most unspeakable benefit, a sole content on the other, 'tis all in the proof. Be not then so wayward, so covetous, so distrustful, so curious and nice, but let's all marry, *mutuos ferventes amplexum*: Take me to thee, and thee to me, to morrow is *St. Valentines* day, let's keep it Holiday for *Cupids* sake, for that great God *Love's* sake, for *Hymens* sake, and celebrate * *Venus Vigil* with our Ancestors for company together, singing as they did,

* *Pervigilium Veneris* è veteri poeta.

Cras amet qui nunquam amavit, quique amavit, cras amet.

Ver novum, ver iam canorum, ver natus orbis est

Vere concordant amores, vere nubunt alices,

Et nemus comae resolvit &c.

Cras amet, &c.

k *Domus non potest consistere sine uxore. Novissimus lib. 2. num. 18.*

l *Nemo in severissima Stoicorum familia qui non barbam quoque & supercilium amplexibus uxoris submiserit, aut in ista parte à reliquis differret. Henricus Primiero. Quid libentius homo masculus videre debet quam bellam uxorem?*

Let him that is averse from marriage read more in *Barbarus de re uxoris lib. 1. cap. 1. Lemnius de institut. cap. 4. P. Godefridus de Amor. lib. 3. cap. 1. Novissimus lib. 3. Alex. ab Alexandro, lib. 4. cap. 8. Tunstall, Erasmus tracts in laudem matrimonii, &c.* and I doubt not but in the end he will rest satisfied, recant with *Beroaldus*, do penance for his former folly, singing some penitentiall ditties, desire to be reconciled to the Deity of this great God *Love*, go a pilgrimage to his Shrine, offer to his Image, sacrifice upon his altar, and be as willing at last to embrace marriage as the rest: There will not be found, I hope, No nor in that severe family of *Stoicks*, who shall refuse to submit his grave beard, and supercilious looks to the clipping of a wife, or disagree from his fellowes in this point. For what more willingly (as *Marro* holds) can a proper man see then a fair wife, a sweet wife, a loving wife? can the world afford a better sight, sweeter content, a fairer object, a more gracious aspect?

Since then this of marriage, is the last and best refuge, and cure of *Herodias* love, all doubts are cleared, and impediments removed, I say again what remains, that but according to both their desires, they be happily joyned, since it cannot otherwise be helped. God send us all good

good wives, every man his wish in this kinde, and me mine!

* And God that all this world hath p'vough,
Send him his Love that hath it so deere bought.

If all parties be pleased, aske their Banes, 'tis a match. * *Fruitur Rhodante sponsa, sponso Dosicle, Rhodante and Dosicles shall go together, Clitophon and Leucippe, Theagines and Chariclia, Poliarachus hath his Argenis, Lysander Calista, (to make up the maske)* *Potiturque sua puer Iphis Ianthi.*

* And Ecce in lust and in quiet.

3: with Creteid, his own heart street.

And although they have hardly past the pikes, through many difficulties and delayes brought the match about, yet let them take this of * *Aristone-ros* (that so marry) for their comfort: † *After many troubles and cares, the marriages of Lovers are more sweet and pleasant.* As we commonly conclude a Comcedy with an ° wedding, and shaking of hands, lets shut up our discourse, and end all with an † *Epithalamium.*

Felicitur nuptis, God give them joy together. ° Hymen O Hymenae, Hy-men ades O Hymenae! Bonum factum, 'Tis well done, Haud equidem sine mente reor, sine numine Divum, 'tis an happy conjunction, a fortunate match, an even couple,

*Ambo animis, ambo praestantes viribus, ambo
Florentes annis,*

they both excell in gifts of body and mind, are both equal in yeares, youth, vigor, alacrity, she is fair and lovely as *Lais* or *Helena*, he as another *Charinus* or *Alcibiades*,

*Indite ut lubet & brevi
Liberos date.*

Then modestly go sport and play,
And lets have every year a boy.

† *Goe give a sweeter smell as Incense, and bring forth flowers as the Lilly: that*
we may say hereafter,

Scitus Meccastor natus est Pamphilo puer.

In the mean time I say,

* *Itte, agite O juvenes, * non murmura vestra columba,*
Brachia non hedera, neque vincant oscula conchia.

Gentle youths go sport your selves betimes,

Let not the Doves outpasse your murmurings,

Or Ivy clasping armes, or oyster kissing.

And in the morne betime, as those † *Lacedaemoniam* Lasses saluted *Helena* and *Menelaus*, singing at their windowes, and wishing good successe, do we at yours:

*Salve O sponsa, salve felix, det vobis Latona
Felicem Sobolem, Venus dea det aequalem amorem
Inter vos mutuo; Saturnus durabiles divitias,
Dormite in pectora mutuo amorem inspirantes,
Et desiderium!*

Good morrow Master Bridegroom, and Mistris Bride,
Many fair lovely Bernes to you betide,
Let *Venus* to you mutual love procure,

† Chaucer
* Conc upo
Theod. Podro
mi. 9. l. Amor.
m Ovid.
* Epist. 4. l. 2.
Jucundiores
multo & sua-
viores longe
post molestas
turbas amanti-
um nuptiae.
† Olim meminisse
invenit
o Quid expe-
ctatis, intus si-
unt nuptiae.
the musick
guests, and all
the good cheere
is within.
* The con-
clusion of
Chaucer's Poem
of Troilus and
Creteid.
p Catullus.
q Catullus.
† I Secundus
sylv. lib.
Iam virgo tha-
lamum subibit
unde ne virgo
redeat, marite
cura
[Eccles. 39. 14.
† Galen's Epi-
thel.
* O noctem
quater & qua-
ter beatam.
† Theocritus ei-
dyl. 18.

Let Saturne give you riches to endure.
Long may you sleep in one anothers armes.
Inspiring sweet desire, and free from harmes.
Even all your lives long,

*Contingat vobis turbarum concordia,
Cornicula vivacitas*

The love of Turles hap to you,
And Ravens yeares still to renew.

Let the *Muses* sing (as he said ;) the *Graces* dance, not at their weddings only but all their daies long ; so couple their hearts, that no irksomeness or anger ever befall them : Let him never call her other name then my joy, my light, or she call him otherwise then sweet-heart. To this happiness of theirs, let not old age any whit detract, but as their yeares, so let their mutual love and comfort increase. And when they depart this life,

*concordes quoniam vixere tot annos,
Auferat hora duos eadem, nec coniugis usquam
Vista sua videat nec sit simulandus ab illa.*

Because they have so sweetly liv'd together,
Let not one dye a day before the other,
He bury her, she him, with even fate,
One houre their soules let jointly separate.

*Fortunata amba si quid mea carmina possunt,
Nulla dies unquam memori vos eximet ævo.*

Atq; hæc de amore dixisse sufficiat, sub correctione, ^h quod ait ille, cuiusque melius sentientis. Plura qui volet de remediis amoris, legat *Iasonem Præsensem, Arnoldum, Montanum, Savanarolum, Langium, Valescum, Crimisonum, Alexandrum Benedictum, Laurentium, Valleriolam, è Poetis Nasonem, è nostratibus Chaucerum, &c.* with whom I conclude,

† For my words here and every part,
I speak them all under correction,
Of you that feeling have in lobes art,
And put it all in your correction,
To intreat or make diminution
Of my language, that I can beseech :
But now to purpose of my rather speech.

SECT.

SECT. 3.

MEMB. 1. SUBSECT. 1.

JEALOUSY.

Jealousie, its Equivocations, Name, Definition, Extent, severall kinds, of Princes, Parents, Friends. In Beasts, Men: before marriage, as Corrivalls; or after, as in this place.



Aleſcus de Taranta cap. de Melanchol. Alian Montaltus, Felix Platerus, Guianerius, put Jealousie for a cause of Melancholy, others for a Symptome; because melancholy persons amongst these passions and perturbations of the minde, are most obnoxious to it. But me thinks for the latitude

it hath, and that prerogative above other ordinary symptomes, is ought to be treated of as a Species apart, being of so great and eminent note, so furious a passion, and almost of as great extent as Love it self, as Benedetto Varchi holds, No love without a mixture of Jealousie, qui non Zelat, non amat. For these causes I will dilate, and treat of it by it self, as a bastard-branch or kinde of Love Melancholy, which, as Heroical Love goeth commonly before marriage, doth usually follow, torture, and crucifie in like sort, deserves therefore to be rectified alike, requires as much care and industry, in setting out the severall causes of it, prognosticks and cures. Which I have more willingly done, that he that is or hath been jealous, may see his error as in a glaſs, he that is not, may learn to detest, avoid it himself, and dispossess others that are any wise affected with it.

Jealousie is described and defined to be a certain suspection which the lover hath of the party he chiefly loveth, lest he or she should be enamoured of another: or any eager desire to enjoy some beauty alone, to have it proper to himself only: a fear or doubt, lest any forrainer should participate or share with him in his love. Or (as Scaliger adds) a fear of losing her favour, whom he so earnestly affects. Cardan calls it a Zeal for love, and a kinde of envy lest any man should beguile us. Ludovicus Vives defines it in the very same words, or little differing in sense.

There be many other Jealousies, but improperly so called all; as that of Parents, Tutors, Guardians over their children, friends whom they love, or such as are left to their wardship or protection.

Storax non rediit hac nocte à canà Aschinius,

Neque servulorum quispian qui adversum ierant?

As the old man in the Comedy cried out in passion, and from a solicitous fear and care he had of his adopted son; not of beauty, but lest they should miscarry, do amiss, or any way discredit, disgrace (as Vives notes) or endanger themselves and us. Agamemnon was so solicitous for his son Theseus, (when he went to fight with the Minotaur) of his

Gggg

success,

In his Oration of Jealousie, put out by Fr. Sausarino

k Benedetto Varchi.

Exercit.

317. Cum me-

tuimus ne ama-

ta rei exturbe-

mar possessione.

m Zelus de for-

ma est inviden-

tia species ne-

quis forma

quam amamus

fruat.

n 3. de Anima.

o R. de Anima.

Tangimur zelo-

typia de pupil-

lis, liberis cha-

risq; cure

noſtre concordi-

tis, non de for-

ma, sed ne male

ſit ius, aut ne

nobis ſibi que

parent ignomi-

nam.

p Plutarch.

q Seneca in
Herc. fur.

r Exod. 20.
f Lucan.
t Danaus A-
phoris. polis.
semper metuunt
ne eorum author-
itas minuatur.
u Belli Neapol.
lib. 5.
x Dicit non po-
test quam ter-
ribiles & infir-
mas causas ha-
bent mororis &
suspitionis, &
hic est morbus
occultus, qui in
familia princi-
pum regnat.
z Omnes am-
icos interfecit.
Lamprid.
y Constant. agri-
cult. lib. 10. c. 5.
Cyparissa Eteo-
cles filia, saltan-
tes ad amulati-
onem deorum in
puteum demoli-
ta sunt, sed ter-
ra miserata, cu-
pressos inde
produxit.
z Ovid. Met.
a Seneca.
b Quis autem
carisus addi-
tum supplicio
crudelius affi-
ciat quam metui
metus inquam
mortis, infamia
cruciatu, sunt
ille ultiores su-
rie que tyrannos
exagitant,
&c. Multo a-
cerbius sanciant
& puniunt
quam cruces
domini servos
vinctos subsibus
at iumentis
exulcerare pos-
sunt.

success, lest he should be foiled, *Præna est timori semper in pejus fides.* We are still apt to suspect the worst in such doubtful cases, as many wives in their husbands absence, fond mothers in their childrens, lest if absent they should be missed or sick, and are continually expecting news from them, how they do fare, and what is become of them, they cannot endure to have them long out of their sight: Oh my sweet son, O my dear child, &c. Paul was jealous over the Church of Corinth, as he confesseth, 2 Cor. 11. 12. *With a godly jealousy, to present them a pure Virgin to Christ*; and he was afraid still, lest as the Serpent beguiled Eve through his subtilty, so their mindes should be corrupt from the simplicity that is in Christ. God himself in some sense is said to be jealous, *I am a jealous God, and will visit*: so Psal. 79. 5. *Shall thy jealousy burn like fire for ever?* But these are improperly called Jealousies; and by a Metaphor, to shew the care and solicitude they have of them. Although some Jealousies express all the Symptomes of this which we treat of, fear, sorrow, anguish, anxiety, suspicion, hatred, &c. the object only varied. That of some fathers is very eminent, to their sons and heirs; for though they love them dearly being children, yet now coming toward mans estate they may not well abide them, the son and heir is commonly sick of the father, and the father again may not well brook his eldest son, *inde simulates, plerumque contentiones & inimicitie*; But that of Princes is most notorious, as when they fear cornivals (if I may so call them) successors, emulators, subjects, or such as they have offended. *Omniſq; potestas impatiens consortis erit*: They are still suspicious, lest their authority should be diminished, as one observes; and as Comineus hath it, *It cannot be expressed what slender causes they have of their grief and suspicion, a secret disease, that commonly turks and breeds in Princes families.* Sometimes it is for their honour onely, as that of Adrian the Emperor, *that killed all his emulators*: Saul envied David; Domitian Agricola, because he did excell him, obscure his honour as he thought, eclipse his fame. Iuno turned Proius daughters into Kine, for that they contended with her for beauty; Cyparissa King Eteocles children, were envied of the Goddesses for their excellent good parts, and dancing amongst the rest, saith Constantine, and for that cause flung down headlong from heaven, and buried in a pit, but the earth took pity of them, and brought out Cypress trees to preserve their Memories. Niobe, Arachne, and Marsias can testify as much. But it is most grievous when it is for a kingdom it self, or matters of commodity, it produceth lamentable effects, especially amongst Tyrants, *in despotico Imperio*, and such as are more feared than beloved of their subjects, that get and keep their sovereignty by force, and fear. *Quod civibus tenere te invitis scias, &c.* as Phalaris, Dionysius, Periander held theirs. For though fear, cowardise and jealousy, in Plutarchs opinion, be the common causes of tyranny, as in Nero, Caligula, Tiberius, yet most take them to be symptomes. For what slave, what hangman (as Bodine well expresth this passion, l. 2. c. 5. de rep.) can so cruelly torture a condemned person, as this fear and suspicion? Fear of death, infamy, torments, are those furies and vultures that vex and disquiet tyrants, and torture them day and night, with perpetuall terrors and affrights, envy,

envy, suspicion, fear, desire of revenge, and a thousand such disagreeing perturbations, turn and affright the soul out of the hinges of health, and more grievously wound and pierce, than those cruel masters can exasperate and vex their Prentises or servants, with clubbes, whippes, chaines and tortures. Many terrible examples we have in this kinde, amongst the Turks especially, many jealous outrages; *Selimus* killed *Cornutus* his youngest brother, five of his Nephews, *Mustapha Bassa*, and divers others. ^a *Bajazet* the second Turk, jealous of the valour and greatness of *Acmet Bassa*, caused him to be slain. ^e *Solyman* the magnificent, murdered his own Son *Mustapha*; and 'tis an ordinary thing amongst them, to make away their brothers, or any competitors, at the first comming to the Crown: 'tis all the solemnity they use at their fathers funerals. What mad pranks in his jealous fury did *Herod* of old commit in Iury, when he massacred all the children of a year old? [†] *Valens* the Emperour in *Constantinople*, when as he left no man alive of quality in his kingdome that had his name begun with *Theo*. *Theodosi*, *Theognosti*, *Theodosii*, *Theoduli*, &c. They went all to their long home, because a wizard told him that name should succeed in his Empire. And what furious designs hath ^f *Io. Basilus*, that *Muscovian* tyrant, practised of late? It is a wonder to read that strange suspicion, which *Suetonius* reports of *Claudius Caesar*, and of *Domitian*, they were afraid of every man they saw: And which *Herodian* of *Antoninus* and *Geta*, those two jealous brothers, the one could not endure so much as the others servants, but made away him, his chiefeft followers, and all that belonged to him, or were his well-wishers. ^g *Maximinus* perceiving himself to be odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his mean parentage would be objected to him, caused all the Senators that were nobly descended, to be slain in a jealous humour, turned all the servants of *Alexander* his predecessor out of doores, and slew many of them, because they lamented their masters death, suspecting them to be traitors, for the love they bare to him. When *Alexander* in his fury had made *Clitus* his dear friend to be put to death, and saw now (saith ^h *Curtius*) an alienation in his subjects hearts, none durst talk with him, he began to be Jealous of himself, lest they should attempt as much on him, and said they lived like so many wild beasts in a wilderness, one afraid of another. Our modern stories afford us many notable examples. ⁱ *Henry* the third of *France*, jealous of *Henry* of *Lorain* Duke of *Guise*, Anno 1588. caused him to be murdered in his own chamber. ^k *Lewes* the eleventh was so suspicious, he durst not trust his children, every man about him he suspected for a traitor: Many strange tricks *Comiens* telleth of him. How jealous was our *Henry* the ^l fourth of King *Richard* the second, so long as he lived, after he was deposed? and of his own son *Henry*, in his later daies? which the Prince well perceiving, came to visit his father in his sickness, in a watchet velvet gown, full of oilet holes, and with needles sticking in them, (as an embleme of Jealousie) and so pacified his suspicious father, after some speeches and protestations, which he had used to that purpose. Perpetual imprisonment, as that of *Robert* Duke of *Normandy*, in the daies of *Henry* the first, forbidding of marriage to some persons, with such

^c Lonicrus To.
1. Turc. hist. c.
24.
^d Jovius vita
ejus.
^e Knowles.
Busbequius.
Sand. fol. 52.

[†] Nicephorus
lib. 11. c. 45.
^f Socrates lib. 7.
cap. 35. Neque
Valens a' cui
pepercit qui
Theo cognomi.
ne vocatur.
^g Alex. and. Ga.
guin Muscov.
hist. descrip. c. 5.
^h D. Fletcher,
timet omnes ne
insidiam essent.
ⁱ Herodot. 1. 7.
^j Maximinus in-
visum se senti-
ens, quod ex in-
fimo loco in tan-
tam fortunam
venisset mori-
bus ac genere
barbaris, metu-
ens ne natalium
obscuritas obji-
ceretur, omnes
Alexandri pre-
decessoris mini-
stros ex aula e-
jecit, pluribus
interfectis quod
maius essent ad
mortem Alex.
andri, insidias
inde metuens.
^k Lib. 8. tan-
quam fera soli-
tudine vive-
bant, terrentes
alios, timentes.
^l Serres fol. 56.
^m Neap. bell.
lib. 3. nulli
provisus homini
fidebat, omnes
insidiari sibi
putabat.
ⁿ Camden's Ro-
maines.
^o Mat. Paris.

n R.T. not in
blasen jealousy.

like edicts and prohibitions, are ordinary in all states. In a word (as he said) three things cause Jealousie, a mighty state, a rich treasure, a fair wife; or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these fears and miseries, we may be most secure and happy under the reign of our fortunate Prince.

o Daniel in
his Panegy-
rick to the
King.

° His fortune hath indebted him to none,
But to all his people universally;
And not to them but for their love alone,
Which they account as placed worthily.
He is so ses, he hath no cause to be
Jealous, or dreadfull of disloyalty;
The pedestal whereon his greatness stands,
Is held of all our hearts, and all our hands.

But I rove, I confesse. These equivocations, Jealousies, and many such, which crucifie the souls of men, are not here properly meant, or in this distinction of ours included, but that alone which is for beauty, tending to love, and wherein they can brook no corival, or endure any participation: and this Jealousie belongs as well to brute beasts, as men. Some creatures, saith P. Vives, Swans, Doves, Cocks, Bulls, &c. are jealous as well as men, and as much moved, for fear of communion.

p 3. de anima
cap. de rech. Ani-
malia quedam
zeotypia ran-
guntur: ut olo-
res, columbe,
galli, tauri, &c.
ob metum com-
munionis.
q. 9. de pecc.

¶ Grege pro toto bella juvenci,
Si conjugio timere suo,
Pescunt timidi praelia cervi,
Et mugitus dant concepti signa furoris.
In Venus cause what mighty battels make
Your raving Bulls, and stirrs for their herds sake
And Harts and Bucks that are so timorous,
Will fight and roare, if once they be but jealous.

In Bulls, Horses, Goats, this is most apparently discerned, Bulls especially, *alium in pascuis non admittit*, he will not admit another Bull to feed in the same pasture, saith † Oppian: which Stephanus Buthorius, late king of Poland used as an Impress, with that Motto, *Regnum non capit duos*. R. T. in his blasen of Jealousie, telleth a story of a Swan about Windfore, that finding a strange Cock with his mate, did swim I know not how many miles after to kill him, and when he had so done, came back and killed his hen; a certain truth, he saith, done upon Thames, as many Water-men, and neighbour Gentlemen can tell. *Fidem suam liberet*; for my part, I do belceve it may be true; for Swans have ever been branded with that Epithite of Jealousie.

Chaucer in
his assembly
of fowls.

¶ Alderov and
Lib. 2.
u Sibi timens
circa res vene-
reas solitudines
amat quo solus
sola femina
fruat.

¶ The jealous Swanne against his death that singeth,
And eke the Dole that of death bode bringeth.

¶ Some say as much of Elephants, that they are more jealous than any other creatures whatsoever; and those old Egyptians, as Pierius informeth us, expresse in their Hieroglyphicks, the passion of Jealousie by a Camel; "because that fearing the worst still about matters of Venerie, he loves solitudes, that he may enjoy his pleasure alone, & in

quos-

quoſunque obuios inſurgit, *Zelotypia ſtimulis agitat*, he will quarrel and fight with whoſoever come next, man or beaſt, in his jealous fits. I have read as much of † Crocodiles; and if *Peter Martyrs* authority be authentic, *legat. Babylonica lib. 3.* you ſhall have a ſtrange tale to that purpoſe confidently related. Another ſtory of the jealousie of dogs, ſee in *Hieron. Fabricius Tract. 3. cap. 5. de loquelâ animalium.*

† Crocodili zelotypi & uxorum amantiſſimi, &c.

But this furious paſſion is moſt eminent in men, and is as well amongſt Batchelors, as married men. If it appear amongſt Batchelors, we commonly call them rivals or corrivals, a metaphor derived from a River, *rivales à rivis*; for as a river, ſaith *Acron in Hon. ant. Paet. and Donat. in Ter. Eunuch.* divides a common ground betwixt two men, and both participate of it, ſo is a woman indifferent betwixt two ſuitors, both likely to enjoy her; and thence comes this emulation, which breaks out many times into tempeſtuous ſtormes, and produceth lamentable effects, murder it ſelf, with much cruelty, many ſingle combats. They cannot endure the leaſt injury done unto them before their miſtreſs, and in her defence, will bite off one anothers noſes; they are moſt impatient of any ſhame, diſgrace, leſt emulation or participation in that kind. † *Lacerat lacertum Largi mordax Memnius.* *Memnius the Romane* (as *Tully* tells the ſtory *de oratore lib. 2.*) being corrival with *Largus at Terracina*, bite him by the arme, which fact of his was ſo famous, that it afterwards grew to a proverb in thoſe parts. † *Phadria* could not abide his corrival *Thraſo*, for when *Parmeno* demanded, *numquid aliud imperas?* whether he would command him any more ſervice: *No more* (ſaith he) but to ſpeak in his behalf, and to drive away his corrival if he could. *Conſtantine* in the eleventh book of his husbandry, *cap. 11.* hath a pleaſant tale of the Pine tree, * ſhe was once a fair maid, whom *Pineus* and *Boreas* two corrivals, dearly fought; but jealous *Boreas* broke her neck, &c. And in his 18 chapter he telleth another tale of *Mars*, that in his jealousie ſlew *Adonius.* *Petronius* calleth this paſſion *amantium furioſam emulationem*, a furious emulation; and their ſymptomes are well expreſſed by Sir *Ieffery Chaucer* in his firſt *Canterbury tale*. It will make the neareſt and deareſt friends fall out; they will endure all other things to bee common, goods, lands, monyes, participate of each pleaſures, and take in good part any diſgraces, injuries in another kinde; but as *Propertius* well deſcribes it in an Elegy of his, in this they will ſuffer nothing, have no corrivals.

† Qui dividit agnum communem; inde deducitur ad amantes.

† *Eraſmus chil. 1. Cent. 9. adag. 99.*

† *Ter. Eun. act. 1. ſc. 1.* *Munus noſtrum ornato verbis, & iſtum emulum, quoad poteris, ab ea pellito.*
x *Pinus puella quondam fuit, &c.*
y *Mars zelotypus Adonidem interfecit.*

R.T.

Tu mihi vel ferro pectus, vel perde veneno,

A domina tantum te modo tolle mea;

Te ſocium vita, te corporis eſſe licebit,

Te dominum admittito rebus amice meo.

Leſto te ſolum, leſto te deprecor uno,

Rivalem poſſum non ego ferre lovem.

Stab me with ſword, or poiſon ſtrong

Give me to work my bane;

So thou court not my laſs, ſo thou

From miſtreſs mine refrain.

Command my ſelf, my body, purſe,

As

As thine own goods take all,
And as my ever dearest friend,
I ever use thee shall.
O spare my Love, to have alone
Her to my self I crave,
Nay, *Love* himself Ile not endure
My Rival for to have.

This Jealousie which I am to treat of, is that which belongs to married men, in respect of their own wives; to whose estate, as no sweetness, pleasure, happiness can be compared in the world, if they live quietly and lovingly together; so if they disagree or be jealous, those bitter pills of sorrow and grief, disastrous mischiefs, mischances, tortures, grippings, discontents, are not to be separated from them. A most violent passion it is where it taketh place, an unspeakable torment, a hellish torture, an infernal plague, as *Ariosto* calls it, *A fury, a continual fever, full of suspicion, fear, and sorrow, a martyrdom, a mirth-marring monster. The sorrow and grief of heart of one woman jealous of another, is heavier than death, Eccles. 28.6. as ^a Peninnah did Hannah, vex her and upbraid her sore.* 'Tis a main vexation, a most intolerable burden, a corrosive to all content, a frenzy, a madness it self, as ^a *Benedicto Varchi* proves out of that select Sonnet of *Giovanni de la Casa*, that reverend Lord, as he styles him.

^a 1 Sam. 1.6.

^a Blason of Jealousie.

SUBJECT. 2.

Causes of Jealousie. Who are most apt. Idleness, Melancholy, Impotency, long absence, beauty, wantonness, naught themselves. Allurements from time, place, persons, bad usage, Causes.



Strologers make the stars a cause or sign of this bitter passion, and out of every mans *Horoscope* will give a probable conjecture whether he will be jealous or no, and at what time, by direction of the signifiers to their several promissors: their Aphorisms are to be read in *Alubator*, *Pontanus*, *Schoner*, *Innetine*, &c. *Bodine* cap. 5. meth. hist. ascribes a great cause to the country or climate, and discourseth largely there of this subject, saying, that southern men are more hot, lascivious, and jealous, then such as live in the North; they can hardly contain themselves in those hotter climes, but are most subject to prodigious lusts. *Leo Afer* telleth incredible things almost, of the lust and jealousy of his country men of *Africk*, and especially such as live about *Carthage*, and so doth every Geographer of them in *Asia*, *Turky*, *Spaniards*, *Italians*. *Germany*, hath not so many drunkards, *England* Tobacconists, *France* dancers, *Holland* mariners, as *Italy* alone hath jealous husbands. And in *Italy* some account them of *Piacenza* more jealous than the rest. In *Germany*, *France*, *Brittain*, *Scandia*, *Poland*, *Muscovy*, they are not so troubled with this ferall malady, although *Damianus à Goes*, which I do much wonder at, in his Topography of *Lapland*, and *Herbastein* of *Russia*, against the

^b Mulierum conditio miserabilis: nullam bonestatem credunt nisi domo conclusa vivat.
[†] Fines mori son.
^c Nomen zelotypie apud istos locum non habet. lib. 3. c. 8.

the stream of all other Geographers, would fasten it upon those Northern inhabitants. *Altomarinus Poggins*, and *Munster* in his description of *Baden*, reports that men and women of all sorts go commonly into the Bathes together, without all suspicion, the name of Jealousie (saith *Munster*) is not so much as once heard of among them. In *Frisland* the women kiss him they drink to, and are kissed again of those they pledge. The virgins in *Holland* go hand in hand with young men from home, glide on the Ice, such is their harmless liberty, and lodge together abroad without suspicion, which rash *Sansevinus* an Italian makes a great sign of unchastity. In *France*, upon small acquaintance it is usual to court other mens wives, to come to their houses, and accompany them arm in arm in the streets, without imputation. In the most Northern Countries young men and maids familiarly dance together, men and their wives, † which, *Siena* only excepted, *Italians* may not abide. The ^d *Greeks* on the other side have their private bathes for men and women, where they must not come neer, not so much as see one another: and as ^e *Bordine* observes lib. 5. de repub. the *Italians* could never endure this, or a *Spaniard*, the very conceit of it would make him mad: and for that cause they lock up their women, and will not suffer them to be neer men, so much as in the ^f *Church*, but with a partition between. He telleth moreover, how that when he was *Embassadour* in *England*, he heard *Mendoza* the *Spanish* Legate finding faults with it, as a filthy custome for men and women to sit promiscuously in *Churches* together: but *Dr. Dale* the Master of the requests told him again, that it was indeed a filthy custome in *Spain*, where they could not contain themselves from lascivious thoughts in their holy places, but not with us. *Baronius* in his *Annals* out of *Eusebius* telleth *Licinius* the Emperour for a decree of his made to this effect, *Iubens ne viri simul cum mulieribus in Ecclesia interessent*: for being prodigiously naught himself, *aliorum naturam ex sua vitiosa mente spectavit*, he so esteemed others. But we are far from any such strange conceits, and will permit our wives and daughters to go to the *Tavern* with a friend, as *Auban* saith, *modo absit lascivia*, and suspect nothing, to kiss coming and going, which as *Erasmus* writes in one of his *Epistles*, they cannot endure. *England* is a paradise for women, and hell for horses: *Italy* a paradise of horses, hell for women, as the dierbe goes. Some make a question whether this headstrong passion rage more in women then men, as *Montagne* l. 3. But sure it is more outrageous in women, as all other melancholy is, by reason of the weakness of their sex. *Scaliger* Poet. lib. cap. 13. concludes against women. ^g Besides their inconstancy, treachery, suspicion, dissimulation, superstition, pride, (for all women are by nature proud) desire of sovereignty, if they be great women, (he gives instance in *Tana*) bitterness and jealousy are the most remarkable affections.

Sed neque fulvus aper media tam fulvus in ira est,

Fulmineo rapidos dum rotat ore canes.

Nec Leo, &c. —

Tyger, Bore, Bear, Viper, Lionses,

A womans fury cannot express.

^h Some say red-headed women, pale-coloured, black-eyed, and of a shrill voice,

† *Fines Moris.*
part. 3. cap. 2.
d *Busbequius.*
Sands.

e *Pro amore & zelotypia sepius insanunt.*
f *Austriales ne sacra quidem publica fieri patiuntur, nisi uterque sexus pariete medio dividatur: et quum in Angliam inquit legationis causa profectus essem, audiui Mendozam legatum Hispaniarum dicentem turpe esse viros & feminas in, &c.*

g *Idea: mulieres præterquam quod sunt infideles, suspitantes, inconstantes, insidiosæ, simulariæ, superstitiosæ, & si potentes intolerabiles, amore zelotypie supra modum.*
Ovid. x. de art.
h *Zartillo.*
R.T.

voice, are most subject to jealousy.

High colour in a woman choler shews,
Naught are they, peevish, proud, malicious ;
But worst of all red, shrill, and jealous.

Comparisons are odious, I neither parallel them with others, nor debase them any more : men and women are both bad, and too subject to this pernicious infirmity. It is most part a symptome and cause of Melancholy, as *Plater* and *Valescus* teach us : melancholy men are apt to be jealous, and jealous apt to be melancholy.

R. T.

*Pale jealousy, childe of insatiate love,
Of heart-sick thoughts which melancholy bred,
A hell-tormenting fear, no faith can move,
By discontent with deadly poison fed ;
With headless youth and error vainly led.
A mortall plague, a vertue-drowning flood,
A hellish fire not quenched but with blood.*

i Lib 2. num. 8.
mulier otiosa
facile presumi-
tur luxuriosa,
& saepe zelo-
typa.

If idleness concurr with melancholy, such persons are most apt to be jealous ; 'tis *Nevisanus* note, *An idle woman is presumed to be lascivious, and often jealous. Mulier cum sola cogitat, male cogitat :* And 'tis not unlikely, for they have no other business to trouble their heads with.

More particular causes be these which follow. Impotency first, when a man is not able of himself to perform those dues which he ought unto his wife : for though he be an honest liver, hurt no man, yet *Trebius* the Lawyer may make a question, *an suum cuiq; tribuat*, whether he give every one their own ; and therefore when he takes notice of his wants, and perceives her to be more craving, clamorous, unsatiable and prone to lust than is fit ; he begins presently to suspect, that wherein he is defective, she will satisfy her self, she will be pleased by some other means. *Cornelius Gallus* hath elegantly expressed this humor in an Epigram to his *Lychoris*.

*Iamque alios juvenes aliosque requirit amores,
Me vocat imbellem decrepitumque senem, &c.*

For this cause is most evident in old men, that are cold and dry by nature, and married *succi plenis*, to young wanton wives, with old doting *lanivere* in *Chaucer*, they begin to mistrust all is not well,

—He was young and he was old,
And therefore he feared to be a Cuckold.

And how should it otherwise be ? Old age is a disease of it self, loathsome, full of suspicion and fear ; when it is at best, unable, unfit for such matters.

k Lib 2. num. 4.
l Quum omni-
bus infideles
femine, seni-
bus infide-
lissima.
† Mimmernus.
m Vix aliqua
non impudica,
& quam non
suspectam me-
rito quis habe-
at.

Tam apta nuptiis quam bruma messibus, as welcome to a young woman as snow in harvest, saith *Nevisanus* : *Et si capis juvenculam, faciet tibi cornua* : Marry a lusty maide and she will surely graft horns on thy head. *All women are slippery, often unfaithfull to their husbands*, (as *Aeneas Sylvius* epist. 38. seconds him) but to old men most treacherous : they had rather *mortem amplexarier*, lye with a coarſe than such a one : † *Oderunt illum pueri, contemnunt mulieres*. On the other side many men, saith *Hieronymus*, are suspicious of their wives, ^m if they be lightly given, but old folks above the rest. In so much that she did

not

not complain without a cause in ⁿ *Apuleius* of an old bald, bedridden knave she had to her goodman. *Poor woman as I am, what shall I do? I have an old grim sire to my husband, as bald as a coun, as little and as unable as a child, a bedfull of bones, he keeps all the doors barred and locked upon me, wo is me, what shall I do?* He was jealous, and she made him a cuckold for keeping her up: Suspition without a cause, hard usage is able of it self to make a woman sic out, that was otherwise honest.

—† *plerasque bonas tractatio pravas*

Esse facit, —

bad usage aggravates the mat-

ter. *Nam quando mulieres cognoscant maritum hoc advertere, licentius peccant,* as ^o *Nevissanus* holds, when a woman thinks her husband watcheth her, she will sooner offend; ^p *Liberius peccant, & pudor omnis abest,* rough handling makes them worse: as the good wife of *Bathe* in *Chaucer* brags,

In his own greafe I made him srie,

For anger and for very Jealousie.

Of two extreames, this of hard usage is the worst. 'Tis a great fault (for some men are *uxorii*) to be too fond of their wives, to dote on them as ^p *Senior Deliro* on his *Fallace*, to be too effeminate, or as some do, to be sick for their wives, breed children for them, and like the ^q *Tiberini* lie in for them, as some birds hatch egges by turns, they do all womens offices: *Calius Rhodiginus ant. lect. lib. 6. cap. 24.* makes mention of a fellow out of *Seneca*, that was so besotted on his wife, he could not endure a moment out of her company, he wore her scarfe when he went abroad next his heart, and would never drink but in that cup she began first. We have many such fondlings that are their wives packhorses and slaves, (*nam grave malum uxor superans virum suum*, as the Comical Poet hath it, there's no greater misery to a man than to let his wife domineer) to carry her muffle, dog, and fan, let her wear the breeches, lay out, spend and do what she will, go and come, whither, when she will, they give consent.

Here take my muffle, and do you hear good man;

Now give me pearl, and carry you my fan, &c.

—† *poscit pallam, redimicula, in aures;*

Curre, quid hic cessas? vulgo vult illa videri,

Tu pete lecticas —

many brave and worthy men

have trespassed in this kinde, *multos foras claros, domestica hac destruxit infamia*, and many noble Senators and souldiers (as ^{*} *Pliny* notes) have lost their honour, in being *uxorii*, so sottishly overruled by their wives; and therefore *Cato* in *Plutarch* made a bitter jest on his fellow Citizens, the *Romans*, *we govern all the world abroad, and our wives at home rule us.* These offend in one extream; But too hard and too severe, are far more offensive on the other. As just a cause may be long absence of either party, when they must of necessity be much from home, as Lawyers, Physitians, Marriners, by their professions, or otherwise make frivolous, impertinent journeyes, tarry long abroad to no purpose, lie out, and are gadding still, upon small occasions, it must needs yeeld matter of suspicion, when they use their wives unkindly in the mean time, and never tarry at home, it cannot use but ingender some such conceit.

H h h h

^q *Uxor*

ⁿ Lib. 5. de aur. afino. At ego misera patre meo seniore marium nata sum, dein curvata calviorum & quovis puero pumiliorum; cum illam domum seris & catenis obditam custodientem. † Chaloner. ^o Lib. 4. n. 80. ^p Ovid. 2. de art amandi.

^p Every man out of his humour. ^q *Calcagninus* Apol. *Tiberini* ab uxorum partu earum vices subeunt, ut aves per vices incubant, &c. ^r *Exiturus* fascia uxoris petitis alligabat, nec momento presentia ejus carere poterat, pocumque non habebat nisi prae gustatum labris ejus. † Chaloner.

^{*} *Panegy. Trajano.*

q Ter. Adelph.
Act. 1. sc. 1.

¶ Uxor si cessas amare te cogitas

*Aus te se amari, aut potare, aut animo obsequi,
Et tibi bene esse soli, quum sibi sit male.*

If thou be absent long, thy wife then thinks,
Th' art drunk, at ease, or with some pretty minks,
'Tis well with thee, or else beloved of some,
Whil'st she poor soul doth fare full ill at home.

r Fab. Calvo.
Revenate in-
terprete.

f Dum rediero
domum meam
habitabis & li-
cet cum paren-
tibus habitet
hac mea pere-
grinatione; cam

tamen & ejus
mores observa-
bis uti absentia
viri sui probe
degar nec alios
viros cogitet
aut queras.

r Famina sem-
per custode eget
qui se pudicam
contineat; suap-
te enim natura
nequitia in-
stas habet, quas
nisi indies

comprimat, ut
arbores stolones
emittunt, &c.
u Heinsius.

x Uxor cuius-
dam nobilis
quum dubium
maritale sacro
passionis hebdo-
mada non ob-
tincret, alterum
adiit.

y Ne tribus
prioribus
noctibus rem
haberet cum
ea, ut esset in
pecoribus

fortunatus,
ab uxore mora
impatiente, &c.

* Totam noctem
bene & pudice
nemini molestus
dormiendo
transiegit; mane
autem quum
nullius conscius
facinoræ sibi
esset, & in-
tra pueret, audisse se illicbat cum dolore calculi solere tam consiliari. Uno præcepta juris una nocte expressit, neminem
laeserat & honeste vixerat, sed an suum cuique reddidisset, quæri poterat. Mucius apinor & Trebatius hoc negassent.
lib. 1.

Hippocrates the Physitian had a smack of this disease; for when he was to go from home as far as *Abdera*, and some other remote cities of Greece, he writ to his friend *Dionysius* (if at least those Epistles be his) to oversee his wife in his absence, (as *Apollo* set a Raven to watch his *Coronis*) although she lived in his house with her father and mother, whom he knew would have a care of her; yet that would not satisfy his jealousy, he would have his special friend *Dionysius* to dwell in his house with her all the time of his peregrination, and to observe her behaviour, how she carried her self in her husbands absence, and that she did not lust after other men.

For a woman had need to have an overseer to keep her honest; they are bad by nature, and lightly given all, and if they be not curbed in time, as an unpruned tree, they will be full of wild branches, and degenerate of a sudden. Especially in their husbands absence: though one *Lucretia* where trusty, and one *Penelope*, yet *Clytemnestra* made *Agamemnon* cuckold; and no question there be too many of her conditions. If their husbands tarry too long abroad upon unnecessary business, well they may suspect: or if they run one way, their wives at home will lie out another, *Quid pro quo*. Or if present, and give them not that content which they ought,

¶ *Primum ingratis, mox inuisa noctes qua per somnum transiguntur*, they cannot endure to lie alone, or to fast long. * *Peter Godefridus* in his second book of love, and sixth chapter, hath a story out of *S. Anthonies* life, of a Gentleman, who by that good mans advice, would not meddle with his wife in the passion week, but for his pains she set a pair of horns on his head. Such another he hath out of *Abstemijs*, one perswaded a new married man, to forbear the three first nights, and he should all his life time after be fortunate in cattle, but his impatient wife would not tarry so long: well he might speed in cattle, but not in children. Such a tale hath *Heinsius* of an impotent and slack scholler, a meer student, and a friend of his, that seeing by chance a fine damsel sing and dance, would needs marry her, the match was soon made, for he was young and rich, *genis gratus, corpore glabellus, arte multiscius, & fortunâ opulentus*, like that *Apollo* in * *Apuleius*. The first night, having liberally taken his liquor (as in that countrey they do) my fine scholler was so fuddled, that he no sooner was laid in bed, but he fell fast asleep, never waked till morning, and then much abashed, *purpureis formosa rosis cum Aurora ruberet*, when the fair morn with purple hue gan shine, he made an excuse, I know not what, out of *Hippocrates Cous*, &c. and for that time it went currant; but when as afterward he did not play the man as he should do, she fell in league with a good fellow, and whil'st he

fare

late up late at his study about those Criticisms, mending some hard places in *Festus* or *Pollux*, came cold to bed, and would tell her still what he had done, she did not much regard what he said, &c. ^a *She would have another matter mended much rather, which he did not perceive was corrupt*: thus he continued at his study late, she at her sport, *alibi enim festivas noctes agitabat*, hateing all schollers for his sake, till at length he began to suspect, and turned a little yellow, as well he might, for it was his own fault; and if men be jealous in such cases (^b as oft it falls out) the mends is in their own hands, they must thank themselves. Who will pitie them, saith *Neander*, or be much offended with such wives, *si decepta prius viros decipiant, & cornutoz reddant*, if they deceive those that cozened them first? A Lawyers wife in *Aristanctus*, because her husband was negligent in his business, *quando lecto danda opera*, threatned to cornute him: and did not stick to tell *Philinna* one of her gossips as much, and that aloud for him to hear: *If he follow other mens matters and leave his own, Ile have an Orator shall plead my cause, I care not if he know it.*

^a Alterius loci emendationem serio optabat, quem corruptum esse ille non invenit.
^b Such another tale is in *Neander de Joco* seris his first tale,

^{* Lib. 2. Ep. 3.} Si pergis alienis negotiis operam dare sui negligens, erit alius mihi orator qui rem meam agat.

A fourth eminent cause of jealousy, may be this, when he that is deformed, and as *Pindarus* of *Vulcan*, *sine gratiis natus*, hirsute, ragged, yet vertuously given, will marry some fair nice peece, or light hufwife, begins to misdoubt (as well he may) she doth not affect him. ^c *Lis est cum formâ magna pudicitia*, Beautie and honesty have ever been at oddes. *Abraham* was jealous of his wife because she was fair: so was *Vulcan* of his *Venus*, when he made her creeking shooes, saith [†] *Philostratus*, *ne macharetur, sandalio scilicet deferente*, That he might hear by them when she stirred, which *Mars* indigne ferre, ^{*} was not well pleased with. Good cause had *Vulcan* to do as he did, for she was no honestier then she should be. Your fine faces have commonly this fault, and it is hard to finde, saith *Francis Philelphus* in an epistle to *Saxola* his friend, a rich man honest, a proper woman not proud or unchast. *Can she be fair and honest too?*

^c Ovid. rara est concordia forma atque pudicitia.

[†] Epist. Quod strideret ejus calceamentum.

[†] Sape etenim oculis pictâ sese Hydræ sub herbâ,
Sub specie formæ, incauto se sâpè marito
Nequam animus vendit, —

[†] Hor. epist. 15.

He that marries a wife that is snowt fair alone, let him look saith ^d *Barbarus* for no better successe than *Vulcan* had with *Venus*, or *Claudius* with *Messalina*. And 'tis impossible almost in such cases the wife should contain, or the good man not be jealous: for when he is so defective, weak, ill proportioned, unpleasing in those parts which women most affect, and the most absolutely fair and able on the other side, if she be not very vertuously given, how can she love him? and although she be not fair, yet if he admire her and think her so, in his conceit she is absolute, he holds it impossible for any man living not to dote as he doth, to look on her and not lust, not to cover, and if he be in company with her, not to lay seige to her honestie: or else out of a deep apprehension of his infirmities, deformities, and other mens good parts, out of his own little worth and desert, he distrusts himself, (for what is jealousy but distrust?) he suspects she cannot affect him, or be not so kinde and loving as she should, she certainly loves some other man better then himself.

H h h h 2

^e Nevisanus

^d De re uxoria lib. 1. cap. 5.

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*Coni. steriles
sunt: ex muta-
one animi se pu-
tant concipere.*

Nevisantis lib. 4. num. 72. Will have barrenness to be a main cause of Jealousie. If her husband cannot play the man, some other shall, they will leave no remedies unassayed, and thereupon the good man growes jealous, I could give an instance, but be it as it is.

I finde this reason given by some men, because they have been formerly naught themselves, they think they may be so served by others, they turned up trumpe, before the Cards were shuffled; they shall have therefore *legem talionis*, like for like.

*Tibullus
eleg. 6.*

*Ipse miser docui, quo posset ludere pacto
Custodes, eben nunc premor arte mea!*

Wretch as I was, I taught her bad to be,
And now mine own fly tricks are put upon me.

Mala mens, malus animus, as the saying is, ill dispositions cause ill sus-
pitions.

Wighams Sat.

There is none jealous I durst pawne my life,

But he that hath defil'd anothers wife,

And for that he himself hath gone astray,

He straightway thinks his wife will tread that way.

To these two above named causes, or incendiaries of this rage, I may very well annex those circumstances of time, place, persons, by which it ebbs and flowes; the fewell of this furie, as *Vives* truly observes; and such like accidents or occasions, proceeding from the parties themselves, or others, which much aggravate and intend this suspicious humour. For many men are so lasciviously given, either out of a depraved nature, or too much liberty, which they do assume unto themselves, by reason of their greatness, in that they are noble men, (for *licentia peccandi*, & *multitudo peccantium* are great motives) though their own wives be never so fair, noble, vertuous, honest, wise, able and well given, they must have change.

Marullus.

Qui cum legitimi junguntur sœdere lecti,

Virtute egregiis, facieq; domoq; puellis,

Scorta tamen, sœdasq; lupas in fornice quarunt,

Et per adulterium nova carpere gaudia tentant.

Who being match'd to wives most vertuous,

Noble, and fair, fly out lascivious.

Quod licet ingratum est, that which is ordinary, is unpleasant. *Nero* (saith *Tacitus*) abhorred *Octavia* his own wife, a noble vertuous Lady, and loved *Acte* a base queane in respect. *Cerintus* rejected *Sulpitia*, a noble mans daughter, and courted a poor servant maid.

*Tibullus
Eleg.*

tanta est alienâ in messe voluptas,

Pier. 9. 17.

for that *stolne waters be more pleasant*: or as *Vitellius* the Emperour was wont to say, *Fucundiores amores, qui cum periculo habentur*, like stolne Venison, still the sweetest is that love, which is most difficultly attained: they like better to hunt by stealth in another mans walk, then to have the fairest course that may be at game of their own.

*Propert.
eleg. 2.*

Aspice ut in cælo modo sol, modo luna ministret,

Sic etiam nobis una pella parum est.

As

As Sun and Moon in Heaven change their course,

So they change loves, though often to the worse.

Or that some fair object so forcibly moves them, they cannot contain themselves, be it heard or seen they will be at it. * *Nessus* the Centaure, was by agreement to carry *Hercules* and his wife over the river *Euenus*; no sooner had he set *Dianira* on the other side, but he would have offered violence unto her, leaving *Hercules* to swim over as he could: and though her husband was a spectator, yet would he not desist till *Hercules* with a poysoned arrow shot him to death. † *Neptune* saw by chance that *Theſſalian Tyro*, *Eunippius* wife, he forthwith in the fury of his lust, counterfeited her husbands habit, and made him cuckold. *Tarquinius* heard *Collatine* commend his wife, and was so far enraged, that in midst of the night to her he went. † *Theſeus* stole *Ariadne*, *viraput* that *Trazenian Anaxa*, *Antiope*, and now being old, *Helena* a girle not yet ready for an husband. Great men are most part thus affected all, as an horse they neigh, saith ^m *Jeremiah*, after their neighbours wives,

— *ut visa pullus adhinnit equa*: And if they be in company with other women, though in their own wives presence, they must be courting and dallying with them. *Juno* in *Lucian* complains of *Jupiter* that he was still kissing *Ganymede* before her face, which did not a little offend her: And besides he was a counterfeit *Amphitryo*, a bull, a swan, a golden shower, and plaid many such bad pranks, too long, too shamefull to relate.

Or that they care little for their own Ladies, and fear no Lawes, they dare freely keep whores at their wives noses. 'Tis too frequent with noble men to be dishonest; *Pietas*, *probitas*, *fides*, *privata bona sunt*, as ⁿ he said long since, piety, chastity, and such like vertues are for private men: not to be much looked after in great Courts: And which *Suetonius* of the good Princes of his time, they might be all engraven in one ring, we may truely hold of chaste potentates of our age. For great personages will familiarly run out in this kind, and yield occasion of offence. ° *Montaigne* in his essayes, gives instance in *Cesar*, *Mahomet* the Turk, that sacked *Constantinople*, and *Ladislavus* King of *Naples*, that besieged *Florence*: great men, and great souldiers, are commonly great &c. *probatum est*, they are good doers. *Mars* and *Venus* are equally ballanced in their actions,

† *Militis in galeanidum fecere columba,*

Apparet Marti quam sit amica Venus.

A dove within a head-piece made her nest,

'Twixt *Mars* and *Venus* see an interest.

† *Petronius*
Catal.

Especially if they be bald, for bald men have ever been suspicious (read more in *Aristotle* Sect. 4. prob. 19.) as *Galba*, *Otho*, *Domitian*, and remarkable *Cesar* amongst the rest. * *Urbani servate uxores, machinum cal-*

vum adducimus; besides, this bald *Cesar*, saith *Curio* in *Sueton*, was *omnium mulierum vir*; he made love to *Eunoe* Queen of *Mauritania*, to *Cleopatra*, to *Posthumia* wife to *Sergius Sulpitius*, to *Lollia* wife to *Gabinus*, to *Tertulla* of *Crassus*, and to *Mutia* *Pompey's* wife, and I know not how many besides: And well he might, for if all be true that I have read,

* *Sueton.*

o *Lib. 2. cap. 23.*

m cap. 3.8.

† *Plutarch.*

† *Lucian* tom. 4.

byemalibus.
Lianen am (us-
cipit, Herculem
nando sequi ju-
bet.

* *Ovid lib. 9.*
Met. Pausanias
Strabo, quum
crevit imbris

p Pontus Hen-
ter vita ejus.

q Lib. 8. Flor.

bis. Dux om-

nium optimus

& sapientissi-

mus, sed in re

venerea prodi-

giosus.

r Vita Castruc-

cii. Idem uxores

maritis abalie-

navit.

* Sefellius lib.

2 de repub.

Gallorum. Ita

nunc apud infi-

mos obtinuit

hoc vitium, ut

ut nul-

lius fere pretii

sit, & ignavus

miles qui non

in scortatione

maxime excel-

lat, & adulte-

rio.

† Virg. Æn. 4.

* Epig. 9, lib. 4.

read, he had a licence to lye with whom he list. *Inter alios honores Ca-*
sari decretos (as *Sueton. cap. 52. de Julio*, and *Dion lib. 44. relate*) *jus illi*
datum, cum quibuscunque feminis se jungendi. Every private History will
yield such variety of instances : Otherwise good, wise, discreet men,
vertuous and valiant, but too faulty in this. *Priamus* had fifty sons,
but seventeen alone lawfully begotten. *Philippus bonus* left fourteen
bastards. *Lawrence Medices* a good Prince and a wise, but, saith *Machi-*
avel, prodigiously lascivious. None so valiant as *Castrucius Castruca-*
nus, but as the said author hath it, none so incontinent as he was. And
'tis not only predominant in *Grandies* this fault : but if you will take a
great mans testimony, 'tis familiar with every base souldier in *France*, (and
elsewhere I think) *This vice* (* saith mine Author) *is so common with us*
in France, that he is of no account, a meer coward, not worthy the name of
a souldier, that is not a notorious whoremaster. In *Italy* he is not a gentle-
man, that besides his wife hath not a Courtesan and a mistress. 'Tis no
marvail then, if poor women in such cases be jealous, when they shall
see themselves manifestly neglected, contemned, loathed, unkindly
used : their disloyal husbands to entertain others in their rooms, and
many times to court Ladies to their faces : other mens wives to wear
their jewels : how shall a poor woman in such a case moderate her passion?

† *Quis tibi nunc Dido cernenti talia sensus ?*

How on the other side shall a poor man contain himself from this feral
malady, when he shall see so manifest signes of his wives inconstancy &
when as like *Milo's* wife, she dotes upon every yong man she sees, or as
* *Martials* *Sota*, ————— *deserto sequitur Clitum marito.*

Though her husband be proper and tall, fair and lovely to behold, able
to give contentment to any one woman, yet she will taste of the forbid-
den fruit: *Iuvenal's Iberina* to an hair, she is as well pleased with one eye,
as one man. If a yong gallant come by chance into her presence, a *Fa-*
stidious Brisk, that can wear his cloaths well in fashion, with a lock,
gingling spur, a feather, that can cringe, and withal complement, court
a Gentlewoman, she raves upon him, *Oh what a lovely proper man he was*,
another *Hector*, an *Alexander*, a goodly man, a demi-god, how sweetly
he carried himself, with how comely a grace, *sic oculos, sic ille manus, sic*
ora ferebat, how nearly he did wear his cloaths!

† Virg. 4. Æn.

† *Quam sese ore ferens, quam forti pectore & armis,*

how bravely did he discourse, ride, sing and dance, &c. and then she be-
gins to loath her husband, *repugnans osculatur*, to hate him and his filthy
beard, his goatish complexion, as *Doris* said of *Polyphemus*, † *Totus qui sa-*
niem, totus ut hircus olet, he is a rammy fulsome fellow, a goblin faced
fellow, he smells, he stinks,

† *Secundus syl.*

Et capas simul alliumque ructat —————

si quando ad thala-

rum, &c. how like a dizard, a fool, an asse he looks, how like a clown
he behaves himself ! she will not come neer him by her good will, but
wholly rejects him, as *Venus* did her fuliginous *Vulcan*, at last,

† *Æneas Sylvius*

Nec Deus hunc mensa, Dea nec dignata cubili est.

So did *Lucretia* a Lady of *Sena*, after she had but seen *Eurialus*, in
Eurialum

Eurialum tota ferebatur, domum reversa, &c. she would not hold her eys off him in his presence, 605

— * *santum egregio decem epitas ora*
and in his absence could think of none but him, *adit virum*, she loathed * *Virg. 4. En.*
her husband forthwith, might not abide him.

† *Et conjugal negligens taxi, vira*

Proferre, acerba nauscat fastidia.

All against the Laws of Matrimony,

She did abhor her husbands *Phisnomy*,

and sought all opportunity to see her sweet heart again. Now when the good man shall observe his wife so lightly given, to be so free, and familiar with every gallant, her immodesty and wantonness (as *Camerarius* notes) it must needs yield matter of suspicion to him, when she still pranks up her self beyond her means and fortunes, makes impertinent journeys, unnecessary visitations, staires out so long, with such and such companions, so frequently goes to plays, masks, feasts, and all publique meetings, shall use such immodest gestures, free speeches, and withal shew some distast of her own husband; how can he chuse, though he were another *Socrates*, but be suspicious, and instantly jealous? * *Socraticas tandem facies transcendere metas;*

More especially when he shall take notice of their more secret and sly tricks, which to connute their husbands they commonly use, (*dum ludis, ludas hæc te facit*) they pretend love, honour, chastity, and seem to respect them before all men living, Saints in shew, so cunningly can they dissemble, they will not so much as look upon another man, in his presence, † so chaste, so religious, and so devout, they cannot endure the name or sight of a quean, an harlot, out upon her! and in their outward carriage are most loving and officious, will kiss their husband, and hang about his neck, (dear husband, sweet husband) and with a composed countenance, salute him, especially when he comes home, or if he go from home, weep, sigh, lament, and take upon them to be sick and swoone, (like *Iocundo's* wife in * *Ariosto*, when her husband was to depart) and yet arrant, &c. they care not for him,

*Aye me, the thought (quoth she) makes me so fraid,
That scarce the breath abideth in my brest;
Peace my sweet love and wife, Iocundo said,
And weeps as fast, and comforts her his best, &c.
All this might not assuage the womans pain,
Needs must I die before you come again,
Nor how to keep my life I can devise,
The doleful days and nights I shall sustain,
From meat my mouth, from sleep will keep mine eys, &c.
That very night that went before the morrow,
That he had pointed surely to depart,
Iocundo's wife was sick, and swoon'd for sorrow
Amid his arms, so heavy was her heart.*

And yet for all these counterfeited tears and protestations, *Iocunda* coming back in all haste for a Jewel he had forgot,

His

† *S. Græco Si-*
monides.

Cont. 2. ca. 38.

Oper. subef.

mulieris liberi-

us & familia-

rius communi-

cantibus cum om-

nibus licentia

& immodestia,

sinistri sermonis

& suspicionis

materiam viro

prebet.

u Voces libera,

oculorum collo-

quia, contra-acta-

tiones parum

verecunda mo-

rum immodici

&c. Heinsius.

* *Chaloner.*

† What is here

said, is not pre-

judicial to ho-

nest women.

x *Lib. 28. c. 12.*

His chaste and yokefellow be found,
 Tok't with a knave, all honestly neglected,
 Th' adulterer sleeping very sound,
 Tet by his face was easily detected:
 A beggars brat bred by him from his cradle,
 And now was riding on his masters saddle.

Thus can they cunningly counterfeit, as *Platina* describes their customs, kiss their husbands whom they had rather see hanging on a Gallows, and swear they love him dearer then their own lives; whose soul they would not ransom for their little dogs;

similis si permutatio detur,

Morte viri cupiunt animam servare catella.

Many of them seem to be precise and holy forsooth, and will go to such a *Church*, to hear such a good man by all means, an excellent man, when tis for no other intent (as he follows it) then to see and to be seen, to observe what fashions are in use, to meet some *Pander*, *Bawd*, *Monk*, *Frier*, or to entise some good fellow. For they perswade themselves, as *Nevisanus* shews, That it is neither sin nor shame to lye with a Lord or a parish Priest, if he be a proper man: and though she kneele often, and pray devoutly, tis (saith *Platina*) not for her husbands welfare, or childrens good, or any friend, but for her sweet-hearts return, her *Panders* health. If her husband would have her go, she fains her self sick, Et simulat subito condoluisse caput: her head akes, and she cannot stir: but if her Paramour ask as much, she is for him in all seasons, at all houres of the night. In the Kingdome of *Malabar*, and about *Goa* in the East-Indies, the women are so subtil, that with a certain drink they give them to drive away cares as they say, they will make them sleep for twenty foure houres, or so intoxicate them, that they can remember naught of that they saw done, or heard, and by washing of their feet, restore them again, and so make their husbands cuckolds to their faces. Some are ill disposed at all times, to all persons they like, others more wary to some few, at such and such seasons, as *Augusta*, *Livia*, non nisi plenâ navi vectorem tollebat. But as he said,

‘No pen could write, no tongue attain to tell,
 By force of eloquence, or help of Art,
 Of womens treacheries the hundredth part.

Both, to say truth, are often faulty; Men and women give just occasions in this humor of discontent, aggravate and yield matter of suspicion: but most part of the chief causes proceed from other adventitious accidents and circumstances, though the parties be free, and both well given themselves. The indiscreet carriage of some lascivious gallant (& e contra of some light woman) by his often frequenting of an house, bold unseemly gestures, may make a breach, and by his over familiarity, if he be inclined to yellowness, coulour him quite out. If he be poor, basely born, saith *Beneditto Varchi*, and otherwise unhandsome, he suspects him the less; but if a proper man, such as was *Alcibiades* in Greece, and *Castrucius Castrucianus* in Italy, well descended, commendable for his

y Dial amor.
 Pendet fallax
 & blanda circa
 oscula mariti,
 quem in cruce,
 si fieri posset,
 deosculari vellet;
 illius vitam
 cariorum esse
 sua iuravit an-
 do affirmat:
 quem certe non
 redimeret ani-
 mâ catelli si
 posset.
 z Adeunt tem-
 plum ut rem di-
 vînam audiant,
 ut ipse simu-
 lant, sed vel ut
 Monachum
 fratrem, vel a-
 dultèrum lin-
 gua, oculis, ad
 libidinem pro-
 vocent.
 a Lib. 4. num. 8. 1
 Ipse sibi persua-
 dent, quod a-
 dultèrum cum
 Principe vel
 cum Præsule,
 non est pudor,
 nec peccatum.
 b Deum rogat,
 non pro salute
 mariti, sed cog-
 nati vota susci-
 pit, sed pro
 reditu mæchi
 si abest, pro va-
 letudine leno-
 nis si egrotet.
 c Tibullus.
 d Gortardus
 Arthus de scrip.
 Indie Orient.
 Linchoffen.
 e Garcias ab
 Horto bist. lib.
 2. cap. 24. Da-
 turam herbam
 vocat & descri-
 bit, Tam pro-
 clives sunt ad
 venerem mu-
 lieres ut viros
 inebrient per 24
 horas, si quore
 quodam, ut ni-
 hil videant,
 recordentur, at dormiant, & post lotionem pedum, ad se resitunt, &c. Ariosto. f Lib. 28. ff. 75.

good parts, he taketh on the more, and watcheth his doings. † *Theodosius* the Emperour gave his wife *Eudoxia* a golden apple when he was a suiter to her, which she long after bestowed upon a young Gallant in the Court, of her especiall acquaintance. The Emperor espying this apple in his hand, suspected forthwith, more than was, his wives dishonesty, banished him the Court, and from that day following, forbore to accompany her any more. * A rich merchant had a fair wife, according to his custome he went to travell; in his absence a good fellow tempted his wife; she denied him; yet he dying a little after, gave her a legacy for the love he bore her. At his return her jealous husband because she had got more by land than he had done at Sea, turned her away upon supition.

Now when those other circumstances of time and place, opportunity and importunity shall concur, what will they not effect?

*Fair opportunitie can win the coyest she that is,
So wisely he takes time, as hee'll be sure he will not miss:
Then he that loves her gamesome vean, and tempers toys with art,
Brings love that swimmeth in her eyes to dive into her heart.*

As at Playes, Masks, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her, a fourth insinuates with a pleasing complement, a sweet smile, ingratiates himself with an amphibological speech, as that merry companion in the * *Satyrist* did to his *Glycerium*, *adsidens & interiorem palmam amabiliter concutiens*,

*Quod meus hortus habet sumas impune licebit,
Si dederis nobis quod tuus hortus habet,* with many such. &c.
and then as he saith,

*She may no while in chastity abide,
That is assid on every side.*

Chaucer.

For after a great feast, *Vino sapere suum nescit amica virum.*

Noah (saith † *Hierome*) shewed his nakedness in his drunkenness, which for six hundred yeers he had covered in soberness. *Lot* lay with his daughters in his drink, as *Cyneras* with *Myrrha*,

— * *quid enim Venus ebria curat?*

The most continent may be overcome, or if otherwise they keep bad company, they that are modest of themselves, and dare not offend, confirmed by others, grow impudent, and confident, and get an ill habit.

* *Alia quaestus gratia matrimonium corrumpit,*

Alia peccans multas vult morbi habere socias.

Or if they dwell in suspected places, as in an infamous Inne, neer some Stewes, neer Monkes, Friers, *Newisanus* addes, where be many tempters and sollicitors, idle persons that frequent their companies, it may give just cause of suspicion. *Martial* of old enveighed against them that counterfeited a disease to go to the Bath; for so many times,

— *relictō*

Conjuge Penelope venit, abit Helene.

Aneas Sylvius puts in a caveat against Princes Courts, because there be *tot formosi juvenes qui promittunt*, so many brave suiters to tempt,

Iiii

&c.

† *Lipsius Polit.*

* *Seneca lib. controuv. 8.*

* *Bodicher. Sat.*

g *Tibullus.*
† *Epist. 34. ad Oceanum. Ad unius hore ebrietatem nudat femora, quae per sexcentos annos sobrietate contexerat.*

* *Juv. Sat. 13.*
h *Nilil audent primo, post ab aliis confirmate, audaces & confidentes sunt. Obi semel verecundia limites transierint.*
* *Euripides. 1. 63.*

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† De miser. Cu-
rialium. Aut a-
lium cum ea
invenies, aut
esse alium repe-
ries.
i cap. 18. de
Virg.

&c. † If you leave her in such a place, you shall likely finde her in company you like not, either they come to her, or she is gone to them. ¹ Kornmannus makes a doubting jest in his lascivious Countrey, *Virginis illibata censeatur ne castitas ad quam frequenter accedant scholares?* And Baldus the Lawyer scoffes on, *quum scholaris, inquit, loquitur cum puellâ, non præsuntur ei dicere, pater noster.* When a Scholler talkes with a maid, or another mans wife in private, it is presumed he saith not a *Pater noster*. Or if I shall see a Monke or a Frier climb up by a ladder at midnight into a Virgins or Widowes chamber window, I shall hardly think he then goes to administer the Sacraments, or to take her confession. These are the ordinary causes of jealousy, which are intended or remitted as the circumstances vary.

MEMB. 2. SUBJECT. I.

Symptomes of Jealousie, fear, sorrow, suspition, strange actions, gestures, outrages, locking up, oathes, trials, lawes, &c.



F all passions, as I have already proved, Love is most violent, and of those bitter potions which this Love-Melancholy affords, this bastard Jealousie is the greatest, as appears by those prodigious Symptomes which it hath, and that it produceth. For besides *Fear* and *Sorrow*, which is common to all Melancholy, anxiety of minde, suspition, aggravation, restless thoughts, paleness, meagerness, neglect of business, and the like, these men are farther yet misaffected, and in an higher strain. 'Tis a more vehement passion, a more furious perturbation, a bitter pain, a fire, a pernicious curiosity, a gall corrupting the honey of our life, madness, vertigo, plague, hell, they are more than ordinarily disquieted, they lose *bonum pacis*, as ^{*} Chrysostome observes; and though they be rich, keep sumptuous tables, be nobly allied, yet *miserrimi omnium sunt*, they are most miserable, they are more than ordinarily discontent, more sad, *nihil tristius*, more than ordinarily suspicious. Jealousie, saith ^k *Vives*, begets unquietness in the minde, night and day: he hunts after every word he hears, every whisper, and amplifies it to himself (as all melancholy men do in other matters) with a most unjust calumny of others, he misinterprets every thing is said or done, most apt to mistake or misconster, he pries into every corner, follows close, observes to an hair. 'Tis proper to Jealousie so to do,

*Pale hag, infernall fury, pleasures smart,
Envies observer, prying in every part.*

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gasty looks, broken pace, interrupt, precipitate, half-turns. He will sometimes sigh, weep, sob for anger,

Nempe suas imbres etiam ista tonitrua fundunt,

swear and bely, slander any man, curse, threaten, braule, scold, fight; and sometimes again flatter, and speak fair, ask forgiveness, kisse and coll, condemn his rashness and folly, vow, protest and swear he will never do so again; and then estfoons, impatient as he is, rave, roar, and

* Hom. 38. in c.
17. Gen. Et si
magnis afflic-
tione divitiis,
&c.
k 3. de Anima.
Omnes vires,
auras, omnes
susurros capiat
zelotypus, et
amplificat
apud se cum
iniquissima de
singulis
calumnia.
Maxime suspi-
cios, et ad pe-
jora credendum
præclives.

and lay about him like a mad man, thump her sides, drag her about perchance, drive her out of doors, send her home, he will be divorced forthwith, she is a whore, &c. by and by with all submits complement intreat her fair, and bring her in again, he loves her dearly, she is his sweet, most kinde and loving wife, he will not change, not leave her for a kingdom; so he continues off and on, as the toy takes him, the object moves him, but most part brauling, fretting, unquiet he is, accusing and suspecting not strangers only, but Brothers and Sisters, Father and Mother, nearest and dearest friends. He thinks with those Italians,

*Chi non tocca parentado,
Tocca mai e rado.*

And through fear, conceives unto himself things almost incredible and impossible to be effected. As an Hearn when she fishes, still prying on all sides; or as a Cat doth a Mouse, his eye is never off hers; he glotes on him, on her, accurately observing on whom she looks, who looks at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, he is the same, still enquiring, mandring, gazing, listning, affrighted with every small object; why did she smile, why did she pity him, commend him? why did she drink twice to such a man? why did she offer to kiss, to dance? &c. a whore, a whore, an arrant whore. All this he confesseth in the Poet,

*Omnia me terrent, timidus sum, ignosce timori,
Et miser in tunica suspicor esse virum.*

1 Propertius.

*Me ladit si multa tibi dabit oscula mater,
Me soror, & cum qua dormit amica simul.*

Each thing affrights me, I do fear,

Ah pardon me my fear,

I doubt a man is hid within

The cloathes that thou dost wear,

Is't not a man in womans apparel? is not some body in that great chest, or behinde the door, or hangings, or in some of those barrels? May not a man steal in at the window with a ladder of ropes, or come down the chimney, have a false key, or get in when he is asleep? If a Mouse do but stir, or the winde blow, a casement clatter, that's the villaine, there he is; by his good will no man shall see her, salute her, speak with her, she shall not go forth of his sight, so much as to do her needs.

Non ita bovem Argus, &c. Argus did not so keep his Cow, that watchfull dragon the golden fleece, or Cerberus the coming in of Hell, as he keeps his wife. If a dear friend or neer kinsman come as guest to his house, to visit him, he will never let him be out of his own sight and company, lest peradventure, &c. If the necessity of his business be such that he must go from home, he doth either lock her up, or commit her with a deal of injunctions and protestations to some trusty friends, him and her he sets and bribes to oversee: one servant is set in his absence to watch another, and all to observe his wife, and yet all this will not serve, though his business be very urgent, he will when he is half way, come back again in all post hast, rise from supper, or at midnight, and be gone, and sometimes leave his business undone, and as a

m. Aeneas Silv.

stranger court his own wife in some disguised habit. Though there be no danger at all, no cause of suspicion, she live in such a place, where *Messalina* her self could not be dishonest if she would, yet he suspects her as much as if she were in a bawdy house, some Princes Court, or in a common Inne, where all comers might have free access. He calls her on a sudden all to naught, she is a strumpet, a light huswife, a bitch, an arrant whore. No perswasion, no protestation can divert this passion, nothing can ease him, secure or give him satisfaction. It is most strange to report what outrageous acts by men and women have been committed in this kind, by women especially, that will run after their husbands into all places and companies, as ^a *Fortianus Pontianus* wife did by him, follow him whithersoever he went, it matters not, or upon what business, raving like *Juno* in the Tragedy, miscalling, cursing, swearing, and mistrusting every one she sees. *Gemesius* in his third book of the life and deeds of *Francis Ximenius*, sometime Archbishop of *Toledo*, hath a strange story of that incredible jealousy of *Joane* Queen of *Spain*, wife to King *Philip*, mother of *Ferdinand* and *Charles* the 5. Emperours; when her husband *Philip*, either for that he was tyred with his wives jealousy, or had some great business, went into the Low-countries; she was so impatient and melancholy upon his departure, that she would scarce eat her meat, or converse with any man; and though she were with child, the season of the year very bad, the winde against her, in all haste she would to sea after him. Neither *Isabella* her Queen mother, the Archbishop, or any other friend could perswade her to the contrary, but she would after him. When she was now come into the Low-countries, and kindly entertained by her husband, she could not contain her self, ^o but in a rage ran upon a yellow hair'd wench, with whom she suspected her husband to be nought, cut off her hair, did beat her black and blew, and so dragged her about. It is an ordinary thing for women in such cases to scrat the faces, slit the noses of such as they suspect; as *Henry* the seconds importune *Juno* did by *Rosamond* at *Woodstock*: for she complains in a † moderne Poet, she scarce spake,

*But flies with eager fury to my face,
Offering me most unwomanly disgrace.*

Look how a Tigresse, &c.

So fell she on me in outrageous wise,

As could Disdain and Jealousie devise.

Or if it be so they dare not or cannot execute any such tyrannical injustice, they will miscall, rail and revile, bear them deadly hate and malice, as ^p *Tacitus* observes, *The hatred of a jealous woman is inseparable against such as she suspects.*

** Nulla vis flamma, tumidique venti
Tanta, nec teli metuenda torti,
Quanta cum conjux viduas a tadis
Ardet & odit.*

Windes, weapons, flames make not such hurly burly,
As raving women turn all top sic turvy.

So

n Ant. Dial.

o Rabie concep-
ta, caesariem
abrasit, puel-
leq; mirabiliter
insultans fa-
ciem vibicibus
fedarit.
† Daniel.

p Annal. lib. 12.
Principis mu-
lieris zelotype
est in alias mu-
lieres quas su-
spectas habet,
odium insepa-
rabile.
* Seneca in
Medea.

So did *Agrippina* by *Lollia*, and *Calpurnia* in the dayes of *Claudius*. But women are sufficiently curbed in such cases, the rage of men is more eminent, and frequently put in practice. See but with what rigour those jealous husbands tyrannize over their poor wives. In *Greece*, *Spain*, *Italy*, *Turkie*, *Africk*, *Asia*, and generally over all those hot countries, * *Mulieres vestra terra vestra, arate sicut vultis*; *Mahomet* * *Alcoran cap. Bovis inter-*
in his *Alcoran* gives this power to men, your wives are as your land, prete *Ricardo*
till them, use them, intreat them fair or foul, as you will your pred. c. 8. Con-
selves. *Plantus.*

(† *Mecastor lege durâ vivunt mulieres,*) they lock them
still in their houses, which are as so many prisons to them, will suffer
no body to come at them, or their wives to be seen abroad,

nec campos liceat lustrare patentes.

They must not so much as look out. And if they be great persons, they have Eunuchs to keep them, as the *Grand Seignior* among the *Turks*, the *Sophies* of *Persia*, those *Tartarian Mogors*, and *Kings of China*. *Infantes masculos castrant innumeros ut regi serviant*, saith ^q *Riccino*; they geld innumerable infants to this purpose; the King of ^r *China* maintains 10000 Eunuchs in his family to keep his wives. The *Xeriffes* of *Barbary* keep their *Curtézans* in such strict manner, that if any man come but in sight of them he dies for it, and if they chance to see a man, and do not instantly cry out, though from their windows, they must be put to death. The *Turks* have I know not how many black deformed Eunuchs (for the white serve for other ministeries) to this purpose sent commonly from *Egypt*, deprived in their childhood of all their privities, and brought up in the *Seraglio* at *Constantinople* to keep their wives; which are so penned up they may not confer with any living man, or converse with younger women, have a *Cucumber* or *Carret* sent in to them for their diet, but sliced, for fear, &c. and so live and are left alone to their unchaste thoughts all the dayes of their lives. The vulgar sort of women, if at any time they come abroad, which is very seldome, to visit one another, or to go to their *Bathes*, are so covered, that no man can see them, as the matrons were in old *Rome*, *lecticâ aut sellâ rectâ vecta*, so † *Dion* and *Seneca* † *Lib. 57. ep. 81.*
record, *Velata tota incedunt*, which † *Alexander ab Alexandro* relates *(Semotus à vi-*
of the *Parthians*, lib. 5. cap. 24. which with *Andreas Tiraguellus* his *interioribus, ab*
Commentator, I rather think should be understood of *Persians*. I *eorum conspectu immunes.*
have not yet said all, they do not onely lock them up, sed & *pu-*
dendis seras adhibent: hear what *Bembus* relates lib. 6. of his *Venetian*
History, of those inhabitants that dwell about *Quilon* in *Africk*. *Lusitani*, inquit, *quorundam civitates adierunt, qui natis statim femi-*
nis naturam consuunt, quoad urine exitus ne impediatur, easque quum
adoleverint sic consutas in matrimonium collocant, ut sponsi prima cura sit
conglutinatas puella oras ferro interseindere. In some parts of *Greece*
at this day, like those old *Fews*, they will not believe their wives are
honest, nisi pannum menstruaturn prima nocte videant: our Countryman
† *Sands* in his peregrination, saith it is severely observed in *Zazynthus*, † *Lib. 1. fol. 7.*
or *Zante*; and *Leo Afer* in his time at *Fex* in *Africke*, *non credunt virgi-*
nem esse nisi videant sanguineam mappam; si non, ad parentes pudora reji-
citur.

citur. Those sheets are publicly shewed by their parents, and kept as a signe of incorrupt virginity. The *Jews* of old examined their maids *ex tenai membrana*, called *Hymen*, which *Laurentius* in his *Anatomy*, *Columbus lib. 12. cap. 16. Capiuaccius lib. 4. cap. 11. de uteri affectibus*, *Vincent. Alfarus Genuensis quasit. med. cent. 4. Hieronymus Mercurialis consult. Ambros. Pareus, Julius Caesar Claudinus Respons. 4.* as that also de *raptura venarum ut sanguis fluat*, copiously confute 'tis no sufficient triall; they contend. And yet others again defend it, *Gaspar Bartholinus Institut. Anat. lib. 1. cap. 31. Pinaus of Paris, Albertus Magnus de secret. mulier. cap. 9. & 10. &c.* and think they speak too much in favour of women. * *Ludovicus Boncialus, lib. 2. cap. 2. muliebr. naturalem illam uteri labiorum constrictionem, in qua virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, & si deflorata sint, astuta * mulieres (inquit) nos fallant in his.* Idem *Alfarius Crucius Genuensis iisdem ferè verbis.* Idem *Avicenna lib. 3. Fen. 20. tract. 1. cap. 47. † Rhafis Continent. lib. 24. Rodericus à Castro de nat. mul. lib. 1. cap. 3.* An old bawdy nurse in † *Aristaneus*, (like that Spanish *Calestina*, † *qua quinque mille virgines fecit mulieres, totidemque mulieres arte sua virgines*) when a fair maid of her acquaintance wept and made her moan to her, how she had been deflowred, and now ready to be married, was afraid it would be perceived, comfortably replied, *Noli vereri filia, &c.* Fear not daughter, I'll teach thee a trick to help it. *Sed hac extra callem.* To what end are all those Astrologicall questions, *an sit virgo, an sit casta, an sit mulier?* and such strange absurd trials in *Albertus Magnus, Bap. Porta, Mag. lib. 2. cap. 21. in Wecker. lib. 5. de secret.* by Stones, perfumes, to make them pisse, and confesse I know not what in their sleep; some jealous brain was the first founder of them. And to what passion may we ascribe those severe laws against jealousy, *Nwm. 5. 14. Adulterers Dent. cap. 22. v. 22.* as amongst the *Hebrewes*, amongst the *Egyptians* (reade *Bohemus l. 1. c. 5. de mor. gen. of the Carthaginians, cap. 6. of Turks, lib. 2. cap. 11.*) amongst the *Athenians* of old, *Italians* at this day, wherein they are to be severely punished, cut in peeces, burned, *vivi-comburio*, buried alive, with severall expurgations, &c. are they not as so many symptoms of incredible jealousy? we may say the same of those Vestall virgins that fetched water in a Sive, as *Tatia* did in *Rome, anno ab urb. condita 800.* before the Senators; and * *Emilia, virgo innocens*, that ran over hot irons, as *Emma*, *Edward the Confessors* mother did, the King himself being a spectator, with the like. We reade in *Nicephorus* that *Chunegunda* the wife of *Henricus Bavarus* Emperour, suspected of adultery, *insimulata adulterii per ignitos vomeres illa transit*, trod upon red hot coulterns, and had no harm: such another story we finde in *Regino lib. 2. In Aventinus and Sigonius of Charles the third and his wife Richarda, An. 887.* that was so purged with hot irons. *Pausanias* saith that he was once an eye-witness of such a miracle at *Diana's temple*, a maid without any harm at all walked upon burning coals. *Pius secund.* in his description of *Europe*, c. 46. relates as much, that it was commonly practised at *Diana's Temple*, for women to go barefoot over hot coals, to try their honesties; *Plinius, Solinus*, and many writers make mention of * *Feronias Temple*, and *Dionysius Halicarnassens, lib. 3. of Memnon's statute*, which were

u Disruptiones
hymenis saepe
sunt à propriis
digitis vel ab
aliis instru-
mentis.

x Idem Rhafis

Arab. cont.

* Ita clausæ

pharmacis ut

non possunt coi-

tum exercere.

† Qui & Phar-

macum prescri-

bit docetque.

† Epist. 6. ader-

cero Inter.

† Barthinus. Lu-

dus illi temera-

tum pudicitie

florem mentis

machinis pro

integrò ven-

dere. Ego doce-

bo te, qui mu-

lier ante nupti-

as sponso te

probes virgi-

nem.

y Qui mulier-

em violasset,

virilia excaba-

bant, & mille

virgas dabant.

* Dion. Halic.

z Viridi gau-

dens Feronia

luco. Virg.

were used to this purpose. *Tatius lib. 6. of Pan his Cave*, (much like old, *St. Wilfrides needle in Yorkshire*) wherein they did use to try maids, whether they were honest: when *Lencippe* went in, *suavisimus exaudiri sonus capitis. Austin. de. civ. Dei lib. 10. c. 16.* relates many such examples, all which *Lavater. de spectr. part. 1. cap. 19.* contends to be done by the illusion of Devils; though *Thomas quest. 6. de potentiâ, &c.* ascribe it to good Angels. Some, saith *Austin*, compell their wives to swear they be honest, as if perjury were a lesser sin than adultery; some consult Oracles, as *Pharus* that blinde King of *Egypt*. Others reward, as those old *Romanes* used to do; If a woman were contented with one man, *Coronâ pudicitia donabatur*, she had a crown of chastity bestowed on her. When all this will not serve, saith *Alexander Gaguinus, cap. 5. descript. Muscovia*, the *Muscovites*, if they suspect their wives, will beat them till they confess, and if that will not avail, like those wilde *Irish*, be divorced at their pleasures, or else knock them on the heads, as the old *Gauls* have done in former ages. Of this tyranny of Jealousie read more in *Parthenius Erot. cap. 10. Camerarius cap. 53. hor. subcis. & cent. 2. cap. 34. Calias Epistles, Tho. Chaloner de repub. Ang. lib. 9. Ariosto lib. 31 stasse 1. Felix Platerus observat. lib. 1. &c.*

^a *Ismene* was so tried by Di. and's Well, in which maids did swimme, unchast were drowned, *Eustathius lib. 8. b* *Contra mendac. ad confess. 21. cap. c* *Pharus* *Egypti rex captus oculis per decennium, oraculum consuluit de uxoris pudicitia. Herod. Euterp. f* *Cesar. lib. 6. de bello Gall. vitanecisque in uxores habuerunt potestatem.*

MEMB. 3.

Prognostickes of Jealousie, Despair, Madnes, to make away themselves and others.



Hose which are jealous, most part, if they be not otherwise relieved, ^a proceed from suspicion to hatred, from hatred to frenzie, madnes, injurie, murder and despair.

^c A plague by whose most damnable effect,
Divers in deep despair to die have sought,
By which a man to madnes neer is brought,
As well with causelesse as with just suspect.

^d *Animi dolores & zelotypia si diutius perseverent, mentes reddunt. Aca. comment. in par. art. Galeni. c* *Ariosto lib. 31 stasse 6. f* *3. de anima, c. 3. de zelotyp. transit in rabiam & odium, & sibi & aliis violentas sepe manus injiciunt. g* *Eliginus cap. 189. Ovid. &c. g* *Pharus Egypti rex de cecitate oraculum consulens, visum ei redditurum accepit, si oculos abluisset lotio mulieris que aliorum virorum effect experts & uxoris uirnam ex-*

In their madnes many times, saith *Vives*, they make away themselves and others. Which induceth *Cyprian* to call it *Fœcundam & multiplicem perniciem, fontem cladum & seminarium delictorum*, a fruitfull mischief, the seminary of offences, and fountain of murders. Tragical examples are too common in this kind, both new and old, in all ages, as of ^{*} *Cephalus* and *Procris*, ^b *Pharus* of *Egypt*, *Tereus*, *Atreus*, and *Thyestes*. ^b *Alexander Pharus* was murdered of his wife, ob pellicatis suspitionem, *Tully* saith. *Antoninus Verus* was so made away by *Lucilla*; *Demetrius* the son of *Antigonus*, and *Nicanor*, by their wives. *Hercules* poisoned by *Deianira*, ⁱ *Cecinna* murdered by *Vespasian*, *Fustina* a *Romane* Lady by her husband. ^k *Amestris*, *Xerxes* wife, because she found her husbands cloak in *Masista* his house, cut off *Masista* his wives paps, and gave them to the dogs, flead her besides, and cut off her ears, lips, tongue, and slit the nose of *Artaynta* her daughter. Our late writers are full of such outrages.

peritus nihil profecit, & aliarum frustra, eas omnes (ea excepta per quam curatus fuit) unum in locum coactas concremarunt. Herod. Euterp. h *Offic. lib. 2. i* *Aurelius Victor. k* *Herod. lib. 9. in Calliope. Masista uxorem excarnificat, mammillas praescindit, easque canibus abjicit, filia naves praescidit, labra, singuam, &c.*

^l *Paulus*

i Lib. 1. Dum
forma curande
intenta capil-
lum in sole
petit, a marito
per lusum levi-
ter percussa
furium super-
veniente virga,
Risu suborto,
mi Landrice
dixit, frontem
vir sortis petet
&c. Marito
conspicuo at-
tonita, cum
Landrico mox
in ejus mortem
conspirat, &
statim inter ve-
nandum efficit.
m Qui Goe
uxorem habens,
Gotherinum
principem
quendam vi-
rum quod ux-
ori suae oculos
adjecisset, in-
genti vulnere
deformavit in
facie, & tibiam
abscidit, unde
mutuae coe des.
n. Eo quod in-
fans natus in-
volutus esset
panniculo, cre-
debat eum fili-
um fratris
Francisci, &c.
p Zelotypia re-
gine regis mor-
tem acceleravit
paulo post, ut
Martianus me-
dicus mihi re-
tulit. Illa
autem atra-
bile inde ex-
agitata in la-
tebras se subdu-
cens praegri-
tudine animi
reliquit tempus consumpsit.

q A zelotypia redactus ad insaniam & desperationem. r Uxorem interemit, inde despera-
bundus ex alio se precipitavit.

¹ Paulus *Emilius* in his *History of France*, hath a Tragical story of *Chilpericus* the first his death, made away by *Ferdegunde* his Queene. In a jealous humour he came from hunting, and stole behinde his wife, as she was dressing and combing her head in the sun, gave her a familiar touch with his wand, which she mistaking for her lover said, *Ab Landre, a good Knight should strike before, and not behinde*: but when she saw her self betrayed by his presence, she instantly took order to make him away. *Hierome Orosius* in the eleventh book of the deeds of *Emanuel* King of *Portugal*, to this effect hath a tragical narration of one *Ferdinandus Chalderia*, that wounded *Gotherinus* a noble countryman of his at *Goa* in the East Indies, ^m and cut off one of his legs, for that he looked as he thought too familiarly upon his wife, which was afterwards a cause of many quarrels, and much bloodshed. *Gwianerius* cap. 36. de agri-
tud. matr. speaks of a silly jealous fellow, that seeing his childe new born included in a kell, thought sure a ⁿ *Franciscan* that used to come to his house, was the father of it, it was so like the *Friers Coule*, and thereupon threatened the *Frier* to kill him: *Fulgosus* of a woman in *Narbone* that cut off her husbands privities in the night, because she thought he plaid false with her. The story of *Jonuses Bassa*, and fair *Manto* his wife, is well known to such as have read the *Turkish History*; and that of *Ioane of Spaine*, of which I treated in my former section. Her jealousy, saith *Gomesius*, was cause of both their deaths: King *Philip* died for grief a little after, as ^p *Martian* his Physitian gave it out, and she for her part after a melancholy discontented life, mispent in lurking-holes, and corners, made an end of her miseries. *Felix Pater* in the first book of his observations, hath many such instances, of a Physitian of his acquaintance, ^q that was first mad through jealousy, and afterwards desperate: of a Merchant that killed his wife in the same humour, and after precipitated himself: Of a Doctor of law that cut off his mans nose: of a Painters wife in *Basil Anno 1600*, that was mother of nine children, and had been 27 yeers married, yet afterwards jealous, and so impatient that she became desperate, and would neither eat nor drink in her own house, for fear her husband should poison her. 'Tis a common signe this; for when once the humours are stirred; and the imagination misaffected, it will vary it self in divers forms; and many such absurd symptomes will accompany, even madness it self. *Skenkius obserwat. lib. 4. cap. de Vter.* hath an example of a jealous woman that by this means had many fits of the Mother: and in his first book of some that through jealousy ran mad: of a Baker that gelded himself to try his wives honesty, &c. Such examples are too common.

MEMB. 4. SUBSECT. 1.

Cure of Jealousie: by avoiding occasions, not to be idle: of good counsell: to contemn it, not to watch or lock them up: to dissemble it, &c.



Of all other melancholy, some doubt whether this malady may be cured or no, they think 'tis like the Gout, or Scurfers, whom we commonly call *Wallownes*, those hired souldiers, if once they take possession of a Castle, they can never be got out.

*† Tollere nodum
sani nescit me-
dicina poda-
gram.*

*Qui times ut sua sit, ne quis sibi subtrahat illam,
Ille Machaonia vix ope saluus eris.*

*This is that cruel wound against whose smart,
No liquors force prevails; or any plaister,
No skill of stars, no depth of Magick art;
Devised by that great clerk Zoroaster,
A wound that so infects the soul and heart,
As all our sense and reason it doth master;
A wound whose pang and torment is so durable,
As it may rightly called be incurable.*

*† Aristoteli lib. 3
31. pag. 5.*

Yet what I have formerly said of other Melancholy, I will say again, it may be cured or mitigated at least by some contrary passion, good counsel and perswasion, if it be withstood in the beginning, maturely resisted, and as those ancients hold, "the nailes of it be pared before they grow too long. No better means to resist or repell it then by avoiding idleness, to be stil seriously busied about some matters of importance, to drive out those vain fears, foolish fantasies and irksome suspicions out of his head, and then to be perswaded by his judicious friends, to give ear to their good counsel and advice, and wisely to consider, how much he discredits himself, his friends, dishonours his children, disgraceth his family, publisheth his shame, and as a trumpeter of his own misery, divulgeth, macerates, grieves himself and others; what an argument of weakness it is, how absurd a thing in its own nature, how ridiculous, how brutish a passion, how sottish, how odious; for as *† Hierome* well hath it, *Odium sui facit, & ipse novissime sibi odio est*, others hate him, and at last he hates himself for it; how harebrain a disease, mad and furious. If he will but hear them speak, no doubt he may be cured. * *Joan Queen of Spain*, of whom I have formerly spoken, under pretence of changing air, was sent to *Complutum*, or *Alcada de las Heneras*, where *Ximinius* the Archbishop of *Toledo* then lived, that by his good counsel (as for the present she was) she might be eased. † *For a disease of the soul, if concealed, tortures and overturns it, and by no physick can sooner be removed then by a discreet mans comfortable speeches.* I will not here insert any consolatory sentences to this purpose, or forestall any mans invention, but leave it every one to dilate and amplifie as he shall think fit in his own judgment.

*† Veteres mature suadent
ungues amoris
esse radendos,
priusquam pro-
ducant se nimis.*

† In Iovinianum.

*x Gomesius lib.
3. de reb. gestis
Ximenii.*

*y Urit enim in
precordia agri-
tudo animi
compressa, & in
angustias ad-
ducta mentem
subvertit, nec
alio medicami-
ne facilius eri-
gitur, quam
cordati hominis
sermone.*

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let him advise with *Siracides cap. 9. 1. Be not jealous over the wife of thy brother*; read that comfortable and pithy speech to this purpose of *Ximenes* in the author himself, as it is recorded by *Gomesius*; consult with *Chaloner lib. 9. de repub. Anglor.* or *Calio* in her Epistles, &c. Only this I will add, that if it be considered aright, which causeth this jealous passion, be it just or unjust, whether with or without cause, true or false, it ought not so hainously to be taken; 'tis no such real or capital matter, that it should make so deep a wound. 'Tis a blow that hurts not, an insensible smart, grounded many times upon false suspicion alone, and so fostered by a sinister conceit. If she be not dishonest, he troubles and macerates himself without a cause, or put case which is the worst, he be a cuckold, it cannot be helped, the more he stirs in it, the more he aggravates his own misery. How much better were it in such a case to dissemble or contemn it? why should that be feared which cannot be redressed? *multa tandem deposuerunt* (saith *Æneas*) *quum flecti maritos non posse vident*, many women when they see there is no remedy, have been pacified; and shall men be more jealous then women? 'Tis some comfort in such a case to have companions,

Solamen miseris socios habuisse doloris;

Who can say he is free? Who can assure himself he is not one *de praterito*, or secure himself *de futuro*? If it were his case alone, it were hard; but being as it is almost a common calamity, 'tis not so grievously to be taken. If a man have a lock, which every mans key will open, as well as his own, why should he think to keep it private to himself? In some countries they make nothing of it, *ne nobiles quidem*, saith *Leo Afer*, in many parts of *Africk* (if she be past fourteen) there's not a Noble man that marries a maid, or that hath a chaste wife; 'tis so common; as the Moon gives horns once a moneth to the world, do they to their husbands at least. And 'tis most part true which that *Caledonian Lady*, *Argetocoxus* a Brittish Princee his wife, told *Julia Augusta*, when she took her up for dishonesty, *We Brittaines are naught at least with some few choice men of the better sort, but you Romanes lye with every base knave, you are a company of common whores.* *Severus* the Emperor in his time made laws for the restraint of this vice; and as *Dion Nicaus* relates in his life, *tria millia machorum*, three thousand cuckold makers, or *natura monetam adulterantes*, as *Philo* calls them, false coyners, and clippers of natures money, were summoned into the Court at once. And yet,

Non omnem molitor qua fluit unda videt,

the Miller sees

not all the water that goes by his mill: no doubt but as in our daies, these were of the commonalty, all the great ones were not so much as called in question for it. *Martials* Epigram I suppose might have been generally applied in those licencious times, *Omnia solus habes, &c.* thy goods, lands, mony, wits are thine own, *Uxorem sed habes Candidus cum populo*; but neighbour *Candidus* your wife is common: Husband and Cuckold in that age it seems were reciprocal termes; the Emperors themselves did wear *A&sons* badge; how many *Cæsars* might I reckon up together, and what a catalogue of corrupted Kings and Princes in every story? *Agamemnon*, *Menelaus*, *Philippus*, of Greece, *Ptolomeus* of Egypt,

Lucullus

z 3. De anima.

a Lib. 3.

b *Argetocoxi*
Caledoni Re-
guli uxor, *Julia*
Augusta cum
ipsam morderet
quod inhoneste
versaretur,
respondet nos
cum optimis vi-
ris consuetudi-
nem habemus;
vos Romanas
autem occulte
passim homines
confluprant.
c *Leges de ma-*
chis fecit, ex ci-
uibz plures in
ius vocati.
d L. 3. Epig. 26.

Lucullus, Caesar, Pompeius, Cato, Augustus, Antonius, Amonius, &c. that wore fair plumes of Bulls feathers in their crests. The bravest souldiers and most heroical spirits could not avoid it. They have been active and passive in this business, they have either given or taken horns. King *Arthur* whom we call one of the nine worthies, for all his great valour was unworthily served by *Mordred* one of his Round-table knights: and *Guithera*, or *Helena Alba* his fair wife, as *Leland* interprets it, was an arrant honest woman. *Parcerem libenter* (saith mine author) *Heroinarum laesa majestati, si non historia veritas autem vellicaret*, I could willingly wink at a fair Ladies faults, but that I am bound by the laws of history to tell the truth: against his will, God knows, did he write it, and so do I repeat it. I speak not of our times all this while, we have good, honest, vertuous men and women, whom fame, zeal, fear of God, religion and superstition containes: and yet for all that, we have too many knights of this order, so dubbed by their wives, many good women abused by dissolute husbands. In some places, and such persons you may as soon injoyne them to carry water in a Sieve, as to keep themselves honest. What shall a man do now in such a case? What remedy is to be had? how shall he be eased? By suing a divorce: that is hard to be effected: *si non caste, tamen caute*, they carry the matter so cunningly, that though it be as common as Simony, as clear and as manifest as the nose in a mans face, yet it cannot be evidently proved, or they likely taken in the fact: they will have a knave *Gallus* to watch, or with that *Roman* † *Sulpitia*, all made fast and sure,

Ne se Cadurcis destitutam fasciis,

Nudam Caleno concumbentem videat.

† Epigram.

She will hardly be surpris'd by her husband, be he never so wary. Much better then to put it up: the more he strives in it, the more he shall divulge his own shame; make a vertue of necessity, and conceal it. Yea but the world takes notice of it, 'tis in every mans mouth: let them talke their pleasure, of whom speak they not in this sence? From the highest to the lowest they are thus censured all: there is no remedy then but patience. It may be 'tis his own fault, and he hath no reason to complain, 'tis *quid pro quo*, she is bad, he is worse: *Bestink thy self, hast thou not done as much for some of thy neighbours? why dost thou require that of thy wife, which thou wilt not performe thy self?* Thou rangest like a Town Bull, why art thou so incensed if she tread awry?

^h Be it that some woman break chaste wedlocks laws,

And leaves her husband and becomes unchaste,

Yet commonly it is not without cause,

She sees her man in sin her goods to waste,

She feesles that he his love from her withdraws,

And hath on some perhaps less worthy place,

Who strikes with sword, the scabbard them may strike,

And sure love craveth love, like asketh like.

Ea semper studebit, saith *Nervianus*, *pares reddere vices*, she will quit it if she can. And therefore as well advise *Siraoides*, cap. 9. teach her not an evill lesson against thy self, which as *Iansenius*, *Lyrardus*, on this

Kkkk 2

text

† Cogita an sic
aliis cu unquam
feceris an hoc
tibi nunc fieri
dignum sit? se-
verus alius, in-
dulgens tibi,
cur ab uxore
exigis quod non
ipse prestat?
Plutar.
§ Vaga libidine
cum ipse quorvis
rapiaris, cur si
vel modicum
aboret ipsa, in-
sanias?
H. Ariosto li. 28.
stasse 80.
§ Sylla nupti-
a. 4. nam. 7. 2.

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text and *Carthusianus* interpret, is no otherwise to bee understood then that she do thee not a mischief. I do not excuse her in accusing thee; but if both be naught, mend they self first; for as the old saying is, A good husband makes a good wife.

k Lemnius lib.
4. Cap. 13. de
occult. nat. mir.

Yea but thou repliest, 'Tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it; ^k *Sit amarulenta, sit imperiosa, prodiga, &c.* Let her scold, brawl, and spend, I care not; *modo sit casta*, so she be honest, I could easily bear it; but this I cannot, I may not, I will not; my faith, my fame, mine eye must not be touched, as the diverbe is,

Non patitur tactum fama, fides, oculus.

l Optimum
bene nasci.

I say the same of my wife, touch all, use all, take all but this. I acknowledge that of *Seneca* to be true, *Nullius boni jucunda possessio sine socio*, there is no sweet content in the possession of any good thing without a companion, this only accepted, I say, *This*. And why this? Even this which thou so much abhorrest, it may be for thy progenies good, ^l better be any mans son then thine, to be begot of base *Irus*, poor *Seius*, or mean *Mervius*, the town swincheards, a shepheards son: and well is he, that like *Hercules* he hath any two fathers; for thou thy self hast peradventure more diseases then an horse, more infirmities of body and minde, a cankerd soul, crabbed conditions, make the worst of it, as it is *vulnus insanabile, sic vulnus insensibile*, as it is incurable, so it is insensible. But art thou sure it is so?

† Mart.

† *tres agit ille tuas?* doth he so indeed? It may be thou art over suspicious, and without a cause as some are: if it be *octimestris partus*, born at eight months, or like him, and him they fondly suspect he got it; if she speak or laugh familiarly with such or such men, then presently she is naught with them; such is thy weakness: Whereas charity, or a well-disposed minde, would interpret all unto the best. *S. Francis* by chance seeing a Frier familiarly kissing another mans wife, was so far from misconceiving it, that he presently kneeled down and thanked God there was so much charity left: but they on the other side will ascribe nothing to naturall causes, indulge nothing to familiarity, mutual society, freindship: but out of a sinister suspicion, presently lock them close, watch them, thinking by those means to prevent all such inconveniences, that's the way to help it; whereas by such tricks they do aggravate the mischief. 'Tis but in vain to watch that which will away.

m Quid amor,
lib. 3. eleg. 4.

^m *Nec custodiri si velis ulla potest;
Nec mentem servare potes, licet omnia serves;
Omnibus exclusis, intus adulter eris.*

None can be kept resisting for her part;
Though body be kept close, within her heart
Advoury lurks, t' exclude it ther's no art.

n Lib. 1. p. 79.

Argus with an hundred eyes cannot keep her, & *hunc unus sapè fefellit amor*, as in ⁿ *Aristo*.

If all our hearts were eyes, yet sure they said
We husbands of our wives should be betrayed.

Hierome

Hierome holds, *Uxor impudica servari non potest, pudica non debet, infida custos castitatis est necessitas*, to what end is all your custody? A dishonest woman cannot be kept, an honest woman ought not to be kept, necessity is a keeper not to be trusted. *Difficile custoditur, quod plures amant*; That which many cover, can hardly be preserved, as *Saluberrimis* thinks. I am of *Æneas Sylvius* minde, * *Those jealous Italians do very ill to lock up their wives; for women are of such a disposition, they will most cover that which is denyed most, and offend least when they have free liberty to trespass.* It is in vain to lock her up if she be dishonest; & *tyrannicum imperium*, as our great Mr. *Aristotle* calls it, too tyrannical a taske, most unfit: For when she perceives her husband observes her and suspects, *liberius peccat*, saith *Nevisannus*. *Toxica zelotypo dedit ux- or mœcha marito*, she is exasperated, seeks by all means to vindicate her self, and will therefore offend, because she is unjustly suspected. The best course then is to let them have their own wills, give them free liberty, without any keeping.

In vain our friends from this do us dehort,

For beauty will be where is most resort.

If she be honest as *Lucretia* to *Collatinus*, *Laodamia* to *Protesilaus*, *Penelope* to her *Ulysses*, she will so continue her honour, good name, credit,

Penelope conjux semper Ulyssis ero;

And as *Phocias* wife in † *Plutarch*, called her husband her wealth, treasure, world, joy, delight, orbe and sphere, she will hers. The vow she made unto her good man; love, vertue, religion, zeal, are better keepers then all those locks, Eunuches, prisons; she will not be moved:

* *At mihi vel tellus optem prius ima debiscat,*
Aut pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemq; profundam,
Ante pudor quam te violem, aut tua jura resolvam.
 First I desire the earth to swallow mee,
 Before I violate mine honesty,
 Or thunder from above drive me to hell,
 With those pale ghosts, and ugly nights to dwell.

She is resolv'd with *Dido* to be chaste; though her husband be false, she will be true: and as *Octavia* writ to her *Anthony*;

† *These wals that here do keep me out of sight,*
Shall keep me all unspotted unto thee,
And testifie that I will do thee right,
Ile never stain thine house, though thou shame mee.

Turn her loose to all those *Tarquines* and *Satyr*s, she will not be tempted. In the time of *Valence* the Emperour, saith † *St. Austin*, one *Archidamnus* a Consul of *Antioch*, offered an hundred pound of gold to a fair young wife, and besides to set her husband free, who was then sub gravissima custodia, a dark prisoner, pro unius noctis concubitu: but the chaste matron would not accept of it. When ode commended *Theana's* fine arme to his fellows, she took him up short, Sir, 'tis not common, she is wholly reserved to her husband. *Bilia* had an old man to her spouse, and his breath stunk, so that no body could abide

o *Pollux* lib. 8.
 c. 11. De amor.
 * *Savio* & *Lu.*
 cret. qui uxores
 occidunt, meo
 judicio minus
 utiliter faciunt;
 sunt enim eo
 ingenio muli-
 eres ut id potis-
 simum cupiant,
 quod maxime
 denegatur; si li-
 beras habent
 liberas, minus
 delinquant;
 frustra seram
 adhibes, si non
 sit sponte casta.
 p Quando cog-
 noscent maritos
 hoc advertere.
 q *Ausonius*.
 † *Opes suas,*
mendum suum,
thesaurum su-
um, &c.

r *Virg. Æn.*

† *Daniel*.
 † 1 de serm. d.
 in monte ros.
 16.
 f O quam for-
 mosus lacertus
 hic quidam in-
 quit ad equales
 conversus at
 illa publicus
 inquit non est.
 r *Bilia* Dima-
 tum virum sa-
 nem dicit &
 spiritum feri-
 dum habentem;
 quem quam
 quidam expro-
 brasset, &c.

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u Numquid i-
bi, Armena, Ti-
granes videba-
tur esse pul-
cher? & illum,
inquit, adepol,
e. Xenoph.
Cyropad. l. 3.

it abroad, comming home one day, he reprehended his wife, because she did not tell him of it: she vowed unto him she had told him, but that she thought every mans breath had been as strong as his. *Tigranes* and *Armena* his Lady were invited to supper by King *Cyrus*: when they came home, *Tigranes* asked his wife, how she liked *Cyrus*, and what she did especially commend in him? she swore she did not observe him; when he replied again, what then she did observe, whom she looked on? She made answer, her husband that said he would dye for her sake. Such are the properties and conditions of good women: and if she be well given, she will so carry her self; if otherwise she be naught, use all the means thou canst, she will be naught. *Non deest animus sed corruptor*, she hath so many lies, excuses, as an hare hath mules, tricks, Panders, Bawds, shifts to deceive, 'tis to no purpose to keep her up, or to reclaim her by hard usage. Faire means peradventure may do somewhat.

x Ovid.

* *Obsequio vinces aptius ipse tuo.*

y Read Pe-
trarch's tale of
patience Grizel
in Chaucer.

Men and women are both in a predicament in this behalfe, so sooner won, and better pacified. *Duci volunt, non cogi*: though she be as arant a scold as *Xantippe*, as cruel as *Medea*, as clamorous as *Hecuba*, as lustfull as *Messalina*, by such means (if at all) she may be reformed. Many patient *Grizels* by their obsequiousness in this kind, have reclaimed their husbands from their wandring lusts. In *Nova Francia* and *Turky* (as *Leah*, *Rachel*, and *Sarah* did to *Abraham* and *Jacob*) they bring their fairest damfels to their husbands beds; *Livia* seconded the lustful appetites of *Augustus*: *Stratonice* wife to King *Diotarus* did not only bring *Electra* a fair maid, to her goodmans bed, but brought up the children begot on her, as careful as if they had been her own. *Tertius Emilius* wife, *Cornelia's* mother perceiving her husbands intemperance, *rem dissimulavit*, made much of the maid, and would take no notice of it. A new married man, when a pickthank friend of his, to curry favour, had shewed him his wife familiar in private with a young gallant, courting and dallying, &c. Tush said he, let him do his worst, I dare trust my wife, though I dare not trust him. The best remedy then is by fair means; if that will not take place, to dissemble it as I say, or turn it off with a jest: hear *Guexerra's* advise in this case, *vel joco excipies, vel silentio eludes*; for if you take exceptions at every thing your wife doth, *Solomons* wisdom, *Hercules* valour, *Homers* learning, *Socrates* patience, *Argus* vigilancy will not serve turne. Therefore *Minus malum*, ^a a less mischief *Nevisanus* holds, *dissimulare*, to be ^a *Cunarum emptor*, a buyer of cradles, as the proverb is, then to be too solicitous. ^b A good fellow when his wife was brought to bed before her time; bought halfe a dozen of Cradles before hand for so many children, as if his wife should continue to bear children at every two months. ^c *Pertinax* the Emperour, when one told him a Fidler was too familiar with his Empress, made no reckoning of it. And when that *Macedonian Philip* was upbraided with his wives dishonesty, *cum tot victor regnorum ac populorum esset*; &c. a Conqueror of Kingdomes could not tame his wife, (for she thrust him out at doores) he made a jest of it. *Sapientes portant cornua in pectore, stulti in fronte*, saith *Nevisanus*, wise men bear their hornes in their hearts, fooles on their foreheads. *Eumenes* King of *Pergamus*,

z Sil. nup. lib. 4.
num. 80.

a Erasmus.

b Quum accepisset uxorem peperisse secundo a nuptiis mense, cum a quinque vel sexnas coemit, ut si forte uxor singulis bimensibus pareret.

c Julius Capitol. vita ejus, quum palam cubaret uxorem diligeret, minime uxoribus suis.

Pergamus was at deadly feud with *Perseus* of *Macedonia*, in so much that *Perseus* hearing of a journey he was to take to *Delphus*, * let a company of souldiers to intercept him in his passage; they did it accordingly, and as they supposed left him stoned to death. The news of this fact was brought instantly to *Pergamus*; *Attalus*, *Eumenes* brother proclaimed himself King forthwith, took possession of the crown, and married *Stratonice* the Queen. But by and by when contrary newes was brought, that King *Eumenes* was alive, and now coming to the citie, he laid by his crown, left his wife, as a private man went to meet him, and congratulate his return. *Eumenes* though he knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and took his wife into his favour again, as if no such matter had been heard of or done. *Iocundo* in *Ariosto*, found his wife in bed with a knave, both asleep, went his wayes, and would not so much as wake them, much less reprove them for it. ^d An honest fellow finding in like sort his wife had plaid false at tables, and born a man too many, drew his dagger, and swore if he had not been his very friend, he would have kill'd him. Another hearing one had done that for him, which no man desires to be done by a deputy, followed in a rage with his sword drawn, and having overtaken him, laid adultery to his charge; the offender hotly pursued, confessed it was true; with which confession he was satisfied, and so left him, swearing that if he had denyed it, he would not have put it up. How much better is it to do thus, then to murther himself, impatiently to rave and rage, to enter an Action (as *Armandus Tilius* did in the court of *Tholouse*, against *Martin Gouze* his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his own shame, and to remaine for ever a Queld on record? how much better be *Cornelius Tacitus*, than *Publius Cornutus*, to condemn in such cases, or take no notice of it? *Melius sic errare, quam Zelotypia curis*, saith *Erasmus*, se conficere, better be a wittall and put it up, then to trouble himself to no purpose. And though he will not *omnibus dormire*, be an asse, as he is an oxe, yet to wink at it as many do, is not amisse at some times, in some cases, to some parties, if it be for his commodity, or some great mans sake, his Land-Lord, Patron, Benefactor, (as *Calbas* the Roman saith † *Plutarch* did by *Macenas*, and *Phayllus* of *Argos* did by King *Philip*, when he promised him an office on that condition he might lie with his wife) and so to let it passe:

Scilicet boni dimidium dividere cum Iove, it never troubles me, said *Amphitrio*, to be cornuted by *Iupiter*; let it not molest thee then, be friends with her;

Tu cum Alcmena uxore antiquam in gratiam

Redi

let it I say make no breach of love betwixt you. Howsoever the best way is to condemn it, which ^d *Henry* the second King of *France* advised a courtier of his, jealous of his wife, and complaining of her unchastnes, to reject it, and comfort himself; for he that suspects his wives incontinencie, and fears the Popes curse, shall never live a merry hour, or sleep a quiet night: no remedy but patience. When all is done according to that counsell of

* *Nevisanus*,

* *Dispositi amatos qui ipsum interfecerunt: bi protinus mandatum exequentes, etc. Ille & rex declaratur, & Stratonicem qua fratri nupserat, uxorem ducit; sed postquam audivit fratrem vivere, etc. Attalum comiter accepit, priusquam uxorem complexum, magno honore apud se habuit. d S. Iohn Harvingsons notes in 28. book of Ariosto.*

† *Amator dial.*

† *Plautus scen. ult. Amphit.*

Idem.

d T. Daniel conjuras. French.

* *Nevisanus, si vitium uxoris corrigi non potest, ferendum est*: If it may not be helped, it must be endured. *Dare veniam & sustinere taciti*, 'tis *Sophocles* advice, keep it to thy self; and which *Chrysostome* calls *palestram philosophia*, & *domesticum Gymnasium*, a school of Philosophy, put it up. There is no other cure; but time to wear it out, *luxuriarum remedium est obliuio*, as if they had drunk a draught of *Lethe* in *Trophonius* den: To conclude, age will bereave her of it, *dies dolorem minuit*, time and patience must end it.

* *The minds affections Patience will appease, Passions kills, and beatesh each disease.*

SUBJECT. 2.

By prevention before, or after marriage; *Plato's* communistic, marry a *Cartesian*, *Philomela*, *Silves*, to marry one equal in years, *infantum*, of a good family, education, good



Such medicines as conduce to the cure of this malady, I have sufficiently treated; there be some good remedies remaining, by way of prevention, precautions, or admonitions, which if rightly practised, may do much good. *Plato* in his commonwealth, to prevent this mischief, would have all things common; wives and children all as one: and which *Cesar* in his commentaries observed of those old *Britains*, that first inhabited this land, they had ten or twelve wives allotted to such a family, or promiscuously to be used by so many men, not one to one, as with us, or four five or six to one, as in *Turkey*. The *Nicholaites*, a Sect that sprung, saith *Austin*, from *Nicholas* the Deacon, would have women indifferent; and the cause of this filthy sect, was *Nicholas* the Deacons jealousy, for which when he was condemned, to purge himself of his offence, he broched his heresie, that it was lawfull to lie with one anothers wives, and for any man to lie with his: like to those * *Anabaptists* in *Munster*, that would consort with other mens wives as the spirit moved them: or as *Mahomet* the seducing prophet, would needs use women as he list himself, to beget prophets: 205 their *Alcoran* faith were in love with him, and * he as able as fortie men. Amongst the old *Carthaginians*, as *Bohemus* relates out of *Sabellicus*, the king of the countrey lay with the bride the first night, and once in a yeer they went promiscuously altogether. *Munster Cosmog. lib. 3. cap. 497.* ascribes the beginning of this brutish custome (injustly) to one *Picardus* a Frenchman, that invented a new sect of *Adamites*, to go naked as *Adam* did, and to use promiscuous Venery at set times. When the Priest repeated that of *Genesis*, Increase and multiply, our * went the candles in the place where they met, and without all respect of age, persons, conditions, each has catch may, every man took her comewext, &c. some fasten this on those ancient *Bohemians* and

Russians.

g Lib. de heres.
Quum de zelo
culparetur pur-
gandi se causa
permisse ser-
tur ut ea qui
vellet ueretur
quod ejus sa-
lum in seclum
turpissimam
versum est, qua
placet usus in-
differens se-
minarum.
* *Steiden, Com.*
h *Alchoran*.
a *Alcoran* edit.
a *Bibliandro*.
i *De mor. gent.*
lib. 1. cap. 6.
Nupture regi
deuiginanda
exhibetur.
* *Lumina ex-
tinguebantur*,
nec persona &
etatis habita
reuerentia in
quam quisque
per tenebras
incidit, mulie-
rem cognoscit.

Russians: † others on the inhabitants of *Mambrium*, in the *Lucerne* valley in *Pedemont*; and as I read it was practised in *Scotland* amongst Christians themselves, untill King *Malcomes* time, the King or the Lord of the town had their maidenheads. In some parts of *India* in our age, and those *Islanders*,^m as amongst the *Babylonians* of old, they will prostitute their wives and daughters (which *Chalcacondila* a Greek modern writer, for want of better intelligence, puts upon us *Brittains*) to such travellers or sea-faring men as come amongst them by chance, to shew how far they were from this feral vice of jealousy, and how little they esteemed it. The Kings of *Calecut*, as † *Lod. Vertomannus* relates, will not touch their wives, till one of their *Biarmi* or high priests have lain first with them, to sanctifie their wombs. But those *Efsai* and *Montanists*, two strange sects of old, were in another extrem, they would not marry at all, or have any society with women,ⁿ because of their intemperance they held them all to be naught. *Nevisanus* the Lawyer, lib. 4. num. 33. syl. nupt. would have him that is inclined to this malady, to prevent the worst, marry a quean, *Capiens meretricem, hoc habet saltem boni, quod non decipitur, quia scit eam sic esse, quod non contingit aliis*. A fornicator in *Seneca* constuprated two wenches in a night; for satisfaction the one desired to hang him, the other to marry him. ° *Hierome* king of *Syracuse* in *Sicily*, espoused himself to *Pitho*, keeper of the Stews; and *Ptolomy* took *Thais* a common whore to be his wife, had two sons, *Leontiscus* and *Lagus* by her, and one daughter *Irene*: 'tis therefore no such unlikely thing. P A Citizen of *Eugubine* gelded himself to try his wives honesty, and to be freed from jealousy: so did a Baker in *Basil*, to the same intent. But of all other presidents in this kind, that of *Combatus* is most memorable: who to prevent his masters suspicion, for he was a beautiful yong man, and sent by *Seleucus* his Lord and King, with *Stratonice* the Queen to conduct her into *Syria*, fearing the worst, gelded himself before he went, and left his genitals behind him in a box sealed up. His mistress by the way fell in love with him, but he not yielding to her, was accused to *Seleucus* of incontinency, (as that *Bellerophon* was in like case, falsely traduced by *Sthenobia*, to King *Prætor* her husband, cum non posset ad coitum inducere) and that by her, and was therefore at his coming home cast into prison: the day of hearing appointed, he was sufficiently cleared and acquitted by shewing his privities, which to the admiration of the beholders he had formerly cut off. The *Lydians* used to geld women whom they suspected, saith *Leonicus* var. hist. lib. 3. cap. 59. as well as men. To this purpose *Saint Francis*, because he used to confess women in private, to prevent suspicion, and prove himself a maid, stripped himself before the Bishop of *Astise* and others: and Frier *Leonard* for the same cause went through *Viterbium* in *Italy*, without any garments.

Our Pseudocatholikes, to help these inconveniences which proceed from Jealousie, to keep themselves and their wives honest, make severe Laws; against adultery present death, and withal fornication a

† *Leander Albertus*. Flagitioso ritu cum fili in eadem convenientes post impudam concionem, extinctis luminibus in Venerem ruunt.

k *Lod. Vertomannus* navig. lib. 6. cap. 8. & *Marcus Polus* lib. 1. cap. 46. Uxores viribus prostituunt.

l *Dithmarus*, *Bleskenius*, ut *Agætas Aristoni*, pulcherrimam uxorem habens prostituit.

m *Herodot.* in *Erato*. Mulieres *Babylonice* cum hospite permiscuntur ob argentum quod post *Veneri* sacrum. *Bohemus* lib. 2. cap.

† *Navigat.* lib. 5. cap. 4. prius thorum non inuit, quam a digniore sacerdotis nova nupta deflorata sit. *Bohemus* lib. 2. cap. 3. Ideo nubere nolles ob mulierum intemperantiam, nullam servare viro fidem putabant.

o *Stephanus* prefat. *Herod.* *Alius* è lupanari meretricem, *Pitho* dictam, in uxorem duxit; *Ptolomeus* *Thais* dem nobile scortum duxit & ex ea duos filios suscepit. &c.

p *Pogginus* *Elo-* & *Plutarchus*

remo. q *Felix Plater*. r *Plutarch*, *Lucian*, *Salmutz* Tit. 2. de porcellanis cum in *Pansivo* l. de nov. repert. s *Stephanus* c. l. confor. *Bomavani* c. 6. vit. *Francisci*.

* Plutarch, vit.
ejus.

* Vetter, lib. 7.
secret.

a Citatur à
Gellio.

b Lib. 4. Tit. 4.
de instit. reipub.
de officio mari-
ti.

c Ne cum eâ
blande nimis a-
gas, ne objur-
ges presentibus
extraneis.

* Epist. 70.

† Ovid.

† Alciat, emb.
116.

venial sin, as a sink to convey that furious and swift stream of concupiscence, they appoint and permit stews, those punks and pleasant sinners, the more to secure their wives in all populous Cities, for they hold them as necessary as Churches; and howsoever unlawful, yet to avoid a greater mischief, to be tolerated in policy, as usury, for the hardness of mens hearts; and for this end they have whole Colledges of Curtesans in their Towns and Cities. Of *Cato's mind belike, that would have his servants (*cum ancillis congregari coitus causa, definitio are, ut graviora facinora evitarent, cateris interim interdicens*) familiar with some such feminine creatures, to avoid worse mischiefs in his house, and made allowance for it. They hold it unpossible for idle persons, yong, rich, and lusty, so many servants, Monks, Friars, to live honest, too tyrannical a burden to compel them to be chaste, and most unfit to suffer poor men, yonger brothers and souldiers at all to marry, as those diseased persons, votaries, priests, servants. Therefore as well to keep and ease the one as the other, they tolerate and wink at these kind of Brothel houses and Stews. Many probable arguments they have to prove the lawfulness, the necessity, and a toleration of them, as of usury; and without question in policy they are not to be contradicted: but altogether in Religion. Others prescribe philters, spels, charms to keep men and women honest. *Mulier ut alienum virum non admittat prater suum: Accipe fel hirci, & adipem, & exsicca, caleseat in oleo, &c. & non alium prater te amabit. In Alexi, Porta, &c. plura invenies, & multò his absurdiora, uti & in Rhafi, ne mulier virum admittat, & maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

The best means to avoid these and like inconveniences, are, to take away the causes and occasions. To this purpose ^aVarro writ *Satyrum Menippeam*, but it is lost. ^bPatritius prescribes foure rules to be observed in chusing of a wife (which who so will may read) *Fonseca* the Spaniard in his 45. c. *Amphisheat. Amoris*, sets down six special cautions for men, foure for women; *Sam. Neander* out of *Shonbernerus*, five for men, five for women; *Anthony Guivarra* many good lessons; *Cleobulus* two alone; others otherwise; as first to make a good choice in marriage, to invite *Christ* to their wedding, and which *Saint *Ambrose* adviseth, *Deum conjugii presidem habere*, and to pray to him for her, (*A Domino enim datur uxor prudens, Prov. 19.*) not to be too rash and precipitate in his election, to run upon the first he meets, or dote on every stout fair piece he sees, but to chuse her as much by his ears as eyes, to be well advised whom he takes, of what age, &c. and cautelous in his proceeding. An old man should not marry a yong woman, or a yong woman an old man,

† *Quàm male inaequales veniunt ad aratra juvenci!*

such matches must needs minister a perpetual cause of suspicion, and be distastful to each other.

*Noctua ut in tumulis, super atque cadavera bubo,
Talis apud Sophoclem nostra puella sedes.*

Night-crows on tombs, Owl sits on carcass dead,

So

So lies a wench with *Sophocles* in bed.

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For *Sophocles*, as *Athenens* describes him, was a very old man, as cold as *Fannary*, a bedfellow of bones, and doted yet upon *Archippe* a yong Curtesan, then which nothing can be more odious. * *Senex maritus uxori juveni ingratus est*, an old man is a most unwelcome guest to a yong wench, unable, unfit:

† *Amplexus suos fugiunt puella,
Omnis horret amor, Venusque Hymenque.*

† *Pontanus bi-
arum lib. 1.*

And as in like case a good fellow that had but a peck of corn weekly to grind, yet would needs build a new mill for it, found his error estoons, for either he must let his mill lye waste, pull it quite down, or let others grind at it. So these men, &c.

Seneca therefore disallows all such unseasonable matches, *habent enim maledicti locum crebra nuptia*. And as † *Tully* farther inveighs, *is unfit for any, but ugly and filthy in old age. Turpe senilis amor*, one of the three things * *God* hateth. *Plutarch* in his book *contra Coleten*, rails downright at such kind of marriages, which are attempted by old men, *qui jam corpore impotenti, & à voluptatibus deserti, peccant animo*, and makes a question whether in some cases it be tolerable at least for such a man to marry,

† *Offic. lib. Lu-
xuria cum om-
ni etati turpi-
tum senectuti
sedissima.*
* *Ecclus. 25. 2.*
An old man
that dotes, &c.

———— *qui Venerem affectat sine viribus,*

that is now past those venerous exercises, as a gelded man lies with a virgin and sighs, *Ecclus. 30. 20.* and now complains with him in *Petronius*, *funerata est hac pars jam, quæ fuit olim Achillea*, he is quite done,

* *Vixit puella nuper idoneus,
Et militavit non sine gloria.*

But the question is

whether he may delight himself as those *Priapeian* Popes, which in their decrepit age lay commonly between two wenches every night, *contactu formosarum, & contrectatione, num adhuc gaudeat*; and as many doting *Syres* still doto their own shame, their chidrens undoing, and their families confusion: he abhors it, *tanquam ab agresti & furioso domino fugiendum*, It must be avoided as a *Bedlam* master, and not obeyed.

* *Hor. lib. 3.
ode 26.*

* *Cap. 54. insit.
ad optimam vi-
tam; maxima
mortalium pars
precipitantes
& inconsidera-
te nubit, idque
ea etate que
minus apta est;
quum senex a-
dlescentule,
sanus morbidæ,
dives pauperis,
&c.*

Aleto —————

Ipsa faces præfert nubentibus, & malus Hymen

Triste ululat, —————

the divel himself makes such

matches. * *Levinus Lemnius* reckons up three things which generally disturb the peace of marriage: the first is when they marry intempestive or unseasonably, as many mortal men marry precipitately and inconsiderately, when they are effate and old: The second when they marry unequally for fortunes and birth: the third, when a sick impotent person weds one that is sound, *novæ nuptiæ spes frustratur*: Many dislikes instantly follow. Many doting dizards, it may not be denied, as *Plutarch* confesseth, *recreate themselves with such obsolete, unseasonable and filthy remedies* (so he calls them) with a remembrance of their former pleasures, against nature they stir up their dead flesh: but an old lecher is abominable; *mulier tertio nubens*, * *Nevisanus* holds, *presumitur lubrica & inconstans*, a woman that marries the third time may be presumed to be no honestier then she should. Of them both, thus *Ambrose* concludes in

* *Absoleto, in-
tempestivo, tur-
pi remedio sa-
tentur se uti;
recordatione
pristinorum vo-
luptatum se re-
creant; & ad-
versante natu-
ra, pollutam
carnem & c.
nesciam exci-
tant.*
2. *Lib. 2. nu. 25.*

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his comment upon Luke, *"they that are coupled together, not to get children, but to satisfy their lust, are not husbands, but fornicators, with whom* St. *Austin* consents: matrimony without hope of children, *non matrimonium, sed concubium dici debet*, is not a wedding but a jumbling or coupling together. In a word (except they wed for mutual society, help and comfort one of another, in which respects though † *Tiberius* deny it, without question old folks may well marry) for sometimes a man hath most need of a wife, according to *Puccius*, when he hath no need of a wife; otherwise it is most odious, when an old *Acheronticke* dizard, that hath one foot in his grave, à *silicernium*, shall flicker after a lusty yong wench that is blithe and bonny,

a *Qui vero non procreande prolis, sed ex- plende libidinis causa sibi invicem copulantur, non tam conjuges quam fornicarii habentur.*
† *Lex Papia.*
Sueton. Cland.
c. 23.

e *P. nianus bi- arum lib. 1.*

b *Plautus mer- cator.*

— *Salaciorque*

Verno passere, & albulis columbis.

What can be more detestable?

† Tu cano capite amas senex nequissime

Fam plenus atatis, animaque fetida,

Senex hircosus tu osculare mulierem?

Utine adiens vomitum potius excuties.

Thou old goat, hoary lecher, naughty man,

With stinking breath, art thou in love?

Must thou be flavering? she spews to see

Thy filthy face, it doth so move.

Yet as some will, it is much more tolerable for an old man to marry a yong woman (our *Ladies* match they call it) for *cras eris mulier*, as he said in *Tully*. *Cato* the Roman, *Crisobulus* in † *Xenophon*, * *Tyrquellus* of late, *Julius Scaliger*, &c. and many famous presidents we have in that kind; but not è *contra*: 'tis not held fit for an ancient woman to match with a yong man. For as *Varro* will, *Annus dum ludit morti delitias facit*, 'tis *Charons* match between * *Casus* and *Casca*, and the devil himself is surely well pleased with it. And therefore as the Poet inveighs, thou old *Vetustina* bed-ridden quean, that art now skin and bones,

† *Symposio.*

* *Vide Thuanii historiam.*

* *Calabecl. vet. poetarum.*

c *Martial. lib. 3. 62. Epig.*

Cui tres capilli, quatuorque sunt dentes,

Pectus cicade, cruscolumque formica,

Rugosiore qua geris stolâ frontem,

Et araeonarum casibus pares mammas.

That hast three hairs, foure teeth, a brest

Like grasshopper, an emmets crest,

A skin more rugged then thy coar,

And duggs like spiders web to boot.

Must thou marry a youth again? And yet *ducentas ire nuptum post mor- tes amant*: howsoever it is, as *Apuleius* gives out of his *Meroe*, *congressus annosus, pestilens, abhorrendus*, a pestilent match, abominable, and not to be endured. In such case how can they otherwise choose but be jea- lous, how should they agree one with another? This inequality is not in years only, but in birth, fortunes, conditions; and all good qua- lities,

Lib. 1. Miles.

* *Si qua voles aptè nubere, nube pari,*

'Tis my counsel,

saith *Anthony Guiverra*, to chose such a one. *Civis Civem ducat, Nobilis Nobilem*, let a citizen match with a citizen, a gentleman with a gentle-

woman;

* *Ovid.*

woman; he that observes not this precept (saith he) *non generum sed malum Gentium, non nurum sed Furiam, non vitæ Comitem, sed litis fomitem domi habebit*, in stead of a fair wife shall have a fury, for a fit son in law a meer feind, &c. examples are too frequent.

Another main caution fit to be observed, is this, that though they be equal in years, birth, fortunes, and other conditions, yet they do not omit vertue and good education, which *Musonius* and *Antipater* so much inculcate in *Stobæus*,

*Dos est magna parentum
Virtus, & metuens alterius viri
Certo fœdere castitas.*

If as *Plutarch* adviseth, one must eat *modium salis*, a bushell of salt with him, before he chuse his friend, what care should be had in chusing a wife, his second self, how solicitous should he be to know her qualities and behaviour? and when he is assured of them, not to prefer birth, fortune, beauty, before bringing up, and good conditions. *Coquage* god of Cuckolds, as one merrily said, accompanies the goddesses jealousy, both follow the fairest, by *Jupiters* appointment, and they sacrifice to them together: beauty and honesty seldom agree; straight personages have often crooked manners; fair faces, foul vices; good complexions, ill conditions. *Suspitionis plena res est, & insidiarum*, beauty (saith *Chrysostome*) is full of treachery and suspicion: he that hath a fair wife, cannot have a worse mischief, and yet most covet it, as if nothing else in marriage but that and wealth were to be respected. *Francis Sforza* Duke of *Millain*, was so curious in this behalf, that he would not marry the Duke of *Mantua's* daughter, except he might see her naked first: Which *Lycurgus* appointed in his lawes, and *Morus* in his *Vtopian* Commonwealth approves. ^b In *Italy*, as a traveller observes, if a man have three or four daughters, or more, and they prove fair, they are married eftsóones: if deformed, they change their lovely names of *Lucia*, *Cynthia*, *Camana*, call them *Dorothie*, *Vrsula*, *Briget*, and so put them into Monasteries, as if none were fit for marriage, but such as are eminentlie fair: but these are erroneous tenents: a modest virgin well conditioned, to such a fair snout peece, is much to be preferred. If thou wilt avoid them, take away all causes of suspicion and jealousy, marry a course peece, fetch her from *Cassandra's* Temple, which was wont in *Italy* to be a Sanctuary of all deformed maids, and so thou shall be sure that no man will make thee cuckold, but for spight. A citizen of *Bizance* in *Thrace*, had a filthy dowdy, deformed slut to his wife, and finding her in bed with another man, cryed out as one amazed; *O miser! quæ te necessitas huc adegit?* O thou wretch what necessity brought thee hither? as well he might; for who can affect such a one? But this is warily to be understood, most offend in another extreme, they prefer wealth before beauty, and so she be rich, they care not how she look, but these are all out as faulty as the rest. *Attendenda uxoris forma*, as *Salisburienfis* adviseth, *ne si alteram aspexeris, mox eam fovere putes*, as the Knight in *Chaucer* that was married to an old woman,

^e Rablais hist. Pantagruell. 3. cap. 33. ^f Hom. 80. Qui pulchram habet uxorem, nihil pejus habere potest. ^g Arniscus. ^h Itinerar. Ital. Colonie edit. 1620. Nomine trium Ger. fol. 304. displicuit quod domine filiabus immutent nomen inditum in Baptismo, & pro Catharina, Margareta, &c. ne quid desit ad luxuriam, appellant ipsas nominibus Cynthia, Camena, &c. ⁱ Leonicus de var. lib. 3. c. 43. ^k Polycrat. l. 9. cap. 11. *Astylus* virginum deformium *Cassandrae* templum. *Plutarch.*

And

And all day after hie him as an Owl,
So woe was his wife looked so foul.

Have a care of thy wifes complexion, lest whilst thou see'st another, thou loathe'st her, she prove jealous, thou naught,

Si tibi deformis conjux, si serva venusta,

Ne utaris servâ, —

I can perhaps give instance. *Mole-*

stum est possidere, quod nemo habere dignetur, a misery to possess that which no man likes: on the other side, *Difficile custoditur quod plures amant*. And as the bragging souldier vaunted in the Comedy, *nimia est miseria pulchrum esse hominem nimis*. Scipio did never so hardly besiege Carthage, as these yong gallants will beset thine house, one with wit or person, another with wealth, &c. If she be fair, saith Guazzo, she will be suspected howsoever. Both extreams are naught, *Pulchra cito adamatur, fœda facile concupiscit*, the one is soon beloved; the other loves: one is hardly kept, because proud and arrogant, the other not worth keeping; what is to be done in this case? Ennius in Menelippe adviseth thee as a friend to take *statam formam, si vis habere incolumem pudicitiam*, one of a middle size, neither too fair, nor too foul,

* Marullus.

* *Nec formosa magis quam mihi casta placet*, with old Cato, though fit, let her beauty be, *neque lectissima, neque illiberalis*, between both. This I approve; but of the other two I resolve with *Salisburien-sis, ceteris paribus*, both rich alike, endowed alike, *maiori miseriâ deformis habetur quam formosa servatur*, I had rather marry a fair one, and put it to the hazard, than be troubled with a blowze; but do thou as thou wilt, I speak only of my self.

Howsoever, *quod iterum moneo*, I would advise thee thus much, be she fair or foul, to choose a wife out of a good kindred, parentage, well brought up, in an honest place.

† Chaloner lib.
9. de repub.
Ang.

† *Primum animo tibi proponas quo sanguine creta,
Quâ formâ, quâ atate, quibusque ante omnia virgo
Moribus, in junctos veniat nova nupta penates.*

He that marries a wife out of a suspected Inne or Alehouse, buyes a horse in Smithfield, and hires a servant in Pauls, as the diverbe is, shall likely have a jade to his horse, a knave for his man, an arrant honest woman to his wife. *Filia prasumitur esse matri similis*, saith ¹ Nevissanus? Such^m a mother, such a daughter; *mali corvi malum ovum*, Cat to her kind.

1 Lib. 2. num.
159.
m Si genetriz
caste, caste quo-
que filia vivit;
Si meretriz
mater, filia
talis erit.
† Juven. Sat. 6.

† *Scilicet expectas ut tradat mater honestos*

Atque alios mores quam quos habet? —

If the mother be dishonest, in all likelihood the daughter will *matrizare*, take after her in all good qualities,

Creden' Pasiphae non tauripotentem futuram

Tauripetam? —

If the dam trot, the foal will not amble. My last caution is, that a woman do not bestow her self upon a fool; or an apparant melancholy person; jealousy is a symprome of that disease, and fools have no moderation. *Fustina* a Roman Lady was much persecuted, and after made away by her jealous husband, she caused and enjoyned this Epitaph, as a caveat to others, to be engraven on her tomb:

ⁿ *Discite*

*Discite ab exemplo Iustina, discite patres,
Ne nubat fasuo filia vestra viro, &c.*

Learn parents all, and by *Iustina's* case,
Your children to no dizards for to place.

After marriage, I can give no better admonitions than to use their wives well, and which a friend of mine told me that was a married man, I will tell you as good cheap, saith *Nicostratus* in † *Stobæus*, to avoid future strife, and for quietness sake, *when you are in bed, take heed of your wives flattering speeches over night, and curtain sermons in the morning.* Let them do their endeavour likewise to maintain them to their means, which † *Patricius* ingeminates, and let them have liberty with discretion, as time and place requires: many women turn queans by compulsion, as ° *Nevisanus* observes, because their husbands are so hard, and keep them so short in diet and apparell, *pauupertas cogit eas meretricari*, poverty and hunger, want of means, makes them dishonest, or bad usage; their churlish behaviour forceth them to fly out, or bad examples, they do it to cry quittance. In the other extreme some are too liberal, as the proverb is, *Turdus malum sibi cacat*, they make a rod for their own tails, as *Candaules* did to *Gyges* in * *Herodotus*, commend his wives beauty himself, and besides would needs have him see her naked. Whilst they give their wives too much liberty to gad abroad, and bountifull allowance, they are accessary to their own miseries; *anima uxorum pessimè olent*, as *Plautus* jibes, they have deformed souls, and by their painting and colours procure *odium mariti*, their husbands hate, especially,

— † *cum miserè viscantur labra mariti.*

Besides, their wives (as ° *Basil* notes) *Impudenter se exponunt masculorum aspectibus, jactantes tunicas, & coram tripudiantes*, impudently thrust themselves into other mens companies, and by their undecent wanton carriage, provoke and tempt the spectators. Vertuous women should keep house, and 'twas well performed and ordered by the Greeks,

— *mulier ne qua in publicum*

Spectandam se sine arbitro præbeat viro: which made *Phidias* belike at *Elis* paint *Venus* treading on a Tortoise, a symbole of womens silence and house-keeping. For a woman abroad and alone, is like a Deer broke out of a Parke, *quam mille venatores insequuntur*, whom every hunter followes; and besides in such places she cannot so well vindicate her self, but as that virgin *Dinah* (*Gen. 34. 2.*) going for to see the daughters of the land, lost her virginity, she may be defiled and overtaken on a sudden; *Imbelles dama quid nisi prada sumus?*

And therefore I know not what Philosopher he was, that would have women come but thrice abroad all their time, † *to be baptized, married, and buried*; but he was too strait laced. Let them have their liberty in good sort, and go in good sort, *modo non annos viginti aetatis suae domi relinquunt*, as a good fellow said, so that they look not twenty years yonger abroad then they do at home; they be not spruce, neat, Angels abroad, beasts, dowdies, sluts at home; but seek by all means to please and give content to their husbands; to be quiet above all things, obedi-

n *Camerarius*
cent. 2. cap. 54.
oper. subf.

† Ser. 72. *Quod*
amicus quidam
uxorem habens
mibi dixit, di-
cam vobis, in
cubili cavenda
adulationes
vesperi, mane
clamores.

† Lib. 4 tit. 4. de
institut. Reipub.
cap. de officio
mariti & ux-
oris.

o Lib. 4. § 1. nup.
num. 81. *Non*
curant de ux-
oribus, nec vo-
lunt iis subve-
nire de victu,
vestitu, &c.

* In *Clio. Spe-*
ciem uxoris
(supra modum
extollens, fecit
ut illam nu-
dum coram
aspiceret.

† *Juven. Sat. 6.*
He cannot
kisse his wife
for paint.
q *Orat. cont. a*
ebri.

† *Ad baptis-*
mum, matrimo-
nium & tumul-
um.

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* Non vociferatur
villula si maritus obgan-
mar.

† Fradem a-
periens offendit
ei non aquam
sed silentium
iracundia mo-
derari.
q Horol. princ.
lib. 2. cap. 8. Di-
ligenter caven-
dum suminis
illustribus ne
frequenter
eneant.

† Chaloner.

ent, silent and patient; if they be incensed, angry, chide a little, their wives must not * campe again, but take it in good part. An honest woman, I cannot now tell where she dwelt, but by report an honest woman she was, hearing one of her gossips by chance complain of her husbands impatience, told her an excellent remedy for it, and gave her withall a glasse of water, which when he brauled she should hold still in her mouth, and that *toties quoties*, as often as he chid, she did so two or three times with good success, and at length seeing her neighbour, gave her great thanks for it, and would needs know the ingredients, † she told her in brief what it was, *Fair water*, and no more: for it was not the water, but her silence which performed the cure. Let every forward woman imitate this example, and be quiet within doors, and (as *M. Anselmus* prescribes) a necessary caution it is to be observed of all good matrons that love their credits, to come little abroad, but follow their work at home, look to their household affairs and private business, *æconomie incumbentes*, be sober, thrifty, wary, circumspect, modest, and compose themselves to live to their husbands means, as a good huf- wife should do,

† *Quæ studiis garvifa coli, partita labores
Fallit opus cantu, formæ assimulata corone
Cura puellaris, circum fusosque rotasque
Cum volver, &c.*

Howsoever 'tis good to

keep them private, nor in prison;

* Menander.

* *Quisquis custodit uxorem velutibus & seris,
Etsi sibi sapiens, stultus est, & nihil sapit.*

Reade more of this subject *Horol. princ. lib. 2. per totum. Arniseus polit. Cyprian, Tertullian, Bossus de mulier. apparatus. Godefridus de Amor. lib. 2. cap. 4. Levinus Lemnius cap. 34. de insitans. Christ. Barbarus de re uxor. lib. 2. cap. 2. Franciscus Patrisius de insitans. Reipub. lib. 4. Tit. 4. & 5. de officio mariti & uxoris, Christ. Fonseca Amphitheat. Amor. cap. 45. Sam. Neander &c.*

These cautions concern him; and if by those or his own discretion otherwise he cannot moderate himself, his friends must not be wanting by their wisdom, if it be possible, to give the party grieved satisfaction, to prevent and remove the occasions, objects, if it may be to secure him. If it be one alone, or many, to consider whom he suspects or at what times, in what places he is most incensed, in what companies. *Nevisanus* makes a question whether a young Physician ought to be admitted in case of sickness, into a new married mans house, to administer a julip, a syrup, or some such physick. The *Persians* of old would not suffer a young Physician to come amongst women. *Apollonides Coss* made *Artaxerxes* cuckold, and was after buried alive for it. A gaoler in *Aristenetus* had a fine young gentleman to his prisoner; † in commiseration of his youth and person he let him loose, to enjoy the liberty of the prison, but he unkindly made him a *Cornuto*. *Menelaus* gave good welcome to *Paris* a stranger, his whole house and family were at his command, but he ungently stole away his best beloved wife. The like measure was offered to *Agis* King of *Lacedæmon*, by * *Alcibiades* an ex-
ile,

† Lib. 5. num. 11
† *Ctesias* in
Persicis finxit
vultuæ morbum
esse nec curari
posse nisi cum
vivo concum-
beret, hac arte
viti compos.
&c.
† *Ex* op. vit. vin-
culis solum
demisit, at illi
inhumanus
supra vit con-
jugem.

* *Plutarch. vi-
a ejus.*

ile, for his good entertainment, he was too familiar with *Timea* his wife, begetting a child of her, called *Leotichides*; and bragging moreover when he came home to *Athens*, that he had a son should be king of the *Lacedemonians*. If such objects were removed, no doubt but the parties might easily be satisfied, or that they could use them gently, and intreat them well, not to revile them, scoffe at, hate them, as in such cases commonly they do, 'tis an humane infirmity, a miserable vexation, and they should not add grief to grief, nor aggravate their misery, but seek to please, and by all means give them content, by good counsel, removing such offensive objects, or by mediation of some discreet friends. In old *Rome* there was a Temple erected by the matrons to that *Viriplaca Dea*, another to *Venus ver-ricorda*, *qua maritos uxoribus reddebat benevolos*, whither (if any difference hapned betwixt man and wife) they did instantly resort: there they did offer sacrifice, a white Hart, *Plutarch* records, *sine felle*, without the gall, (Some say the like of *Iuno's* temple) and make their prayers for conjugall peace: before some indifferent arbitrators and friends, the matter was heard betwixt man and wife, and commonly composed. In our times we want no sacred Churches, or good men to end such controversies, if use were made of them. Some say that precious stone called ** Beryllus*, others a *Diamond*, hath excellent vertue, *contra hostium injurias*, & *conjugatos invicem conciliare*, to reconcile men and wives, to maintain unity and love; you may try this when you will, and as you see cause. If none of all these means and cautions will take place, I know not what remedy to prescribe, or whither such persons may go for ease, except they can get into the same ** Turkie* paradise, *Where they shall have as many fair wives as they will themselves*, with clear eyes, and such as look on none but their own husbands, no fear, no danger of being cuckolds; or else I would have them observe that strict rule of *† Alphonsus*, to marry a deaf and dumb man to a blind woman. If this will not help, let them to prevent the worst, consult with an ** Astrologer*, and see whether the significators in her *Horoscope* agree with his, that they be not in *signis & partibus odiose intuentibus aut imperantibus*, sed *mutuo & amice antiscii & obedientibus*, otherwise, (as they hold) there will be intolerable enmities between them: or else get him *Sigillum veneris*, a Characteristical Seal stamped in the day and hour of *Venus*, when she is fortunate, with such and such set words and charmes, which *Villanovanus* and *Leo Suavius* prescribe, *ex sigillis magicis Salomonis, Hermetis, Raguclis, &c.* with many such, which *Alexis, Albertus*, and some of our natural magicians put upon us: *ut mulier cum aliquo adulterare non possit, incide de Capillis suis, &c.* and he shall shurely be gracious in all womens eyes, and never suspect or disagree with his own wife, so long as he wears it. If this course be not approved, and other remedies may not be had, they must in the last place sue for a divorce: but that is somewhat difficult to effect, and not all our so fit. For as *Felisacus* in his *Tract de justa uxore* urgeth, If that law of *Constantine* the great, or that of *Theodosius* and *Valentinian*, concerning divorce, were in use in our times, *innumeras propemodum viduas haberemus, et calibes viros*, we should have

** Rosinus lib. 2.
19. Valerius
lib. 2. cap. 1.*

*† Alexander ab
Alexandro l. 4.
cap. 8. gen. dier.*

** Fr. Ruens
de gemmis l. 2.
cap. 3. & 15.*

*x Strozius Ci-
cogna lib. 2.
cap. 15. spirit. et
in can. habent
ibidem uxores
quot volunt
cum oculis cla-
rissimis, quos
nunquam in
aliquem prater
maritum fixuri
sunt, &c.
Bredenbacchi-
us. Idem &
Bohemus &c.
† Vxor ceca
ducat maritum
surdum, &c.
* See Valent.
Nabod. differ.
Com. in Alcabi-
tium, ubi plura.
† Cap. 46. Apol.
quod mulieres
sine concupis-
centia aspicere
non possent &c.*

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almost no married couples left. Try therefore those former remedies: or as *Tertullian* reports of *Democritus*, that put out his eyes, because he could not look upon a woman without lust, and was much troubled to see that which he might not enjoy; let him make himself blind, and so he shall avoid that care and molestation of watching his wife. One other sovereign remedy I could repeat, an especial Antidote against Icalousie, an excellent cure; but I am not now disposed to tell it, not that like a covetous Emperick I conceal it for any gain, but some other reasons, I am not willing to publish it; if you be very desirous to know it, when I meet you next, I will peradventure tell you what it is in your ear. This is the best counsel I can give; which he that hath need of, as occasion serves may apply unto himself. In the mean time,

— *dii talem terris avertite pestem,*

as the proverb is, from Heresie, Icalousie, and Frensie, good Lord deliver us.

SECT. 4.

MEMB. 4. SUBJECT. 1.

Religious Melancholy.

*Its object God; what his beauty is; How it alluresb.
The parts and parties affected.*

y Called Religious because it is still conversant about Religion and such divine objects.

* *Grotius.*

z. Lib. 1. cap. 16. nonnulli opinionibus additi sunt, & futura se predictare arbitrantur.

a. Aliis videtur quod sunt prophetae & inspirati à Spiritu sancto & incipiunt prophetares; & multa futura praedictant.

b. cap. 6. de Melanch.



That there is such a distinct Species of love Melancholy, no man hath ever yet doubted; but whether this subdivision of *Religious Melancholy* be warrantable, it may be controverted.

* *Pergite Pierides, medio nec calle vagantem
Linguite me, quàm nulla pedum vestigia ducunt,
Nulla rota currus testantur signa priores.*

I have no pattern to follow as in some of the rest, no man to imitate. No Physician hath as yet distinctly written of it as of the other; all acknowledge it a most notable Symptome, some a cause, but few a species or kinde. * *Aretius*, *Alexander*, *Rhasis*, *Avicenna*, and most of our late writers, as *Gordonius*, *Fuchsius*, *Plater*, *Brnel*, *Montaltus*, &c. repeat it as a Symptome. a Some seem to bee inspired of the holy Ghost, some take upon them to bee Prophets, some are addicted to new opinions, some foretell strange things, de statu mundi & Antichristi, saith *Gordonius*. Some will prophecy of the end of the world to a day almost, and the fall of the Antichrist, as they have been addicted or brought up; for so melancholy works with them, as b *Laurentius* holds. If they have been precisely given, all their meditations tend that way, and in conclusion

clusion produce strange effects, the humour imprints symptomes according to their several inclinations and conditions, which makes ^c *Guianerius* and ^d *Felix Plater*, put too much devotion, blinde zeal, fear of eternal punishment, and that last judgement for a cause of those enthusiasticks and desperate persons: but some do not obscurely make a distinct species of it, dividing Love Melancholy into that whose object is women; and into the other whose object is God. *Plato* in *Convivio*, makes mention of two distinct furies; and amongst our Neotericks, *Hercules de Saxonia lib. 1. præf. med. cap. 16. cap. de Melanch.* doth expressly treat of it in a distinct Species. ^e *Love Melancholy* (saith he) is twofold; the first is that (to which per adventure some will not vouchsafe this name or species of Melancholy) affection of those which put God for their object, and are altogether about prayer, fasting, &c. the other about women. *Peter Forestus* in his observations delivereth as much in the same words: and *Felix Platerus de mentis alienat. cap. 3. frequentissima est ejus species, in qua curanda sapienter multum fui impeditus*; 'tis a frequent disease; and they have a ground of what they say, forth of *Areteus* and *Plato*. ^f *Areteus* an old author in his third book cap. 6. doth so divide Love Melancholy, and derives this second from the first, which comes by inspiration or otherwise. ^g *Plato* in his *Phædrus* hath these words, *Apollo's Priests in Delphos, and at Dodana, in their fury do many pretty feats, and benefit the Greeks, but never in their right wits. He makes them all mad, as well he might, and he that shall but consider that superstition of old, those prodigious effects of it (as in its place I will shew the several furies of our Fatidici dii, Pythonissas, Sibyls, Enthusiasts, Pseudoprophets, Hereticks and Schismaticks in these our latter ages)* shall instantly confess, that all the world again cannot afford so much matter of madness, so many stupend symptomes, as superstition; heresie, schisme hath brought out: that this Species alone may be parallel'd to all the former, hath a greater latitude, and more miraculous effects; that it more besots and infatuates men, than any other above named whatsoever, doth more harme, work more disquietness to mankind, and hath more crucified the souls of mortal men (such hath been the divels craft) than wars, plagues, sicknesses, dearth, famine and all the rest.

Give me but a little leave, and I will set before your eyes in breif a stupend, vast, infinite Ocean of incredible madness and folly: a sea full of shelves and rocks, sands, gulfs, Euripes and contrary tides, full of fearfull monsters, uncouth shapes, roaring waves, tempests, and Siren calmes, Halcyonian seas, unspeakable misery, such Comœdies and Tragœdies, such absurd and ridiculous, ferall and lamentable fits, that I know not whether they are more to be pitied or derided, or may bee beleived, but that we daily see the same still practised in our dayes, fresh examples, *nova novitia*, fresh objects of misery and madness in this kind that are still represented unto us, abroad, at home, in the midst of us, in our bosomes.

But before I can come to treat of these several errors and obliquities, their causes, symptomes, affections, &c. I must say something neces-

c Cap. 5. Tractat. multi ob timorem Dei sunt melancholici, & timore prebentur. They are still troubled for their sins.
d Plater. c. 13. e Melancholia Evoluta vel que cum amore est, duplex est: prima que ab aliis forsitan non meretur nomen melancholia est affectio eorum que pro objecto proponunt Deum & ideo nihil aliud curant aut cogitant quam Deum, jejunia, vigiliæ: altera ob mulieres.
f Alii reperiunt furoris species a prima vel a secunda, deorum rogantium, vel assensu numinum furor hic venit.
g Qui in Delphis futura prædicunt vates, & in Dodona sacerdotes furentes quidem multa jucunda Græcis deferunt, sani vero exigua aut nulla.

family of the object of this love, God himself, what this love is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swerve from it.

Amongst all those divine attributes that God doth vindicate to himself, eternity, omnipotency, immutability, wisdom, majesty, justice, mercy, &c. his^h beauty is not the least, *One thing saith David, have I desired of the Lord, and that I will still desire, to behold the beauty of the Lord,* Psal. 27. 4. *And out of Sion which is the perfection of beauty hath God shined,* Psal. 50. 2. All other creatures are fair, I confess, and many other objects

do much enamour us, a fair house, a fair horse, a comely person. *I am amazed, saith Austin, when I look up to heaven and behold the beauty of the stars, the beauty of Angels, principalities, powers, who can express it? who can sufficiently commend, or set out this beauty which appears in us? so fair a body, so fair a face, eyes, nose, cheeks, chin, brows, all fair and lovely to behold; besides the beauty of the soul which cannot be discerned. If we so labour and be so much affected with the comeliness of creatures, how should we be ravished with that admirable lustre of God himself?* If ordinary beauty have such a prerogative and power, and what is amiable and fair, to draw the eyes and ears, hearts and affections of all spectators unto it, to move, win, entice, allure; how shall this divine forme ravish our souls, which is the fountain and quintessence of all beauty? *Caelum pulchrum, sed pulchrior caeli fabricator;* if heaven be so fair, the sun so fair, how much fairer shall he be, that made them fair? *For by the greatness and beauty of the creatures, proportionally the maker of them is seen.* Wisd. 13. 5. If there be such pleasure in beholding a beautiful person alone, and as a plausible sermon, he so much affect us, what shall this beauty of God himself, that is infinitely fairer then all creatures, men, angels, &c. *† Omnis pulchritudo florum, hominum, angelorum, & rerum omnium pulcherrimarum ad Dei pulchritudinem collata, vox est & senebra,* all other beauties are night

it self, meer darkness to this our inexplicable, incomprehensible, unspeakable, eternal, infinite, admirable and divine beauty. *This lustre, pulchritudo omnium pulcherrima.* This beauty and ^k *splendor of the divine Majesty*, is it that draws all creatures to it, to seek it, love, admire, and adore it; and those Heathens, Pagans, Philosophers, out of those reliques they have yet left of Gods Image, are so far forth incensed, as not only to acknowledge a God; but, though after their own inventions, to stand in admiration of his bounty, goodness, to adore and seek him; the magnificence and structure of the world it self, and beauty of all his creatures, his goodness, providence, protection, inforceth them to love him, seek him, fear him, though a wrong way to adore him: but for us that are Christians, regenerate, that are his adopted sons, illuminated by his word, having the eyes of our hearts and understandings opened; how fairly doth he offer and expose himself? *Ambrosius* *nos Deus (Austin saith) donis & forma sua,* he woos up by his beauty, gifts, promises, to come unto him; *the whole Scripture is a message, an exhortation, a love letter to this purpose, to incite us, and invite us, m Gods Epistle, as Gregory calls it, to his creatures.* He sets out his Son and his Church in that *Epithalamium* or mystical song of Solomon, to enamour us the more, comparing his head to fine gold, his locks curled and black as

a Raven,

^h Deus bonus, justus, pulcher, juxta Platonem.

ⁱ Miror & stupesco cum caelum afficio & pulchritudinem siderum, angelorum, &c. & quae digne laudet quod in nobis uiget, corpus tam pulchrum, frontem pulchram, nares, genas, oculos, intellectum, omnia pulchra, si sic in creaturis laheramus, quid in ipso deo?

[†] Ortelius Nicet. lib. 2. cap. 1.

^k Fulgor divinae majestatis, Aug.

^l In Psal. 64. misit ad nos Epistolam & totam scripturam, quibus nobis faceret amandi desiderium.

^m Epist. 48. l. 4. quid est tota scriptura nisi Epistola omnipotentis dei ad creaturam suam?

a Raven, Cant. 4. 5. his eyes like doves on rivers of waters, washed with milk, his lippes as lillies, dropping down pure juice, his hands as rings of gold set with chrysolite: and his Church is a vineyard, a garden inclosed, a fountain of living waters, an orchard of Pomegranates, with sweet scents of saffron, spike, calamus and cinamon, and all the trees of incense, as the chief spices the fairest amongst women, no spot in her, ° his sister, his Sponse, undefiled, the onely daughter of her mother, dear unto her, fair as the Moon, pure as the Sun, looking out as the morning; That by these figures, that glass, these spiritual eyes of contemplation, we might perceive some resemblance of his beauty, the love betwixt his Church and him. And so in the 45. Psalm this beauty, of his Church is compared to a Queen in a vesture of gold of Ophir, embroidered garment of needle worke, that the King might take pleasure in her beauty. To incense us further yet, ° John in his Apocalypse, makes a description of that heavenly Jerusalem, the beauty of it, and in it the maker of it; Likening it to a city of pure gold, like unto clear glass, shining and garnished with all manner of precious stones, having no need of Sun or Moon: for the Lambe is the light of it, the glory of God doth illuminate it; so give us to understand the infinite glory, beauty and happiness of it. Not that it is no fairer then these creatures to which it is compared, but that this vision of his, this lustre of his divine majesty cannot otherwise be expressed to our apprehensions, no tongue can tell, no heart can conceive it, as Paul saith. Moses himself, Exod. 33. 18. when he desired to see God in his glory, was answered that he might not endure it, no man could see his face and live. Sensibile foris destruit sensum, a strong object overcometh the sight, according to that axiome in Philosophy: *fulgorem solis ferre non potes, multo magis creatoris*: if thou canst not endure the Sun beams, how canst thou endure that fulgor and brightness of him that made the Sun? The Sun it self and all that we can imagine, are but shadowes of it, 'tis *visio praeclara*, as Austin calls it, the quintessence of beauty this, which far exceeds the beauty of Heavens, Sun and Moon, Stars, Angels, gold and silver, woods, fair fields, and whatsoever is pleasant to behold. All those other beauties fail, vary, are subject to corruption, to loathing, But this is an immortal vision, a divine beauty, an immortal love, an indefatigable love and beauty, with sight of which we shall never be tired, nor wearied, but still the more we see the more we shall love him. For as one saith, where this vision is, there is absolute beauty; and where is that beauty from the same fountain comes all pleasure and happiness; neither can beauty, pleasure, happiness, be separated from his vision or sight, or his vision from beauty, pleasure, happiness. In this life we have but a glimpse of this beauty and happiness: we shall hereafter, as John saith, see him as he is: thine eyes, as Isay promiseth, 33. 17. shall behold the King in his glory, then shall we be perfectly inamoured, have a full fruition of it, desire, behold and love him alone as the most amiable and fairest object, or *summum bonum*, or cheifest good.

This likewise should we now have done, had not our will been corrupted; and as we are enjoyned to love God with all our heart, and

cap. 6. 8.

cap. 27. 11.

p. In Psal. 84.
amnes pulchritudines terrenas auri, argenti, gemmarum et camporum, pulchritudinem Solis et Lune, Stellarum, omnia pulchra superans.

Immortalis hac visio, immortalis amor, indefessus amor et visio. O forius; ubi cumque visio et pulchritudo divini aspectus, ibi voluptas ex eodem fonte omnisque beatitudo, nec ali qua aspectu voluptas, nec ab illa voluptate

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u Lib de anima.
Ad hoc objectum
amandum
& fruendum
nati sumus &
hunc appetit
unicum hanc a-
masset humana
voluntas, ut
summum bonum
et cetera.
ras res omnes
eo ordine.
x 9. de Repub.
y Hom. 9. in
epist. Iohannis
cap. 2. Multos
conjugum de-
cepit, res alioqui
salutares & ne-
cessarias, eo quod
caco ejus amore
decepti, divini
amoris & glo-
ria studium in
universum ab-
jecerunt, pluri-
mos cibis &
potus perdit.
z In mundo
splendor opum,
gloria majo-
ritas, amicitia-
rum praesidia,
verborum
blanditiae,
voluptatum om-
nis generis ille-
cebre, victoria,
triumphi, & in-
finita alia ab a-
more dei nos
abstrahunt, &c.
a In Psal. 32.
Dei amicus esse
non potest qui
mundi studiis
delectatur; ut
hanc formam
videas, munda
cor, serena cor,
&c.
b Contempla-
tionis pluma
nos subleuat,
atque inde eri-
gimur intentione
cordis, dulcedine contem-
plationis, dis-
tinguit. 6. de 7.
Itineribus.
c Lib. de vitio-
mis: amans De-
um, sublimia petit, sumptis alis & in caelum recta volat, relicta terra, cupidus aberrandi cum sole, luna, stellarumque sacra
militia, ipsa Deo duce. d In com. Plat. cap. 7. ut Solem videas oculis, fieri debes solaris: ut divinam aspectum pulchritudinem,
demitte materiam, demitte sensum, & Deum qualis sit videbis.

all our soul: for to that end were we born, to love this object, as
^a Melancthon discourseth, and to enjoy it. And him our will would have
 loved and sought alone as our summum bonum, or principall good, and all
 other good things for Gods sake: and nature as she proceeded from it, would
 have sought this fountain; but in this infirmity of humane nature this order
 is disturbed, our love is corrupt: and a man is like that monster in ² Plato
 composed of a Scylla, a lyon, and a man; we are carried away headlong
 with the torrent of our affections: the world, and that infinite variety
 of pleasing objects in it, do so allure and enamour us, that we cannot so
 much as look towards God, seek him, or think on him as we should: we
 cannot saith *Austin*, *Rempub. caelestem cogitare*, we cannot contain our
 selves from them, their sweetness is so pleasing to us. Marriage, saith
³ *Gualter*, detains many; a thing in it self laudable, good and necessary,
 but many deceived and carried away with the blind love of it, have quite laid a-
 side the love of God, and desire of his glory. Meat and drink hath overcome as
 many, whilst they rather strive to please, satisfie their guts and belly, then to
 serve God and nature. Some are so busied about merchandise to get mo-
 ny, they loose their own souls, whilst covetously carried, and with an
 unsatiable desire of gain, they forget God; as much we may say of ho-
 nour, leagues, friendships, health, wealth, and all other profits or plea-
 sures in this life whatsoever. ⁴ In this world there be so many beautiful ob-
 jects, splendours and brightness of gold, majesty of glory, assistance of friends,
 fair promises, smooth words, victories, triumphs, and such an infinite com-
 pany of pleasing beauties to allure us, and draw us from God, that we cannot
 look after him. And this is it which Christ himself, those Prophets
 and Apostles so much thundred against, ¹ *Iohn 12. 15.* dehorth us
 from; Love not the world, nor the things that are in the world: if any man
 love the world, the love of the father is not in him, ^{16.} For all that is in the
 World, as lust of the flesh, the lust of the eyes, and pride of life, is not of the Fa-
 ther, but of the world: and the world passeth away and the lust thereof; but he
 that fulfilleth the will of God abideth for ever. No man, saith our Saviour,
 can serve two masters, but he must love the one and hate the other, &c. bonos
 vel malos mores, boni vel mali faciunt amores; *Austin* well infers: and
 this is that which all the fathers inculcate. He cannot (² *Austin* admo-
 nisheth) bee Gods friend, that is delighted with the pleasures of the
 world: make clean thine heart, purifie thine heart, if thou wilt see this beauty,
 prepare thy self for it. It is the eye of contemplation by which we must behold it;
 the wing of meditation which lifts us up and rears our souls with the motion
 of our hearts, and sweetness of contemplation: so saith *Gregory* cited by
^b *Bonaventure*. And as ⁵ *Philo Iudeus* seconds him, He that loves God, will
 soare aloft and take him wings; and leaving the earth flye up to Heaven, wan-
 der with Sun and Moon, Stars, and that heavenly troop, God himself
 being his guide. If we desire to see him, we must lay aside all vain ob-
 jects, which detain us and dazel our eyes, and as ^d *Ficinus* adviseth
 us, get us solar eyes, spectacles as they that look on the Sun: so see this di-
 vine beauty, lay aside all material objects, all sense, and then thou shalt see him

as he is. Thou covetous wretch, as ^e *Austin* exhortulates, *Why dost thou stand gaping on this dross, muck-hills, filthy excrements? behold a far fairer object, God himself woos thee; behold him, enjoy him, he is sick for love.* Cant. 5. He invites thee to his sight, to come into his fair Garden, to eat and drink with him, to be merry with him, to enjoy his presence for ever. † *Wisdom* cries out in the streets, besides the gates, in the top of high places, before the city, at the entry of the door, and bids them give ear to her instruction, which is better then gold or precious stones; no pleasures can be compared to it: leave all then and follow her, *vos exhortor o amici & obsecro.* In ^f *Ficinus* words, I exhort and beseech you, that you would embrace and follow this divine love with all your hearts and abilities, by all offices and endeavours make this so loving God propitious unto you. For whom alone saith ^g *Plotinus*, we must forsake the Kingdomes and Empires of the whole earth, Sea, Land, and Aire, if we desire to be ingrafted into him, leave all and follow him.

Now forasmuch as this love of God, is an *habitus* infused of God, as ^h *Thomas* holds, 1. 2. *quest.* 23. by which a man is inclined to love God above all, and his neighbour as himself, We must pray to God that he will open our eyes, make clear our hearts, that we may be capable of his glorious rayes, and performe those duties that he requires of us, *Deut.* 6. and *Ios.* 23. To love God above all, and our neighbour as our self, to keep his commandments. In this we know, saith *Iohn*, c. 5. 2. we love the children of God, when we love God and keep his commandments. This is the love of God that we keep his commandments; he that loveth not, knoweth not God, for God is love, cap. 4. 8. and he that dwelleth in love, dwelleth in God, and God in him; for love presupposeth knowledge, faith, hope, and unites us to God himself, as ⁱ *Leon Hebrews* delivereth unto us, and is accompanied with the fear of God, humility, meekness, patience, all those virtues, and charity it self. For if we love God, we shall love our neighbour, and performe the duties which are required at our hands, to which we are exhorted, *1 Cor.* 13. 4, 5. *Ephes.* 4. *Colos.* 3. *Rom.* 12. We shall not be envious or puffed up, or boast, disdain, think evil, or be provoked to anger, but suffer all things; Endeavour to keep the unity of the spirit in the bond of peace. Forbear one another, forgive one another, cloath the naked, visit the sick, and perform all those works of mercy, which ^k *Clemens Alexandrinus* calls *amoris & amicitie impletionem & extensionem*, the extent and complement of Love; and that not for fear or worldly respects, but *ordine ad Deum*, for the love of God himself. This we shall do if we be truly enamoured; but we come short in both, we neither love God nor our neighbour as we should. Our love in spiritual things is too ^l *defective*, in worldly things too *excessive*, there is a jarre in both. We love the world too much; God too little; our neighbour not at all, or for own ends.

Vulgus amicitiae utilitate probat.

The cheif thing we respect is our commodity: and what we do, is for fear of worldly punishment, for vain-glory, praise of men, fashion, and such by-respects, not for Gods sake. We neither know God aright, nor

^e *Avare, quid inhiat his, &c. pulchrior est qui te ambit ipsum visurus, ipsum habiturus.*

^f *Prov.* 8. *Cap.* 18. *Rom.* *Amorem hunc divinum totis viribus amplexamini; Deum vobis omni officiorum genere propitium facite.*

^g *Cap.* 7. *de pulchritudine regna et imperia totius terra & maris & celi oportet abicere si ad ipsum conversus velis in.*

^h *Habitus à Deo infusus, per quem inclinatur homo ad diligendum Deum super omnia.*

ⁱ *Dial.* 1. *Omnia convertit amor in ipsum pulchri naturam.*

^k *Stromatum lib.* 2.

^l *Greenham.*

nor seek, love, or worship him as we should. And for these defects, we involve our selves into a multitude of errors, we swerve from this true love and worship of God: which is a cause unto us of unspeakable misery; running into both extremes, we become fools, madmen, without sense, as now in the next place I will shew you.

The parties affected are innumerable almost, and scattered over the face of the earth, far and neer, and so have been in all precedent ages, from the beginning of the world to these times, of all sorts and conditions. For methods sake I will reduce them to a twofold division, according to those two extremes of *Excess* and *Defect*, Impiety and Superstition, Idolatry and Atheisme. Not that there is any excess of divine worship or love of God; that cannot be, we cannot love God too much, or do our duty as we ought, as Papists hold, or have any perfection in this life, much less supererogate; when we have all done, we are *unprofitable servants*. But because we do *aliud agere*, zealous without knowledge, and too solicitous about that which is not necessary, busying our selves about impertinent, needless, idle, and vain ceremonies, *populo ut placerent*, as the Jews did about sacrifices, oblations, offerings, incense, new Moons, feasts, &c. but as *Isay* taxeth them 1. 12. *Who required this at your hands?* We have too great opinion of our own worth, that we can satisfie the Law; and do more then is required at our hands, by performing those Evangelical Counsels, and such works of supererogation, merit for others, which *Bellarmino*, *Gregory de Valentia*, all their Jesuites and champions defend, that if God should deal in rigour with them, some of their *Franciscans* and *Dominicans* are so pure, that nothing could be objected to them. Some of us again are too dear, as we think, more divine and sanctified then others, of a better mettle, greater gifts, and with that proud *Pharisee*, condemn others in respect of our selves, we are better Christians, better learned, choice spirits, inspired, know more, have special revelation, perceive Gods secrets, and thereupon presume, say and do many times which is not befitting to be said or done. Of this number are all superstitious Idolaters, Ethnicks, Mahometans, Jews, Heretiques, ^m Enthusiasts, Divinators, Prophets, Sectaries, and Scismaticques. *Zanchius* reduceth such Infidels to four chief sects; but I will insist and follow mine own intended method: all which with many other curious persons, Monks, Heremits, &c. may be ranged in this extrem; and fight under this superstitious banner, with those rude Idiots, and infinite swarms of people that are seduced by them. In the other extrem or in defect, march those impious Epicures, Libertines, Atheists, Hypocrites, Infidels, worldly, secure, impenitent, unthankful, and carnal-minded men, that attribute all to natural causes, that will acknowledge no supream power; that have cauterized consciences, or live in a reprobate sense: or such desperate persons as are too distrustful of his mercies. Of these there be many subdivisions, divers degrees of madness and folly, some more then other, as shall be shewed in the Symptomes: And yet all miserably out, perplexed, doting, and besides themselves for religions sake. For as ⁿ *Zanchy* well distinguished, and all the world knows, Religion is twofold, true or false; False is that vain superstition

^m De primo
praecepto.

ⁿ De relig. 1. 2.
Thes. 1.

superstition of Idolaters, such as were of old, *Greeks, Romans*, present *Mahometans*, &c. *Timorem decorum inanem*, ° Tully could terme it; or as *Zanchy* defines it, *Vbi falsi dii, aut falso cultu colitur Deus*, when false gods, or that God is falsely worshipped. And 'tis a miserable plague, a torture of the Soul, a meer madness, *Religiosa insania*, ° *Meyer* calls it, or *insanus error*, as ° *Seneca*, a frantick error; or as *Austin*, *Insanus animi morbus*, a furious disease of the Soul; *insania omnium insanissima*, a quintessence of madness; † for he that is superstitious, can never be quiet. 'Tis proper to man alone, *uni superbia, avaritia, superstitio*, saith *Plin. lib. 7. cap. 1. atq; etiam post sevit de futuro*, which wrings his soul for the present, and to come: the greatest miserie belongs to mankind, a perpetual servitude, a slavery, ° *Ex timore timor*, an heavie yoke, the seal of damnation, an intolerable burthen. They that are superstitious, are still fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreams, idle, vain works, unprofitable labours, as ° *Boterus* observes, *cura mentis ancipite versantur*. Enemies to God and to themselves. In a word, as *Seneca* concludes, *Religio Deum colit, superstitio destruit*, superstition destroyes, but true Religion honours God. True Religion, *ubi verus Deus verè colitur*, where the true God is truly worshipped, is the way to Heaven, the mother of all virtues, Love, Fear, Devotion, Obedience, Knowledge, &c. It rears the dejected Soul of man, and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an unspeakable comfort, a sweet reposal, *fugum suave, & leve*, a light yoke, an anchor, and an Haven. It addes courage, boldness, and begets generous spirits: although tyrants rage, persecute, and that bloody *Liebr* or Serjeant be ready to martyr them, *aut lira, aut morere*, (as in those persecutions of the primitive Church, it was put in practise, as you may read in *Eusebius* and others) though enemies be now ready to invade, and all in an uproare, ° *Si fractus illabatur orbis, impavidos ferient ruina*, though heaven should fall on his head, he would not be dismayed. But as a good Christian prince once made answer to a menacing *Turke*, *facile scelerata hominum arma contemnit, qui dei præsidio tutus est*: Or as ° *Phalaris* writ to *Alexander* in a wrong cause, he nor any other enemy could terrifie him, for that he trusted in God. *Si Deus nobiscum, quis contra nos?* In all calamities, persecutions whatsoever, as *David* did, † *Salm. 2. 22.* he will sing with him, *The Lord is my rock, my fortress, my strength, my refuge, the tower and horn of my salvation, &c.* In all troubles and adversities, *Psalm. 46. 1.* *God is my hope and help, still ready to be found, I will not therefore fear, &c.* 'tis a fear expelling fear, he hath peace of conscience, and is full of hope, which is (saith ° *Austin*) *vita vite mortalibus*, the life of this our mortal life, hope of immortality, the sole comfort of our misery: otherwise as *Paul* saith, we of all others were most wretched, but this makes us happy, counterpoising our hearts in all miserie; superstition torments, and is from the Devil, the author of lies; but this is from God himself, as *Lucian* that *Antiochian Priest* made his divine confession in ° *Eusebius*, *Autbor nobis de Deo Deus est*, God is the author of our Religion himself, his word is our rule, a lantern to us, dictated by the holy Ghost, he playes upon our hearts as so

n2 De nat. decorum.

p Hist. Belgic. lib. 8.

q Superstitio error insanus est. epist. 223.

† Nam qui superstitutione imbutus est, quietus esse nunquam potest.

r Greg.

[Polit. lib. 1. cap. 13.

: Hor.

u Epist. Phalar.

x In Psal. 3.

y Lib. 9. cap. 6.

many harp-strings, and we are his Temples, he dwelleth in us, and we in him.

The part affected of superstition, is the brain, heart, will, understanding, soul it self, and all the faculties of it, *totum compositum*, all is mad, and dotes: Now for the extent, as I say, the world it self is the subject of it, (to omit that grand sin of Atheisme) all times have been misaffected, past, present, *there is not one that doth good, no not one from the Prophet to the Priest, &c.* A lamentable thing it is to consider, how many myriads of men this idolatrie and superstition (for that comprehends all) hath insatuated in all ages, besotted by this blind zeal, which is Religions Ape, Religions bastard, Religions shadow, false glasse. For where God hath a Temple, the Divell will have a chappel: where God hath sacrifices, the Divell will have his oblations; where God hath ceremonies, the Divell will have his traditions; where there is any religion, the Divell will plant superstition; and 'tis a pitifull sight to behold and read, what tortures, miseries it hath proeured, what slaughter of soules it hath made, how it rageth amongst those old *Persians, Syrians, Egyptians, Greeks, Romans, Tuscans, Gauls, Germanes, Brittaines, &c.* *Britannia jam hodiè celebrat tam attonitè, saith Pliny, tantis ceremoniis (speaking of superstition) ut dedisse Persis videri possit.* The Brittaines are so stupendly superstitious in their ceremonies, that they go beyond those *Persians*. He that shall but read in *Pausanias* alone, those gods, temples, altars, Idols, statues, so curiously made with such infinite cost and charge, amongst those old *Greeks*, such multitudes of them and frequent varieties, as † *Gerbelius* truly observes, may stand amazed, and never enough wonder at it; and thank God withall, that by the light of the Gospel, we are so happily freed from that slavish Idolatrie in these our dayes. But heretofore almost in all countries, in all places, superstition hath blinded the hearts of men: in all ages what a small portion hath the true Church ever been!

z Lib. 3. cap.

† Lib. 6. descrip.
Græc. nulla est
via qua non in-
numeris idolis
est referta.
Tantum tunc
temporis in mi-
serissimos mortales
potentia &
crudelis Tyranni-
dis Satan
exercuit.

Divisum imperium cum fove Damon habet.

The Patriarchs and their families, the Israelites a handfull in respect, Christ and his Apostles, and not all of them neither. Into what straights hath it been compinged, a little flock! how hath superstition on the other side dilated her self, errour, ignorance, barbarisme, folly, madness, deceived, triumphed, and insulted over the most wise, discreet and understanding men, Philosophers, Dynastes, Monarches, all were involved and over-shadowed in this mist, in more than *Cymmerian* darkness. * *Adeo ignara superstitio mentes hominum depravat, & nonnunquam sapientum animos transversos agit.* At this present, *quota pars!* How small a part is truly religious! How little in respect! Divide the World into six parts, and one or not so much is Christians; Idolaters and *Mahometans* possesse almost *Asia, Africk, America, Magellanica.* The Kings of *China, great Cham, Siam, and Bornaye, Pegu, Decan, Nar-singa, Japan, &c.* are Gentiles, Idolaters, and many other pettie Princes in *Asia, Monomotapa, Congo,* and I know not how many *Negro* Princes in *Africk*, all *Terra Australis incognita* most of *America* Pagans, differing all in their severall superstitions; and yet all Idolaters. The *Mahometans*

* Alex. ab Alex.
lib. 6 cap. 26.

homemans extend themselves over the great *Turks* dominions in *Europe*, *Africk*, *Asia*, to the *Keniffes* in *Barbary*, and his territories in *Fez*, *Sus*, *Morocco*, &c. The *Tartar*, the great *Mogor*, the *Sophy* of *Persia*, with most of their dominions and subjects, are at this day *Mahometans*. See how the *Divell* rageth: Those at odds, or differing among themselves, some for *Ali*, some for *Enbocar*, for *Acmar*, and *Ozimeh*, those four *Doctors*, *Mahomet's* successors, and are subdivided into 72 inferior sects, as *Leo Afer* reports. The *Jews* as a company of vagabonds are scattered over all parts; whose story, present estate, progresse from time to time, is fully set down by *Mr. Thomas Jackson* Doctor of Divinity, in his Comment on the *Creed*. A fit part of the world, and hardly that, now professeth *CHRIST*, but so enlarged and interlaced with several superstitions, that there is scarce a sound part to be found, or any agreement amongst them. *Presbyter Iohn* in *Africk*, Lord of those *Abyssines*, or *Ethiapians*, is by his profession a *Christian*, but so different from us, with such new absurdities and ceremonies, such liberty, such a mixture of *Idolatry* and *Paganisme*, that they keep little more then a bare title of *Christianitie*. They suffer *Polygamy*, *Circumcision*, stupend fastings, divorce as they will themselves, &c. and as the *Papists* call on the *Virgin Mary*, so do they on *Thomas Didymus* before *Christ*. The *Greek* or *Eastern Church* is rent from this of the *West*, and as they have four chief *Patriarchs*, so have they four subdivisions, besides those *Nestorians*, *Iacobines*, *Syrians*, *Armenians*, *Georgians*, &c. scattered over *Asiaminor*, *Syria*, *Egypt*, &c. *Greece*, *Kalachia*, *Circassia*, *Bulgary*, *Bosnia*, *Albania*, *Ulyricum*, *Slavonia*, *Croatia*, *Thrace*, *Servia*, *Rascia*, and a sprinkling amongst the *Tartars*. The *Russians*, *Muscovites*, and most of that great *Dukes* subjects, are part of the *Greek Church*, and still *Christians*: but as one saith, *temporis successu multas illi addiderunt superstitiones*. In processe of time they have added so many superstitions, they be rather semi-*Christians*, then otherwise. That which remaines, is the *Western Church* with us in *Europe*, but so eclipsed with severall schismes, heresies and superstitions, that one knows not where to finde it. The *Papists* have *Italy*, *Spain*, *Savoy*, part of *Germany*, *France*, *Poland* and a sprinkling in the rest of *Europe*. In *America* they hold all that which *Spaniards* inhabit, *Hispania nova*, *Castella Aurea*, *Pern*, &c. In the *East Indies*, the *Philippina*, some small holds about *Goa*, *Malacha*, *Zelan*, *Ormuz* &c. which the *Portugall* got not long since, and those land-leaping *Jesuites* have assayed in *China*, *Japan*, as appears by their yearly letters; in *Africk* they have *Melinda*, *Quiloa*, *Mombaze*, &c. and some few towns, they drive out one superstition with another. *Poland* is a receptacle of all religions, where *Samosetians*, *Socinians*, *Photinians* (now protected in *Transilvania* and *Poland*) *Arrians*, *Anabaptists* are to be found, as well as in some *German Cities*. *Scandia* is *Christian*, but as *Damianus A-Goes* the *Portugall Knight* complains, so mixt with *Magick*, *Pagan Rites* and ceremonies, they may be as well counted *Idolaters*: what *Tacitus* formerly said of a like nation, is verified in them, *A people subject to superstition, contrary to Religion*. And some of them as about *Lapland* and the *Pilapians*, the *Divels* possession to this day, *Miseræ, hæc gens* (saith mine Author) *Satana hætenus possessio*, — &c.

a *Purchas Pilgrim*. lib. 1. c. 3.
 b *Lib. 3.*
 * 2 *Part. sec. 3.*
 lib. 1. cap. 5.
deinceps.

c *Titelmannus Maginus.*
Bredenbachius.
Fr. Aluarezius
Uim. de Abyssinis
Herbis solum
vescuntur votarii,
aquis mento tenus
dormiunt. &c.
 d *Bredenbachius*
Iod à Megen.

e See *Passerinus*
Herbastein,
Magin. D. Fleischer,
torvius,
Haculit, *Purchas,* &c.
 of their errors.

f *Deplorat.*
Gentis Lapp.
 † *Gens superstitioni obnoxia,*
religionibus adversa.

* *Boissardus de Magia.* *Intra septimum aut nonum à baptismo diem moriuntur.* *Hinc fit.* &c.

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quod maxime mirandum & dolendum, and which is to be admired and pittied, if any of them be baptized, which the Kings of *Sweden* much labour, they die within 7 or 9 dayes after, and for that cause they will hardly be brought to Christianity, but worship still the Diuel, who daily appears to them. In their idolatrous courses, *Gaudensibus diis patriis, quos religiose colunt, &c.* Yet are they very superstitious; like our wild Irish: Though they of the better note, the Kings of *Denmark* and *Sweden* themselves, that govern them, be *Lutherans*; The remnant are *Calvinists*, *Lutherans*, in *Germany* equally mixt: And yet the Emperor himself, Dukes of *Lorraine*, *Bavaria*, and the Princes Electors, are most part professed Papists. And though some part of *France* and *Ireland*, Great Britaine, half the Cantons in *Suitzerland*, and the Low countries be *Calvinists*, more defecate then the rest, yet at odds amongst themselves, not free from superstition. And which

* Cap. de Inco.
lis terra sancte

* Brochard the Monk in his description of the holy Land, after he had censured the Greek Church, and shewed their errors, concluded at last, *Faxit Deus ne Latinis multa irrepserint stultitia*, I say God grant there be no fopperies in our Church. As a damme of water stopt in one place breaks out into another, so doth superstition. I say nothing of *Anabaptists*, *Socinians*, *Brownists*, *Bartowists*, *Familists*, &c. There is superstition in our prayers, often in our hearing of Sermons, bitter contentions, invectives, persecutions, strange conceits, besides diversitie of opinions, schismes, factions, &c. But as the Lord (Job 42. cap. 7. 5.) said to *Eliphaz* the *Temanite*, and his two friends, *his wrath was kindled against them, for they had not spoken of him things that were right*: we may justly of these Schismaticques, and Heretiques, how wise soever in their own conceits, *non recte loquuntur de Deo*, they speak not, they think not, they write not well of God, and as they ought. And therefore, *Quid queso mi Dorpi*, as *Erasmus* concludes to *Dorpius*, *hiscæ Theologiæ faciamus, aut quid preceris, nisi forte fidelem medicum, qui cerebro medeatur?* What shall we wish them, but *sanam mentem*, and a good Physician? But more of their differences, paradoxes, opinions, mad pranks, in the Symptomes: I now hasten to the causes.

SUBJECT. 2.

Causes of Religious melancholy. From the Diuell by miracles, apparitions, oracles. His instruments or factors, politicians, Priests, Impostors, Hereticks, blind guides. In them simplicity, fear, blinde zeal, ignorance, solitariness, curiosity, pride, vain-glory, presumption, &c. his engins, fasting, solitariness, hope, fear, &c.



WE are taught in holy Scripture, that the Diuel rangueth abroad like a roaring Lyon, still seeking whom he may devour: and as in severall shapes, so by severall engines and devices he goeth about to seduce us; sometimes he transforms himself into an Angel of light; and is so cunning, that he is able, if it were possible,

to

to deceive the very Elect. He will be worshipped as a God himself, and is so adored by the Heathen, and esteemed. And in imitation of that divine power, as ^h Eusebius observes, to abuse or emulate Gods glory, as Dandinus adds, he will have all homage, sacrifices, oblations, and whatsoever else belongs to the worship of God, to be done likewise unto him, *similis erit altissimo*, and by this means infatuates the world, deludes, entraps, and destroys many a thousand souls. Sometimes by dreams, visions (as God to Moses by familiar conference) the diabol in several shapes talks with them: in the ^k Indies it is common, and in China nothing so familiar as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeir miracles, sending storms, tempests, diseases, plagues, (as of old in Athens there was Apollo, Alexicacus, Apollo ^l *lōgus & pestifer & malorum depulsor*) raising wars, seditions by Spectrums, troubling their Consciences, driving them to despair, terrors of mind, intolerable pains; by promises, rewards, benefits, and fair means, he raiseth such an opinion of his Deity and greatness, that they dare not do otherwise then adore him, do as he will have them, they dare not offend him. And to compel them more to stand in awe of him, ⁱ he sends and cures diseases, disquiets their spirits (as Cyprian saith) torments and terrifies their souls, to make them adore him: and all his study, all his endeavour is to divert them from true Religion, to superstition: and because he is damned himself, and in an error, he would have all the world participate of his errors, and be damned with him. The *primum mobile* therefore, and first mover of all superstition, is the Devil, that great enemy of mankind, the principal agent, who in a thousand several shapes, after divers fashions, with several engines, illusions, and by several names hath deceived the inhabitants of the earth, in several places and countries, still rejoicing at their fals. All the world over before Christs time, he freely domineered, and held the souls of men in most slavish subjection, saith ^m Eusebius, in divers forms, ceremonies, and sacrifices, till Christs coming, as if those devils of the Ayre had shared the earth amongst them, which the Platonists held for Gods, († *Ludus deorum sumus*) and were our governors and keepers. In several places, they had several rites, orders, names, of which read *Wicrus de praestigiis demonum lib. 1. cap. 5.* ⁿ *Strozius*, Cicogna, and others; Adonided amongst the Syrians; Adramelech amongst the Capernaites; Asinia amongst the Emathites; Astartes with the Sydonians; Astartoth with the Palestines; Dagon with the Philistines; Tartary with the Hanai; Melchonis amongst the Ammonites; Bel the Babylonian, Beelzebub and Baal with the Samaritans and Moabites, Apis, Isis and Osiris amongst the Egyptians; Apollo Pythius at Delphos, Colophon, Ancyra, Cuma, Erythra: Jupiter in Crete, Venus at Cyprus, Juno at Carthage, Esculapius at Epidaurus, Diana at Ephesus, Pallas at Athens, &c. And even in these our days, both in the East and West Indies, in Tartary, China, Japan, &c. what strange Idols, in what prodigies

^g Plato in Crit. Demones custodes sunt bonum & eorum domini, ut nos animalium; nec hominibus, sed & regionibus imperant, vaticiniis, auguriis, nos regunt, sed dem fere Max. Tyrinus ser. 1. & 26, 27. medius vult demones inter Deos & homines deorum ministros, praefides bonum, a celo ad homines descendentes.

^h De preparat. Evangel.

ⁱ Vel in abusus Dei vel in amulationem.

Dandinus com. in lib. 2. Arist. de An. Text. 29.

^k Demones consulant, & familiares habent demones plerique sacerdotes. Nicod. lib. 1. cap. 10. expedit.

^l Sinar.

^m Lytantiarii, somnos inquietant, irrepentes etiam in corpora mentes terrent, valetudinem frangunt, morbos lacerant, ut ad cultum sui cogant, nec aliud his studium, quam ut a vera religione, ad superstitionem vertant; cum sint ipsi paucos quaerunt sibi adpanas comites, ut habeant errorum participes.

ⁿ Lib. 4. preparat. Evangel. c.

^o Usque ad Salvatoris adventum hominum caede perniciosissimos demones placabant, &c. † Plato. n Strozius, Cicogna omnis. mag. lib. 3. cap. 7. Ezech. 8. 4. Reg. 12. 4. Reg. 3. & 17. 14. Jer. 49. Num. 13.

^p Tantumque victoriam amentia hominum consequuti sunt, ut si colligere in unum velis, universum orbem istis sceleribus

^q Divitiis subiectum fuisse invenies: Usque ad Salvatoris adventum hominum caede perniciosissimos demones placabant, &c. † Plato. n Strozius, Cicogna omnis. mag. lib. 3. cap. 7. Ezech. 8. 4. Reg. 12. 4. Reg. 3. & 17. 14. Jer. 49. Num. 13.

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gious forms, with what adfurd ceremonies are they adored? What strange Sacraments, like ours of Baptism and the Lords Supper, what goodly Temples, Priests, sacrifices they had in *America* when the *Spaniards* first landed there, let *Acosta* the Jesuite relate *lib. 5. cap. 1, 2, 3, 4, &c.* and how the *Diuel* imitated the *Ark*, and the children of *Israels* coming out of *Egypt* with many such. For as *Lipsius* well discourseth out of the doctrine of the *Stoicks*, *maximè cupiunt adorationem hominum*, now and of old, they still and most especially desire to be adored by men. See but what *Vertumnus*, *l. 5. c. 2.* *Marcus Polus*, *Lerius*, *Ben-*
o Lib. 4. cap. 8. so, P. Martyr in his *Ocean Decades*, *Acosta*, and *Mat. Riccius* *expedit.*
Christ. in Sinus lib. 1. relate. *Eusebius* wonders how that wise city of *Athens*, and flourishing kingdoms of *Greece* should be so besotted, and we in our times, how those witty *China's*, so perspicacious in all other things should be so gull'd, so tortured with superstition, so blind as to worship stocks and stones. But it is no marvel, when we see all our as great effects amongst Christians themselves: how are those *Anabaptists*, *Arrians*, and *Papists* above the rest, miserably infatuated! *Mars*, *Jupiter*, *Apollo*, and *Æsculapius*, have resigned their interest, names and offices to *Saint George*,

Thap. Mant. 4.
Fab. de Sancto
Georgio.

Part. 1. cap. 1.
Lib. 2. cap. 9.

q Polyd. Phg.
lib. 1. de prodig.
lib. 1. c. 6.

Lib. 3. dist.

lib. 3. dist.

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lib. 3. dist.

(Maximo bellorum rector, quem nostra iuventus
Pro Maximo colit.)

St. Christopher, and a company of fictitious Saints, *Venus* to the *Lady of Emmetta*. And as those old *Romans* had several distinct gods, for divers offices, persons, places, so have they Saints, as *Lavater* well observes out of *Electus*, *maximè nomine sanctorum*, 'tis the same spirit or *Diuel* that deludes them still. The manner how, as I say, is by rewards, promises, terrors, affrights, punishments. In a word, faire and foule means, *Hope* and *Fear*. How often hath *Jupiter*, *Apollo*, *Bacchus* and the rest, sent plagues in *Greece* and *Italy*, because their sacrifices were neglected?

Diis malis ne Deo dederunt
Hefferia mala luttansa.

to terrifie them, to rouze them up, and the like. See but *Liwy*, *Dionysius Halicarnassens*, *Thucydides*, *Pausanius*, *Philostratus*, *Polybius*, before the battel of *Cannas*, prodigiis, signis, ostentis, templa cuncta, privata etiam ades scatebant. *Odew* raigned in *Babylia*, and because he did not sacrifice to *Diana* with his other Gods (see more in *Livianus* his *Diana*) she sent a wild Bore, insolite magnitudinis, qui terrarum homines miserè depascebatur, to spoil both men and country, which was afterwards killed by *Meleager*. So *Plantarch* in the life of *Lucullus* relates, how *Mithridates* King of *Pontus*, at the Siege of *Cizicum*, with all his Navy was overthrown by *Proserpine*, for neglecting of her holy day. She appeared in a vision to *Aristagoras* in the night, *Cras inquit tybicinem Tibicum cum tybicine pontico fœderittam*, and the day following this *Ænigma* was understood; for with a great South wind which came from *Lybia*, the quite overwhelmed *Mithridates* army. What prodigies and miracles, dreams, visions, predictions, apparitions, oracles, have been of old at *Delphos*, *Dodona*, *Trophonius* *Denne*, at *Thebes*, and *Lebœdia*, of *Jupiter Ammon* in *Egypt*, *Amphiareus* in *Attica*, &c. what strange cures performed by *Apollo*

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pollo and *Esculapius*? *Juno's* Image, and that of *Fortune* spake, *Castor* and *Pollux* fought in person for the *Romans* against *Hannibals* army, as *Pallas*, *Mars*, *Iuno*, *Venus*, for *Greeks* and *Trojans*, &c. Amongst our pseudocatholiques, nothing so familiar as such miracles; how many cures done by our Lady of *Lauretta*, at *Sichem*! of old at our *S. Thomas* Shrine, &c. *S. Sabine* was seen to fight for *Arnulphus* Duke of *Spoleto*, *S. George* fought in person for *John* the bastard of *Portugal*, against the *Castilians*; *S. James* for the *Spaniards* in *America*. In the battel of *Bonnoxburn*, where *Edward* the second, our English King was foyled by the *Scots*, *S. Philanus* arm was seen to fight (if *Ælior Boethius* doth not impose) that was before shut up in a silver capcase: Another time in the same Author, *S. Magnus* fought for them. Now for visions, revelations, miracles, not only out of the Legend, out of purgatory, but every day comes news from the *Indies*, and at home, read the *Jesuits* letters, *Ribadineira*, *Thurselinus*, *Acosta*, *Lippomanus*, *Xaverius*, *Ignatius* lives, &c. and tell me what difference?

His ordinary instruments or factors which he useth, as God himself did good Kings, Lawful Magistrates, patriarchs, prophets, to the establishing of his Church, are Politicians, Statesmen, Priests, Heretiques, blind guides, Impostors, pseudoprophets, to propagate his superstition. And first to begin with Politicians, it hath ever been a principal axiom with them, to maintain religion, or superstition, which they determine of, alter and vary upon all occasions, as to them seems best, they make Religion meer policie, a cloak, a humane invention; *nihil a què valet ad regendos vulgi animos ac superstitio*, as *Tacitus* and *Tully* hold. *Austin* l. 4. de civitat. Dei c. 9. censures *Scavola* saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing cities should be deceived by religion, according to the proverb, *Si mundus vult decipi, decipiatur*, if the world will be gulled, let it be gulled, 'tis good howsoever to keep it in subjection. 'Tis that *Aristotle* and *Plato* inculcate in their Politiques, Religion neglected, brings plagues to the city, opens a gap to all naughtiness. 'Tis that which all our late Politicians ingeminate. *Cromerus* l. 2. pol. hist. *Boterus*, l. 3. de incrementis urbium, *Clapmarius* l. 2. c. 9. de Arcanis rerump. *Arneſeus* cap. 4. lib. 2. polit. Captain *Machiavel* will have a prince, by all means to counterfeit religion, to be superstitious in shew at least, to seem to be devout, frequent holy exercises, honour divines, love the Church, affect priests, as *Numa*, *Lycurgus*, and such law-makers were, and did, *non ut his fidem habeant, sed ut subditos religionis metu facilius in officio contineant*, to keep people in obedience. † *Nam naturaliter* (as *Cardan* writes) *lex Christiana lex est pietatis, justitia, fidei, simplicitatis*, &c. But this error of his, *Innocentius Ientiletus* a French Lawyer, *Theorem. 9. comment. 1. de Relig.* and *Thomas Bozins* in his book de ruinis gentium & Regnorum have copiously confuted. Many Politicians, I dare not deny, maintain Religion as a true means, and sincerely speak of it without hypocrisie, are truly zealous and religious themselves. Justice and Religion are the two chief props and supporters of a well governed commonwealth: but most of them are but *Machiavellians*, counterfeits only for politicall ends; for

*Orat à lege me
ducaſſim mulieres
Dion Halicarn.
Tully de nat.
deorum lib. 2.
Aqua Venus
Teucris Pallas
iniqua fuit.
Jo. Molanus
lib. 3. cap. 59.
uPet. Oliver. de
Jobanne primo
Portugallie
Rege strenue
pugnans, &
diverſa partis
iſtus clypeo
excipiens.
x L. 14. Loculos
ſponte aperuiſſe
& pro iis pug-
naſſe.
y Religion, as
they hold, is
policie, inven-
ted alone to
keep men in
awe.
z 1. Annal.
a Omnes religi-
one moventur.
1. in Verrem.
b Zeleuchus,
priefat. legis.
qui urbem ant
regionem inha-
bitant, perſua-
ſos eſſe oportet
eſſe Deos.
† 10. de legibus.
Religio neglecta
maximam pe-
ſtem in civita-
tem inſert, om-
nium ſcelerum
fenestra ap-
ert.*

† *Cardanus*
Com. in Ptole-
meum quadri-
part.

Solus Rex (which *Campanella* cap. 18. *Atheismi Triumphati* observes) as amongst our modern *Turks*, *Reipub. Finis*, as knowing *magnus ejus in animos imperium*; and that as *Sabellicus* delivers, *A man without religion, is like an horse without a bridle*. No way better to curb then superstition, to terrifie mens consciences, and to keep them in awe: they make new laws, statutes, invent new religions, ceremonies, as so many stalking horses, to their own ends. † *Hac enim (religio) si falsa sit, dummodo vera credatur, animorum ferociam domat, libidines conteret, subditos principi obsequentes efficit*. Therefore (saith *Polybius* of *Lycurgus*,) did he maintain ceremonies, not that he was superstitious himself, but that he perceived mortal men more apt to embrace Paradoxes, then ought else, and durst attempt no evil things for fear of the gods. This was *Zamolcus* stratagem amongst the *Thracians*, *Numa's* plot, when he said he had conference with the Nymph *Ageria*, and that of *Sertorius* with an *Hart*; To get more credit to their Decrees, by deriving them from the gods; or else they did all by divine instinct, which *Nicholas Damascen* well observes of *Lycurgus*, *Solon*, and *Minos*, they had their laws dictated, *monite sacro*, by *Iupiter* himself. So *Mahomet* referred his new laws to the * *Angel Gabriel* by whose direction he gave out they were made. *Caligula* in *Dion* fained himself to be familiar with *Cæsar* and *Pollux*, and many such, which kept those *Romans* under (who, as *Maachiavel* proves, lib. 1. disput. cap. 11. & 12. were *Religione maxime moti*, most superstitious :) and did curb the people more by this means, then by force of arms, or severity of humane laws. *Sola plebs illa tam ignoscerebat* (saith *Vaninus dial. 1. lib. 4. de admirandis naturæ arcanis*) I speaking of Religion, *quæ facile decipitur, magnates vero & Philosophi nequaquam*, your *Grandies* and *Philosophers* had no such contest, *sed ad imperii conformationem & amplificationem, quam sine prætextu religionis tueri non poterant*; and many thousands in all ages have ever held as much, *Philosophers* especially, *animadvertentes hi semper hac esse fabellam, attamen ob metum publicæ potestatis silere cogebantur*, they were still silent for fear of Laws, &c. To this end that *Syrian Phryesides*, *Pythagorus* his master, broached in the East amongst the Heathens, first the immortality of the Soul, as *Trismegistus* did in Egypt, with a many of fained Gods. Those *French* and *Britain Druides* in the West first taught, saith † *Cæsar*, *non interire animas, but after death to go from one to another, that so they might encourage them to vertue*. I was for a politique end, and to this purpose the old Poets fained those *Elysian fields*, their *Æacus*, *Minos*, and *Rhadamanthus*, their infernal judges, and those *Strygian lakes*, fiery *Phlegæon*, *Pluto's* kingdom, and variety of torments after death. Those that had done well, went to the *Elysian fields*, but evil doers to *Cocytus*, and to that burning lake of † hell with fire and brimstone for ever to be tormented. Tis this which † *Plato* labors for in his *Phædon*, & 9. de rep. The *Turks* in their *Atcoran*, when they set down rewards, and several punishments for every particular vertue and vice, & when they perswade men, that they that die in battle, shall go directly to heaven, but wicked livers to eternal torment, and all of all sorts (much like our *Papistical Purgatory*) for a set time shall be tortured in their graves, as appears

c *Lipsius* l. 2. c. 3
d *Homo sine religionem, sicut equus sine freno*
T *Vaninus dial. 52. de oraculis*
e *Lib. 10. Ideo Lycurgus, &c. non quod ipse superstitiosus, sed quod videret mortales paradoxam facilius amplecti, nec res graves audere sine periculo deorum.*

* *Cleonardus epist. 1. Novas leges suas ad Angelum Gabrielum referrebat, quomodo re mentiebatur omnia se gerere.*

† *Lib. 18. belli Gallici. Ut metu mortis neglecto, ad virtutem incitarent.*
‡ *De his lege Lucianum de luctu Tom. 1. Homer. Odys. 11. Virg. Æn. 6.*
† *Baratbedi. Sulfure & flamma flagrantem eternum demergebantur.*

† *Et 3. de repub. omnis institutio adolescentum eo referenda ut de deo bene sentiant ob commune bonum.*
g *Boterus.*

appears, by that tract which *John Baptista Alsaqui* that *Mauritanian* Priest, now turn'd Christian, hath written in his confutation of the *Alcaren*. After a mans death two black Angels, *Nunquir* and *Nequir* (so they call them) come to him to his grave and punish him for his precedent sins; if he lived well, they torture him the less; if ill, *perinde finentes cruciatus ad diem judicii*, they incessantly punish him to the day of judgement. *Nemo viventium qui ad horum mentionem non totus horret & contremiscit*, the thought of this crucifies them all their lives long, and makes them spend their days in fasting and prayer, *ne mala hac contingant*, &c. A *Tartar* Prince, saith *Marcus Polus*, lib. 1. cap. 28. called *Senex de montibus*, the better to establish his government amongst his subjects, and to keep them in awe, found a convenient place in a pleasant valley, environed with hills, in ^h which he made a delicious Park full of odoriferous flowers and fruits, and a Palace of all worldly contents, that could possibly be devised, Musick, Pictures, variety of meats, &c. and chose out a certain yong man, whom with a ⁱ soporiferous potion he so benumbed, that he perceived nothing: and so fast asleep as he was, caused him to be conveyed into this fair garden. Where after he had lived a while in all such pleasures a sensual man could desire, ^k He cast him into a sleep again, and brought him forth, that when he awaked he might tell others he had been in Paradise. The like he did for Hell, and by this means brought his people to subjection. Because Heaven and Hell are mentioned in the Scriptures, and to be beleev'd necessary by Christians: so cunningly can the Divel and his ministers in imitation of true Religion, counterfeit and forge the like, to circumvent and delude his superstitious followers. Many such tricks and impostures are acted by Politicians, in *China* especially, but with what effect I will discourse in the Symptomes.

^h Citra aquam, viridarium plantavit maximum & pulcherrimum, floribus odoriferis & suavis plenum, &c.
ⁱ Potum quendam dedit quo insecutus, & gravi sopore oppressus, in viridarium interius ducebatur &c.
^k Atque iterum memoratum potum bibendum exhibuit, & sic extra Paradisum reduxit, ut cum evigilaret, sopore soluto, &c.

[†] Lib. 1. de orb. Concord. cap. 7.

¹ Lib. 4.

^m Lib. 4.

Next to Politicians, if I may distinguish them, are some of our priests, (who make Religion Policy) if not far beyond them, for they domineer over Princes and Statesmen themselves. *Carnificinam exercent*, one saith they tyrannize over mens consciences more then any other tormentors whatsoever, partly for their commodity and gain, *Religionum enim omnium abusus* (as [†] *Postellus* holds) *quæstus scilicet sacrificum in causa est*: for sovereignty, credit, to maintain their state and reputation, out of *Ambition* and *Avarice*, which are their chief supporters: What have they not made the common people believe? Impossibilities in nature, incredible things, what devices, traditions, ceremonies, have they not invented in all ages to keep men in obedience, to enrich themselves? *Quibus quæstui sunt capti superstitione animi*, as ¹ *Livy* saith. Those *Ægyptian* priests of old got all the sovereignty into their hands, and knowing, as ^m *Curtius* insinuates, *nulla res efficacius multitudinem regit quam superstitio; melius vatibus quam ducibus parent, vanâ religione capti, etiam impotentes famine*, the common people will sooner obey Priests then Captains, and nothing so forcible as superstition, or better then blind zeal to rule a multitude, have so terrified and gulled them, that it is incredible to relate. All nations almost have been besotted in this kind; amongst our *Brittains* and old *Gauls* the *Druides*,

648 *Magi in Persia; Philosophers in Greece; Chaldeans amongst the Orientall; Brachmanni in India; Gymnosophists in Ethiopia; the Turditanes in Spain; Augures in Rome, have insulted; Apollo's Priests in Greece, Phabades and Pythonissa, by their oracles and phantasms; Amphiarus and his companions; now Mahometan and Pagan Priests, what can they not effect? How do they not infatuate the world? Adeo ubique (as*

† Exerc. 228.

*Scaliger writes of the Mahometan Priests) tum gentium tum locorum, gens ista sacrorum ministra, vulgi secat spes, ad ea quæ ipsi fingunt somnia, so cunningly can they gull the commons in all places and countries. But above all others, that high Priest of Rome, the dam of that monstrous and superstitious brood, the bull-bellowing Pope, which now rageth in the West, that three-headed Cerberus hath plaid his part. " Whose religion at this day is meer policie, a state wholly composed of superstition and wit, and needs nothing but wit and superstition to maintain it, that useth Colledges and religious houses to as good purpose as Forts and Castles, and doth more at this day by a company of scribbling Parasites, fiery spirited Friers, zealous Anachorites, hypocritical Confessors, and those Pretorian souldiers, his Janisary Jesuits, that disserviceable society, as * Langinus terms it, postremus diaboli conatus, & sæculi excrementum, that now stand in the fore front of the battle, will have a monopoly of, and ingrosse all other learning, but domineer in Divinity,*

n S. Ed. Sands.

* In consult. de
primæ inter pro-
vinc. Europ.

a Lucian.

" Excipiunt soli totius vulnera belli, and fight alone almost (for the rest are but his dromedaries and asses) then ever he could have done by garrisons and armies. What power of Prince, or poenal law, be it never so strict, could enforce men to do that which for conscience sake they will voluntarily undergo? As to fast from all flesh, abstain from marriage, rise to their prayers at midnight, whip themselves, with stupend fasting and pennance, abandon the world, wilfull poverty, perform canonical and blind obedience, to prostrate their goods, fortunes, bodies, lives, and offer up themselves at their superiours feet, at his command? What so powerful an engine as superstition? which they right well perceiving, are of no religion at all themselves: Primum enim (as Calvin rightly suspects, the tenor and practice of their life proves) arcana illius Theologia, quod apud eos regnat, caput est, nullum esse deum, they hold there is no God, as Leo 10. did, Hildebrand the Magician, Alexander 6. Julius 2. meer Atheists, and which the common proverb amongst them approves, † The worst Christians of Italy are the Romans, of the Romans the Priests are wildest, the lewdest Priests are preferred to be Cardinals, and the baddest man amongst the Cardinals is chosen to be Pope; that is an Epicure, as most part the Popes are, Infidels and Lucia- nists, for so they think and believe; and what is said of Christ to be fables and impostures, of heaven and hell, day of Judgement, Paradise; Immortality of the soul, are all,

† S. Ed. Sands in
his Relation.

p Seneca.

*ⁱ Rumores vacui, verbaque inania,
Et par sollicito fabula somnio.*

ⁱ Vice cotis, ac-
cutum Reddere
quæ ferrum va-
let, exors ipsa
secundæ.

Dreams, toys, and old wives tales. Yet as so many whetstones to make other tools cut, but cut not themselves, though they be of no religion at all, they will make others most devout and superstitious, by promi-

promises and threats, compel, enforce from, and lead them by the nose like so many bears in a line; When as their end is not to propagate the Church, advance Gods Kingdome, seek his glory or common good, but to enrich themselves, to enlarge their territories, to domineer and compel them to stand in awe, to live in subjection to the See of Rome. For what otherwise care they? *Si mundus vult decipi, decipiatur*, 'tis fit it should be so. And for which † *Austin* cites *Varro* to maintain his Roman religion, we may better apply to them: *multa vera, quæ vulgus scire non est utile; pleraque falsa, quæ tamen aliter existimare populum expedit*; some things are true, some false, which for their own ends they will not have the gullish commonalty take notice of. As well may witness their intolerable covetousness, strange forgeries, fopperies, fooleries, unrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they have still forged, to enthral, circumvent and subjugate them, to maintain their own estates. 'One while by Bulls, Pardons, Indulgences, and their doctrine of good works, that they be meritorious, hope of heaven, by that means they have so fleeced the commonalty, and spurred on this free superstitious horse, that he runs himself blind, and is an Ass to carry burdens. They have so amplified *Peters* patrimony, that from a poor Bishop, he is become *Rex Regum, Dominus dominantium*, a Demi-god, as his *Canons* make him (*Felinus* and the rest) above God himself. And for his wealth and temporalities, is not inferiour to many Kings; his Cardinals Princes companions; and in every kingdome almost, Abbots, Priors, Monks, Friars, &c. and his Clergy have ingrossed a third part, half, in some places all into their hands. Three Princes Electors in Germany Bishops; besides *Magdeburge, Spire, Saltsburge, Breme, Bamberge, &c.* In France, as *Badine lib. de repub.* gives us to understand, their revenues are twelve millions, and three hundred thousand levres; and of twelve parts of the revenues in France, the Church possesseth seven. The *Jesuits*, a new sect begun in this age, have as * *Middendorpius* and † *Pelargus* reckon up three or foure hundred Colledges in Europe, and more revenues then many Princes. In France, as *Arnoldus* proves, in thirty years they have got *centum librarum millia annua, 200000*! I say nothing of the rest of their orders. We have had in England, as *Armachanus* demonstrates, above thirty thousand Friars at once, and as † *Speer* collects out of *Leland* and others, almost 600 religious houses, and neer two hundred thousand pound in revenues of the old rent belonging to them, besides Images of Gold, Silver, plate, furniture, goods and ornaments, as * *Weever* calculates, and esteems them at the dissolution of Abbies, worth a million of gold. How many Towns in every kingdome hath superstition enriched? What a deal of mony by multy reliques, Images, Idolatry, have their Mass-Priests ingrossed, and what sums have they scraped by their other tricks! *Lancretum* in Italy, *Walsingham* in England, in those days, *Ubi omnia auro nitent*, saith *Erasmus*, *S. Thomas Shrine, &c.* may witness. † *Delphos* so renowned of old in Greece for *Apollo's* oracle, *Delos commune conciliabulum & emporium solâ religione munitum*; *Dodona*, whose fame and wealth were sustained

† De civ. Dei
lib. 4. cap. 31.

r Seeking their
own faith
Paul, not
Christ.

f He hath the
Duchy of Spo-
ledo in Italy,
the Marquissate
of Ancona, be-
side Rome, and
the territories
adjacent, Bo-
logne, Ferrara,
&c. Avignon
in France, &c.
† Estate fratres
mei, & princi-
pes hujus mun-
di.

u The Laity
suspect their
greatness, wit-
ness those sta-
tures of mort-
main.

* Lib. 8. de Aca-
dem.

† Prefat. lib. de
paradox. Jesuit.
Rom. provincia
habet Col. 36.

Neapol. 23. Ve-
neta 23. Lucit.
15. India ori-
ent. 27. Brasl.
20. &c.

† In his Chro-
nic. vit. Hen. 8.

* 15. cap. of
his funeral
monuments.

† Pausanias in
Laconicis lib. 3.
Idem de Achæ-
cis lib. 7. cuius
summe opes,
& valde in-
ta fama.

by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin *Maries* picture, idols or the like, that City is for ever made, it needs no other maintenance. Now if any of these their impostures, or juggling tricks be controverted, or called in question: If a magnanimous or zealous *Luther*, an heroicall *Luther*, as ** Dithmarus* calls him, dare touch the Monks bellies, all is in a combustion, all is in an uprore: *Demetrius* and his associates are ready to pull him in pieces, to keep up their trades, † *Great is Diana of the Ephesians*: With a mighty shout of two hours long they will roar and not be pacified.

* *Exercit. Eth. Collog. 3. diff. 3.*

† *Act. 19. 28.*

Now for their authority, what by auricular confession, satisfaction, penance, *Peters* keys, thundrings, excommunications, &c. roaring bulls, this high Priest of *Rome*, shaking his *Gorgons* head, hath so terrified the soule of many a silly man, insulted over majesty it self, and swaged generally over all *Europe* for many ages, and still doth to some, holding them as yet in slavish subjection, as never tyrannizing *Spaniards* did by their poor *Negroes*, or *Turks* by their gally-slaves. ** The Bishop of Rome* (saith *Stapleton*, a parasite of his, *de mag. Eccles. lib. 2. cap. 1.*) hath done that without arms, which those *Roman Emperours* could never achieve with forty legions of souldiers, deposed Kings, and crowned them again with his foot, made friends, and corrected at his pleasure, &c. ** 'Tis a wonder*, saith *Machiavel*, *Florentine hist. lib. 1.* what slavery King *Henry the second* endured for the death of *Th. Becker*, what things he was enjoyned by the Pope, and how he submitted himself to do that which in our times a private man would not endure, and all through superstition. ** Henry the fourth*, deposed of his Empire, stood bare-footed with his wife at the gates of *Canossus*. ** Fredericke the Emperour* was trodden on by *Alexander the third*. Another held *Adrians* stirrup, King *John* kissed the knees of *Pandulphus* the Popes Legat, &c. What made so many thousand Christians travel from *France*, *Brittain*, &c. into the Holy land, spend such huge summs of money, go a pilgrimage so familiarly to *Ierusalem*, to creep and couch, but slavish superstition? What makes them so freely venture their lives, to leave their native countries, to go seek martyrdom in the *Indies*, but superstition? to be assassinated, to meet death, murder Kings, but a false perswasion of merit, of canonical or blind obedience which they instill into them, and animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Diel work by Priests, and so well for their own advantage can they play their parts. And if it were not yet enough, by Priests and Politicians to delude mankind, and crucifie the souls of men, he hath more actors in his Tragedy, more irons in the fire, another Scean of Hereticks, factious, ambitious wits, insolent spirits, Schismaticks, Impostors, false Prophets, blind guides, that out of pride, singularity, vainglory, blind zeal, cause much more madness yet, set all in an uprore by their new doctrines, paradoxes, figments, crotchets, make new divisions, subdivisions, new sects, oppose one superstition to another, one Kingdome to another, commit Prince and subjects, brother against brother, father against son, to the ruine and destruction of a commonwealth, to the disturbance of peace, and to make a gene-

1 Pontifex Romanus prius inermis, regibus terra sua dat, ad regna crebit ad pacem cogit, & petantes castigat, &c. quod imperatores Romani 40 legionibus armati non effecerunt.
y Mirum quantum passus sit H. 2. quomodo se submitit, ea se facturum pollicetur, quorum homine ne privatus quidem pariter faceret.
z Sigonius 9. hist. Ital.
a Curio lib. 4. Fox Martyrol.

generall confusion of all estates. How did those *Arrians* rage of old? How many did they circumvent? Those *Relagians*, *Manichees*, &c. their names alone would make a just volume. How many silly souls have *Impostors* still deluded, drawn away, and quite alienated from Christ! *Lucians Alexander*, *Simon Magus*, whose statue was to be seen and adored in *Rome*, saith *Justine Martyr*, *Simoni deo sancto*, &c. after his decease, *Apollonius Ticianus*, *Cynops*, *Euno*, who by counterfeiting some new ceremonies and juggling tricks of that *Dea Syria*, by spitting fire, and the like, got an army together of forty thousand men, and did much harm: with *Eude desbellis*, of whom *Nubrigenis* speaks, lib. 1. cap. 19. that in King *Stephens* dayes imitated most of Christs miracles, fed I know not how many people in the wilderness, and built castles in the air, &c. to the seducing of multitudes of poor souls. In *Franconia* 1476, a base illiterate fellow took upon him to be a Prophet, and preach, *Iohn Beheim* by name, a neatherd at *Nicholhausen*, he seduced 30000 persons, and was taken by the Commonalty to be a most holy man, come from heaven. * *Tradesmen* left their shops, women their dishaves, servants ran from their masters, children from their parents, scholars left their tutors, all to hear him, some for novelty, some for Zeal. He was burnt at last by the Bishop of *Wurtzburge*, and so he and his heresie vanished together. How many such *Impostors*, false Prophets, have lived in every Kings reign? what *Chronicle* will not afford such examples? that as so many *Ignis fatui*, have led men out of the way, terrified some, deluded others, that are apt to be carried about with the blast of every winde, a rude inconstant multitude, a silly company of poor souls, that follow all, and are clustered together like so many pibbles in a tide. What prodigious follies, madness, vexations, persecutions, absurdities, impossibilities, these *Impostors*, hereticks, &c. have thrust upon the world, what strange effects, shall be shewed in the Symptoms.

Now the means by which, or advantages the divell and his infernall ministers take, so to delude and disquiet the world with such idle ceremonies, false doctrines, superstitious fopperies, are from themselves, innate fear, ignorance, simplicity, Hope and Fear, those two bartering Canons and principal Engines, with their objects, reward and punishment, *Purgatory*, *Limbus Patrum*, &c. which now more than ever tyrannize; † for what Province is free from *Atheisme*, *superstition*, *idolatry*, *schisme*, *heresie*, *impiety*, their factours and followers? thence they proceed and from that same decayed image of God, which is yet remaining in us. ° *O hominē sublimē dedis, cunctumque tuarū*

Insit, our own conscience doth dictate so much unto us, we know there is a God, and nature doth inform us; *Nulla gens tam barbara* (saith *Tully*) *cui non insident hac persuasio Deum esse; sed nec Scythæ, nec Græci, nec Persæ, nec Hyperborei dissentiet* (as *Maximus Tyrius* the *Platonist* ser. 1. farther addes) *nec comitantis nec insularum habitator*, let him dwell where he will, in what coast soever, there is no nation so barbarous that is not perswaded there is a God. It is a wonder to read of that infinite superstition amongst the *Indians* in this kinde, of their Tenets in *America*, pro suo quisque libere variis

b Hierocles contends Apollonius to have been as great a Prophet as Christ, whom Eusebius confutes.

* Munster Cosmog. l. 3. c. 36. Artifices ex officinis aratorum & sivi famine & cold, &c. quasi numine quodam rapti, necis parentibus & dominis rebus adrem. &c. Combustus demum ab Harbipolensi Episcopo schismatico evanuit.

† Nulla unquam provincia herosibus, Atheis, &c. plena. Nullus orbis angulus ab hisce bellis immunitus. o Lib. 1. de nat. Deorum.

varias res venerabantur superstitiosè, plantas, animalia, montes, &c. omne quod amabant aut horrebant (some few places excepted as he grants, that had no God at all.) So the Heavens declare the glory of God, and the Firmament declareth his handie work, Psalm. 19. Every creature will convince it;

Præsentemque refert qualibet herba deum.

Notentes sciunt, fatentur inviti, as the said Tyrius proceeds, will or nill, they must acknowledge it. The Philosophers, Socrates, Plato, Plotinus, Pythagoras, Trismegistus, Seneca, Epictetus, those Magi, Druides, &c. went as far as they could by the light of Nature; multa præclara de natura Dei scripta reliquerunt, writ many things well of the nature of God, but they had but a confused light, a glimpse,

l Zanchius.

† Virg. 6. Æn.

† Quale per incertam lunam sub luce maligna

Est iter in sylvis,

as he that walkes by Moonshine in a wood, they groped in the dark; they had a gross knowledge, as he in Euripides, O Deus quicquid es, siue cælum, siue terra, siue aliud quid, and that of Aristotle, Ens entium misere-re mei. And so of the immortality of the Soul, and future happines. Immortalitatem animæ (saith Hieron) Pythagoras somniavit, Democritus non credidit, in consolationem damnationis suæ Socrates in carcere disputavit, Iudas, Persa, Golbhis, &c. Philosophantur. So some said this, some that, as they conceived themselves, which the Diuell perceiving, led them farther out (as Lemnius observes) and made them worship him as their God, with stockes and stones, and torture themselves to their own destruction, as he thought fit himself, inspired his Priests and Ministers with lies and fictions to prosecute the same, which they for their own ends were as willing to undergo, taking advantage of their simplicitie, fear and ignorance. For the common people are as a flock of sheep, a rude illiterate rout, void many times of common sense, a meer beast, bellua multorum caputum, will go whithersoever they are led: as you lead a Ram over a gap by the horns, all the rest will follow, Non quæ eundem, sed quæ iter, they will do as they see others do, and as their Prince will have them, let him be of what Religion he will, they are for him. Now for those idolaters, Maxentius and Licinius, then for Constantine a Christian. Qui Christum negant male pereant, acclamatum est Decies, for two hours space; qui Christum non colunt, Angusti inimici sunt, acclamatum est per decies; and by and by Idolaters again under that Apostate Iulianus, all Arrians under Constantius, good Catholiques again under Iovinianus. And little difference there is betwixt the discretion of men and children in this case, especially of old folkes and women, as Cardan discourseth, when as they are tossed with fear and superstition, and with other mens folly and dishonesty. So that I may say their ignorance is a cause of their superstition, a Symptome, and madness it self.

esuperstitio ex ignorantia divinitatis emergit, ex vitiosa emulatione, & demonum illecebriis, inconstans, timens, fluctuans, & cui se addicat ne-sciens, quem imploret, cui se committat, a demone facile decepta. Lem-nius lib. 3. c. 8. f Seneca.

* Vide Bayoni-um 3. Annali-um ad annum 324. vit. Con-stantin. De verum va-rietate l. 3. c. 38. Parum vero distat sapientia a puerili multo minus senum & mulierum, cum metu & superstitione & alienâ stultitiâ & improbitate simplices agi-tantur.

Supplicii causa est, suppliciumque sui.

Their own fear, folly, stupidity, to be deplored Lethargy, is that which gives occasion to the other, and puts these miseries on their own heads.

For

For in all these Religions and Superstitions, amongst our idolaters, you shall still find that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weak women, or some poor rude illiterate persons, that are apt to be wrought upon, and gulled in this kinde, prone without either examination or due consideration (for they take up Religion a trust, as at Mercers they do their wares) to beleve any thing. And the best means they have to broach first, or to maintain it when they have done, is to keep them still in ignorance: for *Ignorance is the mother of devotion*, as all the world knows, and these times can amply witness. This hath been the devils practice, and his infernall ministers in all ages; not as our Saviour by a few silly Fishermen, to confound the wisdom of the world, to save Publicans and sinners, but to make advantage of their ignorance, to convert them and their associates; and that they may better effect what they intend, they begin, as I say, with poor^b stupid, illiterate persons. So *Mahomet* did when he published his *Alcoran*, which is a piece of work (saith^c *Bredenbachius*) full of non-sense, barbarisme, confusion, without rime, reason, or any good composition, first published to a company of rude rusticks, hog-rubbers, that had no discretion, judgement, art, or understanding, and is so still maintained. For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, be it never so absurd, incredible, ridiculous, fabulous as it is, it must be beleaved *implicite*, upon pain of death no man must dare to contradict it, *God and the Emperour, &c.* What else do our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceal the Scripture, read it in Latine, and to some few alone, feeding the slavish people in the mean time with tales out of Legends, and such like fabulous narrations? Whom do they begin with but collapsed Ladies, some few tradesmen, superstitious old folkes, illiterate persons, weak women, discontent, rude, silly companions, or sooner circumvent? So do all our scismaticks and hereticks. *Marcus* and *Valentinian* hereticks in^k *Irenaeus*, seduced first I know not how many women, and made them beleve they were Prophets.^l Frier *Cornelius* of *Dort* seduced a company of silly women. What are all our *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, but a company of rude, illiterate, capritious base fellows? What are most of our Papists, but stupid, ignorant and blinde bayards? how should they otherwise be, when as they are brought up and kept still in darknes?^m If their Pastors (saith *Lavater*) had done their duties, and instructed their flockes as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not been as they are. But being so mis-led all their lives in superstition, and carried hood-winked like hawkes, how can they prove otherwise than blinde ideots, and superstitious Asses? what shall we expect else at their hands? Neither is it sufficient to keep them blinde, and in *Cymmerian* darknes, but withall, as a Shoolmaster doth by his boyes, to make them follow their books, sometimes by good hope, promises and encouragements, but most of all by fear, strict discipline, severity, threats and punishment, do they colloque and sooth up their silly Auditors, and so bring them

^b In all Superstition wife men follow fools, Bacon's *Essays*.

^c Perugin. Hieros. ca. 5. totum scriptum confusum sine ordine vel colore, absque sensu & ratione ad rusticissimos idem dedit, rudissimos, & prorsus agrestes, qui nullius erant discretionis, ut dijudicare possent.

^k Lib. 1. cap. 9.
^l Valent. heref. 9.
^m Metevanus li. 8. hist. Belg.

^m Si Doctores suum fecissent officium et plebem fidei commissam recte instituisent de doctrina Christiana, capiti, nec sacra scripturis interdixissent, de multis proculdubio recte sensissent.

them into a fools paradise. *Rex eris aium, firecte facies*, do well, thou shalt be crowned; but for the most part by threats, terrors and affrights, they tyrannize and terrifie their distressed souls: knowing that fear alone is the sole and onely means to keep men in obedience, according to that *Hemistichium* of *Petronius*, *primus in orbe deos fecit timor*, the fear of some divine and supreme powers, keeps men in obedience, makes the people do their duties: they play upon their consciences, ^a which was practised of old in *Agypt* by their Priests, when there was an Eclipse, they made the people beleieve God was angry, great miseries were to come; they take all opportunities of naturall causes, to delude the peoples senses, and with fearfull tales out of purgatory, fained apparitions, earth quakes in *Japonia* or *China*, tragicall examples of divels, possessions, obsessions, false miracles, counterfeited visions, &c. They do so insult over, and restrain them, never Hoby so dared a Larke, that they will not ^o offend the least tradition, tread, or scarce look awry: *Deus bone* (^p *Lavater* exclaims) *quod hoc commentum de purgatorio miserè afflixit!* good God, how many men have been miserably afflicted by this fiction of purgatory!

^a See more in
Kennisius
Examen Con-
cil. Trident. de
Purgatorio.
^p Part. 1. c. 16.
<sup>part. 2. cap. 18.
^{14.}</sup>

To these advantages of *Hope* and *Fear*, ignorance and simplicity, he hath severall engines, traps, devices, to batter and enthrall, omitting no opportunities, according to mens severall inclinations, abilities, to circumvent and humour them, to maintain his superstition, sometimes to stupifie, besot them; sometimes again by oppositions, factions, to set all at oddes and in an uproar; sometimes he infects one man, and makes him a principall agent; sometimes whole Cities, Countries. If of meaner sort, by stupidity, canonicall obedience, blinde zeal, &c. If of better note, by pride, ambition, popularity, vain glory. If of the Clergie and more eminent, of better parts than the rest, more learned, eloquent, he pusses them up with a vain conceit of their own worth, *scientia inflati*, they begin to swell and scorn all the world in respect of themselves, and thereupon turn heretickes, schismatickes, broach new doctrines, frame new crotchets and the like; or else out of too much learning become mad, or out of curiosity they will search into Gods secrets, and eat of the forbidden fruit; or out of presumption of their holiness and good gifts, inspirations, become prophets, *Enthusiasts*, and what not? Or else if they be displeased, discontent, and have not (as they suppose) preferment to their worth, have some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they begin presently to rage and rave, *calum terra miscent*, they become so impatient in an instant, that a whole kingdom cannot contain them, they will set all in a combustion, all at variance, to be revenged of their adversaries. ^a *Donatus* when he saw *Cecilianus* preferred before him in the bishoprick of *Carthage*, turned hereticke, and so did *Arian*, because *Alexander* was advanced: we have examples at home, and too many experiments of such persons. If they be lay men of better note, the same engines of pride, ambition, emulation and jealousy take place, they will be gods themselves: ^r *Alexander* in *India* after his victories, became so insolent, he would be adored for a god: and those *Romane Emperors* came

^r *Curtius lib. 8.*

came to that height of madness they must have Temples built to them, sacrifices to their deities, *Divus Augustus, D. Claudius, D. Adrianus*: *Helioabalus put out that Kestall fire at Rome, expelled the Virgins, and banished all other Religions all over the world, and would be the sole God himself.* Our Turks, China Kings, great Chams, and Mogors do little less, assuming divine and bumbast titles to themselves; the meaner sort are too credulous, and led with blinde zeal, blinde obedience, to prosecute and maintain whatsoever their sortish leaders shall propose, what they in pride and singularity, revenge, vain glory, ambition, spleen, for gain, shall rashly maintain and broach, their disciples make a matter of conscience, of hell and damnation, if they do it not, and will rather forsake wives, children, house and home, lands, goods, fortunes, life it self, than omit or abjure the least tittle of it, and to advance the common cause, undergo any miseries, turn traitors, assassins, pseudo-martyrs, with full assurance and hope of reward in that other world, that they shall certainly merit by it, win heaven, be canonized for Saints.

Now when they are truly possessed with blinde zeal, and nussed with superstition, he hath many other baits to inveagle and infatuate them farther yet, to make them quite mortified and mad, and that under colour of perfection, to merit by penance, going wolward, whipping, alms, fastings, &c. An. 1320. there was a Sect of † whippers in Germany, that to the astonishment of the beholders, lashed, and cruelly tortured themselves. I could give many other instances of each particular. But these works so done are meritorious, *ex opere operato, ex condigno*, for themselves and others, to make them macerate and consume their bodies, *specie virtutis & umbrâ*, those Evangelicall counsels are propounded, as our pseudocatholicks call them, canonical obedience, wilfull poverty, 'vows of chastity, monkery, and a solitary life, which extend almost to all religions and superstitions, to Turks, China's, Gentiles, Abyssines, Greeks, Latines, and all Countries. Amongst the rest, fasting, contemplation, solitariness, are as it were certain rams by which the divell doth batter and work upon the strongest constitutions. *Nemnulli* (saith Pater Forestus) *ob longas inedia, studia & meditationes celestes, de rebus sacris & religione semper agitant*, by fasting over much, and divine meditations, are overcome. Not that fasting is a thing of it self to be discommended, for it is an excellent means to keep the body in subjection, "a preparative to devotion, the physick of the soul, by which chaste thoughts are ingendred, true zeal, a divine spirit, whence wholesome counsels do proceed, concupiscence is restrained, vicious and predominant lusts and humours are expelled. The Fathers are very much in commendation of it, and as Calvin notes, *sometimes immoderata*. The mother of health, key of heaven, a spiritual wing to create us, the chariot of the holy Ghost, banner of faith, &c. And 'tis true they say of it, if it be moderately and seasonably used, by such parties as Moses, Elias, Daniel, CHRIST, and as his Apostles made use of it; but when by this means they will supererogate, and as Erasmus well taxeth, *Colum non sufficere putant suis meritis*, Heaven is too small a reward for it; They make choice of times and meats, buy and sell their merits, attri-

† *Campridius vitaeque. Virgines vestales, & sacrum ignem Roma extinxit, & omnes ubiq; per orbem terra religiones, unum hoc audens ut solus deus coleretur.*

† *Flage Matorum. Matorum. lib. 3. Cosmog. cap. 19.*

† *Votum castitatis, monachatus.*

† *Mater spiritualis, clavis cor-
lorum, ala ani-
mae quae levat
pennis produ-
cat, ut in subli-
me ferat;
currus spiritus
sancti, vexillum
fidei, porta
paradis, vita
angelorum, &c.
† *Castigo cor-
pus meum.*
Paul.*

† *Non facim. Incom.*

bute more to them than to the ten Commandments, and count it a greater sin to eat meat in Lent, than to kill a man, and as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solomonem, quibus in ore Christus, Epicurus in corde*, when some counterfeit, and some attribute more to such works of theirs than to Christs death and passion; the divell sets in a foot, strangely deludes them; and by that means makes them to overthrow the temperature of their bodies, and hazard their souls. Never any strange illusions of divels amongst Hermites, Anachorites, never any visions, phantasmes, apparitions, Enthusiasmes; Prophets, any revelations, but immoderate fasting, bad diet, sickness, melancholy, solitariness, or some such things were the precedent causes, the forerunners or concomitants of them. The best opportunity and sole occasion the Divell takes to delude them. *Marcilius Cognatus lib. 1. com. cap. 7.* hath many stories to this purpose, of such as after long fasting have been seduced by divels: and

z. Lib. 8. cap. 10

de rerum varietate: admiratione digna sunt que per jejunium hoc modo contingunt: somnia, superstitio, contemptus tormentorum, opinio, insania: jejunium naturaliter preparat ad hec omnia.

a. Epist. 1. 3. Ita attenuatus fuit jejunio & vigiliis, in tantum exco corpore ut ossibus vix hærebat, unde nocte infantum vagitus, balatus pecorum, mugitus boum, voces & ludibria demonum, &c.

b. Lib. de abstinentia. Sobrietas & continentia mentem deo conjungunt.

c. Extasis nihil est aliud quam gustus future beatitudinis.

Brasimus epist. ad Dorpium

in qua toti absorbemur in Deum.

It is a miraculous thing to relate (as Cardan writes) what strange accidents proceed from fasting; dreams, superstition, contempt of torments, desire of death, propheties, paradoxes, madness; fasting naturally prepares men to these things. Monkes, Anachorites, and the like, after much emptiness become melancholy, vertiginous, they think they hear strange noises, confer with Hobgoblins, Divels, rivell up their bodies, & dum hostem insequimur, saith Gregory, civem quem diligimus trucidamus, they become bare Skeletons, skin and bones: *Carnibus abstinentes proprias carnes devorant, ut nil præter cutem & ossa sit reliquum.* Hilarion, as Hierome reports in his life, and Athanasius of Antonius, was so bare with fasting, that the skin did scarce stick to the bones; for want of vapours he could not sleep, and for want of sleep became idle headed, heard every night infants cry, oxen low, wolves howl, lions roar (as he thought) clattering of chains, strange voices, and the like illusions of divels. Such symptoms are common to those that fast long, are solitary, given to contemplation, over much solitariness and meditation. Not that these things (as I said of fasting) are to be discommended of themselves, but very behovefull in some cases and good: sobriety and contemplation joyn our souls to God, as that heathen Porphyrie can tell us, *Extasis is a taste of future happiness, by which we are united unto God, a divine melancholy, a spirituall wing Bonaventure terms it, to lift us up to heaven:* But as it is abused, a meer dotage, madness, a cause and symptome of Religious Melancholy. If you shall at any time see (saith Guasinerius) a Religious person over superstitious, too solitary or much given to fasting, that man will certainly be melancholy, thou maist boldly say it, he will be so. P. Forestus hath almost the same words, and Cardan subtil. lib. 18. & cap. 40. lib. 8. de rerum varietate, solitariness, fasting, and that melancholy humour, are the causes of all Hermites illusions. Lavater, de spect. cap. 19. part. 1. and part. 1. cap. 10. puts solitariness a main cause of such Spectrums and apparitions; none, saith he; so melancholy as Monkes and Hermites, the divels bath me-

d. Si religiosum nimis jejunia videris observantem, auctoriter melancholicum pronuntiabis. Tract. 5. cap. 5. e. Solitudo ipsa mens egrotantis animi & jejunia, tum temperata a cibo mutata a gregebus, & humor melancholicus Heremitarum illusionum causa sunt.

lancholy,

lancholy, ^f none so subject to visions and dotage in this kinde, as such as live solitary lives, they hear and see strange things in their dotage. ⁸ Polydore Virgil lib. 2. de prodigiis, holds that those propheties and Monks revelations, ^f Nunnes dreams, which they suppose come from God, do proceed wholly ab instinctu dæmonum, by the Divels means: and so those Enthusiasts, Anabaptists, pseudo-Prophets from the same cause. ^h Fracastorius lib. 2. de intellectu. will have all your Pythionisses, Sibyls, and pseudo-prophets to be meer melancholy; so doth Wierus prove, lib. 1. cap. 8. & lib. 3. cap. 7. and Arculanus in 9. Rhafis, that melancholy is a sole cause, and the Divell together, with fasting and solitariness, of such Sibylline propheties, if there were ever such, which with ^h Causabon and others I justly except at; for it is not likely that the Spirit of God should ever reveal such manifest revelations and predictions of Christ, to those Pythionissa, witches, Apollo's priests, the Divels ministers, (they were no better) and conceal them from his own prophets; for these Sibyls set down all particular circumstances of Christs coming, and many other future accidents far more perspicuous and plain than ever any prophet did. But howsoever there be no Phabades or Sibyls, I am assured there be other Enthusiasts, prophets, ^h dii Fatidici, Magi, (of which read Io. Boissardus, who hath laboriously collected them into a great volume of late, with elegant pictures, and epitomized their lives) &c. ever have been in all ages, and still proceeding from those causes, ^{*} qui visiones suas enarrant, somniant futura, prophetisunt, & ejusmodi deliriis agitati, Spiritum Sanctum sibi communicari putant. That which is written of Saint Francis five wounds, and other such monasticall effects, of him and others, may justly be referred to this our Melancholy; and that which Matthew Paris relates of the ^k Monk of Evesham, who saw heaven and hell in a vision; of ^l Sir Owen, that went down into Saint Patrickes purgatory in King Stephens dayes, and saw as much: Walsingham of him that was shewed as much by Saint Julian. Beda lib. 5. cap. 13. 14. 15. & 20. reports of King Sebba, lib. 4. cap. 11. eccles. hist. that saw strange^m visions; and Stumphius Helvet. Cornic. a cobbler of Basil, 1520 that beheld rare apparitions at Ausborough in Germany. Alexander ab Alexandro, gen. dier. lib. 6. cap. 21. of an Enthusiasticall prisoner, (all our as probable as that of Eris Armenius, in Plato's tenth dialogue de Repub. that revived again ten dayes after he was killed in a battell, and told strange wonders, like those tales Ulysses related to Alcinoüs in Homer, or Lucians vera historia it self) was still after much solitariness, fasting, or long sickness, when their brains were addle, and their bellies as empty of meat as their heads of wit. Florilegus hath many such examples, fol. 191. one of Saint Gultlake of Crowalde that fought with Divels, but still after long fasting, overmuch solitariness, ⁿ the Divell perswaded him therefore to fast, as Moses and Elias did, the better to delude him. ^o In the same Authour is recorded Carolus Magnus vision An. 185. or extasis, wherein he saw heaven and hell after much fasting and meditation. So did the Divell of old with Apollos priests. Amphiaras and his fellowes, those Egyptians, still enioyn long

manus, Hieronymus, Iohn Major de vita Patrum, &c. n. fol. 199 post abstinentia curas miras illusiones demonum audivit.
^o Fol. 155. post seriam meditationem in vigilia dici dominica visionem habuit de purgatorio.

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p Vbi multos
dies manent je-
juni consilio
sacerdotum
auxilia invo-
cantes
q In Necro-
phane. Et cibum
quidem glandes
erant, potus a-
qua, lectus sub
alo, &c.

r John Everar-
dus Britanno.
Romanus lib. e-
dit. 1611. de
scribes all the
manner of it.

fasting before he would give any Oracles, *triduum à cibo & vino ab-
stinerent*, before they gave any answers, as *Volateran lib. 13. cap. 4.*
records, and *Strabo Geog. lib. 14.* describes *Charons* den, in the way
betwixt *Tralles* and *Nissum*, whither the Priests led sick and fanaticke
men: but nothing performed without long fasting, no good to be
done. That loosing *Lucian* conducts his *Menippus* to hell by the
directions of that *Chaldean Mithrobaranes*, but after long fasting, and
such like idle preparation. Which the Jesuites right well perceiving of
what force this fasting and solitary meditation is, to alter mens minds,
when they would make a man mad, ravish him, improve him beyond
himself, to undertake some great business of moment, to kill a King,
or the like, they bring him into a melancholy dark chamber, where
he shall see no light for many dayes together, no company, little
meat, gasty pictures of Devils all about him, and leave him to lie
as he will himself, on the bare floor in this chamber of meditation,
as they call it, on his back, side, belly, till by his strange usage they
make him quite mad and beside himself. And then after some ten
dayes, as they find him animated and resolved, they make use of
him. The Diyell hath many such factours, many such engines,
which what effect they produce, you shall hear in these following
Symptomes.

SUBJECT. 3.

Symptomes generall, love to their own sect, hate of all other Religions, obsti-
nacie, perverseness, ready to undergo any danger or crosse for it, Martyrs,
blinde zeal, blinde obedience, fastings, vovves, belief of incredibi-
lities, impossibilities: Particular of Gentiles, Mahometans,
Jews, Christians; and in them, Heretickes old
and new, Schismaticks, Schoolmen,
Prophets, Enthusiasts, &c.



Leat *Heraclitus*, an vident *Democritus*? in attempting to speak
of these Symptomes, shall I laugh with *Democritus*, or
weep with *Heraclitus*? they are so ridiculous and absurd
on the one side, so lamentable and tragical on the other, a
mixt Scene offers it self, so full of errours, and a promiscu-
ous variety of objects, that I know not in what strain to represent
it. When I think of that *Turkish* paradise, those *Jewish* fables, and
pontifical rites, those Pagan superstitions, their sacrifices, and
ceremonies, as to make images of all matter, and adore them when
they have done, to see them kiss the pyx, creep to the crosse, &c.
I cannot choose but laugh with *Democritus*: but when I see them
whip and torture themselves, grind their souls for toyes and trifles,
desperate, and now ready to die, I cannot choose but weep with *He-
raclitus*. When I see a Priest say masse, with all those apish gestures,
murmurings, &c. read the customes of the *Jews* Synagogue, or *Maho-
meta* Meschites, I must needs laugh at their folly, *risum teneatis amici*:
but when I see them make matters of conscience of such toyes and
trifles,

[Parum map-
pa componere
visumque por-
terat.

trifles, to adore the Divil, to endanger their souls, to offer their children to their Idols, &c. I must needs condole their misery. When I see two superstitious Orders contend *pro aris & focis*, with such have and hold, *de lana caprina*, some write such great Volumes to no purpose, take so much pains to so small effect, their Satyrs, invectives, apologies, dul and gross fictions; when I see grave learned men rail and scold like butter-women, methinks 'tis pretty sport, and fit for *Calphurnius* and *Democritus* to laugh at. But when I see so much blood spilt, so many murders and massacres, so many cruel battels fought, &c. 'tis a fitter subject for *Heracitus* to lament. "As *Merlin* when he sat by the lake side with *Vertiger*, and had seen the white and red dragon fight, before he began to interpret or to speak, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant. I should first pity and bewaile this misery of humane kind with some passionate preface, wishing mine eyes a fountain of tears, as *Jeremy* did, and then to my task. For it is that great torture, that infernal plague of mortal men, *omnium pestium pestilentissima superstitio*, and able of it self alone to stand in opposition to all other plagues, miseries and calamities whatsoever; far more cruel, more pestiferous, more grievous, more general, more violent, of a greater extent. Other fears and sorrows, grievances of body and mind, are troublesome for the time; but this is for ever, eternal damnation, hell it self, a plague, a fire: an inundation hurts one Province alone, and the loss may be recovered; but this superstition involves all the world almost, and can never be remedied. Sicknes and sorrows come and go, but a superstitious soul hath no rest; *superstitione imbutus animus nunquam quietus esse potest*, no peace, no quietness. True Religion and Superstition are quite opposite, *longè diversa carnificina & pietas*, as *Lactantius* describes, the one creates, the other dejects; *illorum pietas, mera impietas*; the one is an easie yolk, the other an intolerable burden, an absolute tyranny; the one a sure anchor, an haven; the other a tempestuous Ocean; the one makes, the other marrs; the one is wisdom, the other is folly, madness, indiscretion; the one unfained, the other a counterfeit; the one a diligent observer, the other an ape; one leads to heaven, the other to hell. But these differences will more evidently appear by their particular symptomes. What Religion is, and of what parts it doth consist, every Catechism will tell you, what Symptomes it hath, and what effects it produceth: but for their superstitions, no tongue can tell them, no pen expresse, they are so many, so diverse, so uncertain, so unconstant, and so different from themselves. *Tot mundi superstitiones, quot cælo stellæ*, one saith, there be as many superstitions in the world, as there be stars in heaven, or divels themselves that are the first founders of them: with such ridiculous, absurd symptomes and signs, so many several rites, ceremonies, torments and vexations accompanying, as may well expresse and besee the divel to be the author and maintainer of them. I will only point at some of them, *ex ungue leonem*, guess at the rest, and those of the chief kinds of superstition, which beside us Christians now domineer and crucify the world, Gentiles, Mahometans, Jews, &c.

*Pleno videt
Calphurnius
ore, Hor.*

*u Alanus de
Insula.*

*su- x Cicero 1. de
finibm.*

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Of these symptomes some be general, some particular to each private sect: general to all, are, an extraordinary love and affection they bear and shew to such as are of their own sect, and more then *Vatini-*an hate to such as are opposite in Religion, as they call it, or disagree from them in their superstitious rites, blind zeal, (which is as much a symptome as a cause,) vain fears, blind obedience, needless works, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulness, blindness, obstinacy, &c. For the first, which is love and hate, as *Montanus* saith, *nulla firmiter amicitia quam que contrahitur hinc, nulla discordia major, quam que a religione fit*; no greater concord, no greater discord then that which proceeds from Religion. It is incredible to relate, did not our dayly experience evince it, what factions, *quam terribilia factiones*, (as *† Rich. Dinoth* writes) have been of late for matters of Religion in *France*, and what hurly burlies all over *Europe* for these many years. *Nihil est quod tam impotenter rapiat homines, quam suscepta de salute opinio; siquidem pro ea omnes gentes corpora & animas devovere solent, & artificio necessitudinis vinculo se invicem colligare.* We are all brethren in Christ, servants of one Lord, members of one body, and therefore are or should be at least dearly beloved, inseparably allied in the greatest bond of love and familiarity, united partakers not only of the same cross, but coadjutors, comforters, helpers, at all times, upon all occasions: as they did in the primitive Church, *Acts* the 5. they sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutual love we have had under the ten general persecutions, many since. Examples on the other side of discord none like, as our Saviour saith, he came therefore into the world to set father against son, &c. In imitation of whom the Devil belike (*nam superstitio irrepsit vera religionis imitatrix*, superstition is still Religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in love and affection, that they will live and die together: and what an innate hatred hath he still inspired to any other superstition opposite: How those old *Romans* were affected, those ten persecutions may be a witness, and that cruel executioner in *Eusebius*, *aut lita aut morere*, sacrifice or dye. No greater hate, more continue, bitter faction, wars, persecution in all ages, then for matters of Religion, no such feral opposition, father against son, mother against daughter, husband against wife, City against City, Kingdome against Kingdome: as of old at *Tentira* and *Combos*:

† In Micah
comment.

† Gal. hist. lib. 1.

2 Lucianus.

2 Juv. Sat. 15.

*Immortale odium, ● nunquam sanabile vulnus,
Inde furor vulgo, quod numina vicinorum
Odit uterque locus, quum solos credit habendos
Esse deos quos ipse colat. —*

Immortal hate it breeds, a wound past cure,
And fury to the commons still to endure:
Because one City t' others gods as vain
Deride, and his alone as good maintain.

The *Turks* at this day count no better of us then of dogs, so they commonly call us *Gaures*, infidels, miscreants, make that their main quarrel and

and cause of Christian persecution. If he will turn *Turk*, he shall be entertained as a brother, and had in good esteem, a *Muselman* or a beleever, which is a greater tie to them than any affinity or consanguinity. The *Jews* stick together like so many burrs, but as for the rest whom they call Gentiles, they do hate and abhor, they cannot endure their *Messias* should be a common Saviour to us all, and rather as

^b *Luther* writes, *then they that now scoffe at them, curse them, persecute and revile them, shall be coheirs and brethren with them, or have any part of fellowship with their Messias, they would crucifie their Messias ten times over, and God himself, his Angels, and all his creatures, if it were possible, though they endure a thousand hells for it: Such is their malice towards us.* Now for Papists, what in a common cause for the advancement of their Religion they will endure, our Traitors and Pseudocatholicks will declare unto us; and how bitter on the other side to their adversaries, how violently bent, let those *Marian* times record, as those miserable slaughters at *Merindol* and *Cabriers*, the *Spanish* inquisition, the Duke of *Alva's* tyranny in the Low-countries, the *French* Massacres and Civil Wars.

^b Comment. in Micha. Ferre non possunt ut illorum Messias communis servator sit, nostrum gaudium &c. Messias vel decem decies crucifixum essent, ipsumque deum si id fieri posset, una cum angelis & creaturis omnibus, nec abstergerentur ab hoc faclo etsi mille inferna subeunda forent.

^c *Tantum religio potuit suadere malorum.*

Not there only, but all over *Europe*, we read of bloody battels, racks and wheels, seditions, factions, oppositions,

^c *Lucet.*
[†] *Lucan.*

Signa, pares aquilas, & pila minantia pilis,

Invectives and contentions. They had rather shake hands with a *Jew*, *Turk*, or as the *Spaniards* do, suffer *Moors* to live amongst them, and *Jews* than Protestants; My name, (saith ^a *Luther*) is more odious to them than any thief or murderer. So it is with all hereticks and schismaticks whatsoever: And none so passionate, violent in their tenents, opinions, obstinate, wilful, refractory, peevish, factious, singular and stiff in defence of them; they do not only persecute and hate, but pity all other Religions, account them damned, blind, as if they alone were the true Church, they are the true heirs, have the Fee-simple of heaven by a peculiar donation, 'tis entailed on them and their posterities, their doctrine sound, *per funem aureum de celo delapsa doctrina*, they alone are to be saved. The *Jews* at this day are so incomprehensibly proud and chur-

^d Ad Galat. comment. Nomen odiosius meum quam ullus homicida aut fur.

lish, saith ^e *Luther*, that *solī salvari, solī domini terrarum saluari vultus*. And as ^f *Buxtorfius* adds, so ignorant and self-willed withall, that amongst their most understanding Rabbines you shall find nought but gross dogage, horrible hardness of heart, and stupend obstinacy, in all their actions, opinions, conversations: and yet so zealous with all, that no man living can be more, and vindicate themselves for the elect people of GOD. 'Tis so with all other superstitious sects, *Mahometans*, Gentiles in *China*, and *Tartary*; our ignorant Papists, Anabaptists, Separatists, and peculiar Churches of *Amsterdam*, they alone, and none but they can be saved.

^e In comment. Micab. Adeo incomprehensibilis & aspera eorum superbia, &c. ^f Synagog. Iudeorum ca. 1. Inter eorum intelligentissimos Rabbinos nil prater ignorantiam & insipientiam grandem invenies, horrendam indurationem, & obfirmationem, &c.

^g Zealous (as *Paul* saith, *Rom. 10. 2.*) without knowledge, they will endure any misery, any trouble, suffer and do that which the Sun beams will not endure to see, *Religionis alti Furis*, all extremities, losses and dangers, take any pains, fast, pray, vow chastity, wilful poverty, forsake all and follow their Idols, dye a thousand deaths, as some *Jews* did to

^g Great is Diana of the Ephesians, Act. 19.

Pilats

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Pilatus souldiers, in like case, *exercitus præbentes jugulos, & manifestè præ se ferentes*, (as *Iosephus* hath it.) *chariorem esse vitâ sibi legis patriæ observationem*, rather then abjure, or deny the least particle of that Religion which their Fathers profess, and they themselves have been brought up in, be it never so absurd, ridiculous, they will embrace it, and without farther enquiry or examination of the truth, though it be prodigiously false, they will beleave it: they will take much more pains to go to hell, then we shall do to heaven. Single out the most ignorant of them, convince his understanding, shew him his errors, grossness, and absurdities of his sect, *Nam persuadere errantem persuaseris*, he will not be perswaded. As those Pagans told the Jesuits in *Japona*,

^b *Maluit cum illis insanire, quam cum aliis bene sentire.*

they would do as their fore-fathers have done; and with *Ratholde* the *Frisian* Prince, go to hell for company, if most of their friends went thither: they will not be moved, no perswasion, no torture can stir them. So that Papists cannot brag of their vows, poverty, obedience, orders, merits, martyrdoms, fastings, alms, good works, pilgrimages: much and more then all this, I shall shew you, is, and hath been done by these superstitious Gentiles, Pagans, Idolaters and Jews: their blind zeal and idolatrous superstition in all kinds is much at one; little or no difference, and it is hard to say which is the greatest, which is the grossest. For if a man shall duly consider those superstitious rites amongst the *Ethnicks* in *Japan*, the *Bannians* in *Gusart*, the *Chinese* idolaters, * *Americans* of old, in *Mexico* especially, *Mahometan* priests, he shall find the same government almost, the same orders and ceremonies, or so like, that they may seem all apparently to be derived from some heathen spirit, and the *Roman* Hierarchy no better then the rest. In a word, this is common to all superstition, there is nothing so mad and absurd, so ridiculous, impossible, incredible, which they will not believe, observe, and diligently perform as much as in them lies; nothing so monstrous to conceive, or intolerable to put in practice, so cruel to suffer, which they will not willingly undertake. So powerful a thing is superstition. † *O Egypt* (as *Trismegistus* exclaims) *thy religion is fables, and such as posterity will not believe*. I know that in true Religion it self, many mysteries are so apprehended alone by faith, as that of the Trinity, which Turks especially deride, Christs Incarnation, resurrection of the body at the last day, *quod ideo credendum* (saith *Tertullian*) *quod incredibile, &c.* many miracles not to be controverted or disputed of. *Mirari non rimari sapientia vera est*, saith † *Gerhardus*; & in *divinis* (as a good Father informs us) *quædam credenda, quædam admiranda, &c.* some things are to be believed, embraced, followed with all submission and obedience, some again admired. Though *Julian* the Apostate scoff at Christians in this point, *quod captivemus intellectum in obsequium fidei*, saying, that the Christian Creed is like the *Pythagorean* *ipse dixit*, we make our will and understanding too slavishly subject to our faith, without farther examination of the truth; yet as *Saint Gregory* truly answers, our Creed is *altioris præstantiæ*, and much more divine; and as *Thomas* will, *pud consideranti semper suppetunt rationes, ostendentes credibilitatem in mysteriis supernaturalibus*, we do absolutely believe it, and upon good reasons,

* *Acostad. 5.*

† *O Egypte, religionis tue sola supersunt fabulae æque incredibiles posteris tuis.*

† *Meditat. 19. de coena domini.*

for

for as *Gregory* well informeth us; *Fides non habet meritum, ubi humana ratio quarit experimentum*; that faith hath no merit, is not worth the name of faith; that will not apprehend without a certain demonstration: we must and will beleve Gods word, and if we be mistaken or erre in our generall belief, as * *Richardus de sancta Victore* vows he will say to Christ himself at the day of judgement, *Lord, if we be deceived, thou alone hast deceived us*: thus we plead. But for the rest I will not justify that pontifical consubstantiation, that which * *Mahometans* and *Jewes* justly except at, as *Campanella* confesseth, *Atheismi triumphat. cap. 12. fol. 125, difficillimum dogma esse, nec aliud subiectum magis haeticorum blasphemis, & stultis irrisionibus politicorum reperiri*. They hold it impossible, *Deum in pane manducari*, and besides they scoffe at it, *vide gentem comedentem Deum suum, inquit quidam Maurus. † Hunc Deum musca et vermes irridunt, quum ipsum pollunt & devorant, subditus est igni, aqua, & latrones furantur, pixidem auream humi prosterunt, & se tamen non defendit hic Deus. Quis fieri potest, ut sit integer in singulis hostia particulis, idem corpus numero, tam multis locis, caelo, terrâ? &c.* But he that shall read the *Turkes Alcaron*, the *Jewes Talmud*, and *Papists Golden Legend*, in the mean time will swear that such gross fictions, fables, vain traditious, prodigious paradoxes and ceremonies, could never proceed from any other spirit, than that of the divell himself, which is the Author of confusion and lies; and wonder withall how such wise men as have been of the *Jews*, such learned understanding men as *Averroes*, *Avicenna*, or those *Heathen Philosophers*, could ever be perswaded to beleve, or to subscribe to the least part of them: *ant fraudem non detegere*: but that as † *Vanninus* answers, *ob publica potestatis formidinem allatrare philosophi non audebant*, they durst not speak for fear of the law. But I will descend to particulars: read their severall Symptomes and then guess.

Of such Symptomes as properly belong to superstition, or that irreligious Religion, I may say as of the rest, some are ridiculous, some again ferall to relate. Of those ridiculous, there can be no better testimony than the multitude of their gods, those absurd names, actions, offices they put upon them, their feasts, holy dayes, sacrifices, adorations, and the like. The *Egyptians* that pretended so great antiquity, 300 Kings before *Amasis*: and as *Mela* writes, 13000 years from the beginning of their Chronicles, that bragd so much of their knowledge of old, for they invented Arithmetick, Astronomy, Geometry: of their wealth and power, that vaunted of 20000 Cities: yet at the same time their Idolatry and superstition was most gross: they worshipped, as *Diodorus Siculus* records, Sun and Moon under the name of *Isis* and *Osiris*, and after, such men as were beneficial to them, or any creature that did them good. In the city of *Bubasti* they adored a Cat, saith *Herodotus*, *Ibis* and Storks, an Oxe (saith *Pliny*) † Leekes and Onions, *Macrobins*,

* *Porrum & cape deos imponere nubibus ausi,*

Hos tu Nile deos colis,

his vera Historia: which as he confesseth himself was not perswasively written as a truth, but in Comical fashion to glaunce at the mon-

* *Lib. 1. de trin. cap. 2. si decepti sumus, &c.*

* *Vide Samſatu Iſthocanis objectiones in monachum Milesium.*

† *Lege Hoffmann. Mus exenteratus.*

i As true as *Homers Iliads, Ovids Metamorphosis, Aſops Fables.*

† *Dial 52 de oraculis.*

† *Oſanctas gentes quibus haec nascuntur in horto Numinal Juven. Sat. 19. * Prudentius † Prefa. ver. biſt.*

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strous fictions, and gross absurdities of writers and nations, to deride without doubt this prodigious Egyptian Idolatry, fains this story of himself; that when he had seen the *Elisian* fields, and was now coming away, *R. damanthus* gave him a Mallow-root, and bade him pray to that when he was in any peril or extremity; which he did accordingly; for when he came to *Hydamordia* in the Island of treacherous women, he made his prayers to his root, and was instantly delivered. The *Syrians*, *Chaldeans* had as many proper Gods of their own invention; see the said *Lucian de dea Syria*. *Morny* cap. 22. *de veritat. relig. Guliel. Struckius* † *Sacrorum Sacrificiorumque Gentil. descript.* *Peter Faber Semester. l. 3. c. 1, 2, 3.* *Selden de diis Syris*, *Purchas Pilgrimage*, *k Rosinus* of the Romans, and *Lilius Giraldu* of the Greeks. The Romans borrowed from all, besides their own gods, which were *majorum* and *minorum gentium*, as *Varro* holds, certain and uncertain; some coelestial select and great ones, others *Indigites* and *Semi-dei*, *Lares*, *Lemures*, *Dioscuri*, *Soteres*, and *Parastata*, *dii tutelares* amongst the Greeks: gods of all sorts, for all functions; some for the Land, some for Sea; some for Heaven, some for Hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c. All actions and offices, *Pax*, *Quies*, *Salus*, *Libertas*, *Fælicitas*, *Strenua*, *Stimula*, *Horta*, *Pan*, *Sylvanus*, *Præapus*, *Flora*, *Cloacina*, *Stercutius*, *Febris*, *Pallor*, *Invidia*, *Protervia*, *Risus*, *Angerona*, *Voluptas*, *Vacuna*, *Viriopla*, *Veneranda*, *Pales*, *Neptunia*, *Doris*. Kings, Emperours, valiant men that had done any good offices for them, they did likewise canonize and adore for Gods, and it was usually done, *usitatum apud antiquos*, as † *Fac. Boissardus* well observes, *deificare homines qui beneficiis morales juverant*, and the *Divel* was still ready to second their intents, *statim se ingessit illorum sepulchris, statuis, templis, aris, &c.* he crept into their temples, statues, tombs, altars, and was ready to give oracles, cure diseases, do miracles, &c. as by *Jupiter*, *Æsculapius*, *Tiresias*, *Apollo*, *Mopsus*, *Amphiaræus*, &c. *dii & Semi-dei*. For so they were *Semi-dii*, demi-gods, some *medii inter Deos & homines*, as *Max. † Tyrius*, the Platonist, *ser. 26. & 27.* maintains and justifies in many words. *When a good man dies, his body is buried, but his soul ex homine dæmon evadit, becomes forthwith a Demi-god, nothing disparaged with malignity of aire, or variety of forms, rejoiceth, exults and sees that perfect beauty with his eyes.* Now being deified, in commiseration he helps his poor friends here on earth, his kindred and allies, informs, succours, &c. punisheth those that are bad, and do amiss, as a good Genius to protect and govern mortal men appointed by the gods, so they will have it, ordaining some for provinces, some for private men, some for one office, some for another. *Hector* and *Achilles* assist Souldiers to this day; *Æsculapius* all sick men, the *Dioscuri* Seafaring men, &c. and sometimes upon occasion they shew themselves. The *Dioscuri*, *Hercules* and *Æsculapius*, he saw himself (or the divel in his likeness) non somnians sed vigilans ipse vidi: So far *Tyrius*. And not good men only do they thus adore, but tyrants, monsters, divels, (as * *Stukius* enveighs) *Nero's*, *Domitians*, *Helioables*, beastly women, and arrant whores amongst the rest. For all intents, places, creatures, they assign gods;

† *Tiguri* fol. 1494.k *Rosin. antiq. Rom. l. 2. c. 2.*
& deinceps.† *Lib. de divinatione & magicis præstigiis in Mopso.*† *Cassio Paccio*

Interpret. nihil ab aeris caligine aut figurarum varietate impeditur merulam pulchritudinem meruit, exultans & misericordia motus, cognatos amicos qui adhuc morantur in terra tuetur, errantibus succurrit, &c.

Deus hoc jussit ut essent genii dii tutelares hominibus, bonos juvantes, malos punientes &c.

* *Sacrorum gent. descript. non bene meritos solum, sed & tyrannos pro diis colunt, qui genus humanum horrendum in modum portentosa immanitate devexerunt, &c. fædas meretricies, &c.*

Et domibus, rectis, thermis, & equis soleatis

Assignare solent genios

saith Prudentius. Cuna

for cradles, *Diaverra* for sweeping houses, *Nodina* knots, *Præma*, *Pramunda*, *Hymen*, *Hymeneus*, for weddings; *Comus* the god of good fellows; gods of silence, of comfort; *Hebe* goddess of youth; *Atena* menbrarum, &c. male and female gods, of all ages, sexes, and dimensions, with beards, without beards, married, unmarried, begot, not born at all, but as *Minerva* start out of *Jupiters* head. *Hesiodus* reckons up at least 30000 gods, *Varro* 300 *Jupiters*. As *Jeremy* told them, their gods were to the multitude of Cities;

Quicquid humus, pelagus, celum miserabile gignit,

Id dixere deos, colles, freta, flumina, flammæ.

What ever heavens, sea and land begat,

Hills, seas and rivers, God was this and that.

And which was most absurd, they made gods upon such ridiculous occasions; As children make babies (so saith † *Mornens*) their Poets make Gods, & quos adorant in templis, ludunt in Theatris, as *Lactantius* scoffs. *Saturn* a man, gelded himself, did eat his own children, a cruel tyrant driven out of his kingdom by his son *Jupiter*, as good a God as himself, a wicked lascivious paltry King of *Crete*, of whose rapes, lusts, murders, villanies, a whole volume is too little to relate. *Venus* a notorious strumpet, as common as a barbers chair, *Mars*, *Adonis*, *Anchises* whore, is a great she-goddess as well as the rest, as much renowned by their Poets; with many such; and these gods so fabulously and foolishly made, *ceremoniis*, *Hymnis*, & *Canticis* celebrant; their errors, *luctus* & *gaudia*, *amores*, *iras*, *nuptias* & *liberorum procreationes*, († as *Eusebius* well taxeth) weddings, mirth and mournings, loves, angers, and quarrelling they did celebrate in Hymns, and sing of in their ordinary songs, as it were publishing their villanies. But see more of their originals. When *Romulus* was made away by the sedition of the Senators, to pacifie the people, * *Julius Proculus* gave out that *Romulus* was taken up by *Jupiter* into Heaven, and therefore to be ever after adored for a God amongst the Romans. *Syrophanes* of *Ægypt* had one only son, whom he dearly loved, he erected his statue in his house, which his servants did adorn with crowns and garlands, to pacifie their masters wrath when he was angry, so by little and little he was adored for a god. This did *Semiramis* for her husband *Belus*, and *Arian* the Emperour by his minion *Antinous*. *Flora* was a rich harlot in *Rome*, and for that she made the Common-wealth her heir, her birth day was solemnized long after; and to make it a more plausible holiday, they made her Goddess of flowers, and sacrificed to her amongst the rest. The matrons of *Rome*, as *Dionysius Halicarnassæus* relates, because at their entreaty *Coriolanus* desisted from his Wars, consecrated a Church *Fortuna muliebri*; and *Venus Barbata* had a temple erected, for that somewhat was amiss about hair, and so the rest. The Citizens † of *Alabanda* a small town in *Asia minor*, to curry favor with the Romans, (who then warred in *Greece* with *Persens* of *Macedon*, and were formidable to these parts) consecrated a temple to the City of *Rome*, and

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made

† Cap. 22. de
ver. rel. Deos
finxerunt eor-
um Poeta, ut
infantium pup-
pas.

† Proem. lib.
Contra philos.

* Livius lib. 1.
Deus vobis in
posterum propi-
tius, Quirites.

1. Anth. Verdura
Imag. doorum.
† Matheris car-
dido Splenden-
tes amicimine
varioque le-
tantes gestimi-
ne, verno floren-
tes conanime,
solum sternen-
tes &c. Apu-
leius lib. 11.
de Asino aureo.

† Magna religione queritur
que possit adul-
terium plura nu-
merare Minut.
* Lib. de sacrifi-
ciis, Fumo inibi-
antes, & mus-
carum in mo-
rem sanguinem
exurgentes cir-
cum aras effu-
sum.

† Imagines Deo-
rum lib. sic in-
script.

† De vici relig.
cap. 22. Indigni
qui terram cal-
cent, &c.

† O Flavianus,
in Iupiter Tra-
godus, de sacri-
ficiis, & passim
alias.

made her a goddess, with annual games and sacrifices: so a town of houses was deified, with shameful flattery of the one side to give, and intolerable arrogance on the other to accept, upon so vile and absurd an occasion. *Tully* writes to *Atticus*, that his daughter *Tulliola* might be made a goddess, and adored as *Iuno* and *Minerva*, and as well she deserved it. Their Holydaies and adorations were all out as ridiculous; those *Lupercals* of *Pan*, *Florales* of *Flora*, *Bona Dea*, *Anna Perenna*, *Saturnals*, &c. as how they were celebrated, with what lascivious and wanton gestures, bald ceremonies, † by what bawdy Priests, how they hang their noses over the smoke of sacrifices, saith * *Lucian*, and lick blood like flies that was spilled about the altars. Their carved Idols, gilt Images of wood, iron, ivory, silver, brass, stone, *olim truncus eram*, &c. were most absurd, as being their own workmanship; for as *Seneca* notes, *adorant ligneos deos, & fabros interim qui fecerunt, contemnunt*, they adore work, condemn the workman; and as *Tertullian* follows it, *Si homines non essent diis propitii, non essent dii*, had it not been for men, they had never been gods, but blocks still, and stupid statues, in which mice, swallows, birds made their nests, spiders their webbes, and in their very mouths laid their excrements. Those Images I say were all out as gross, as the shapes in which they did represent them: *Iupiter* with a rams head, *Mercury* a doggs, *Pan* like a goat, *Hecate* with three heads, one with a beard, another without; see more in *Carterius* and † *Verdurius* of their monstrous formes and ugly pictures: and which was absurder yet, they told them these Images came from heaven, as that of *Minerva* in her temple at *Athens*, *quod è cælo cecidisse credebant æcola*, saith *Pausanias*. They formed some like Storks, Apes, Bulls, and yet seriously believed; and that which was impious, and abominable, they made their Gods notorious whoremasters, incestuous Sodomites, (as commonly they were all, as well as *Jupiter*, *Mars*, *Apollo*, *Mercury*, *Neptune*, &c.) thieves, slaves, drudges, (for *Apollo* and *Neptune*, made tiles in *Phrygia*,) kept sheep, *Hercules* empty'd stables, *Vulcan* a black-smith, unfit to dwell upon the earth for their villanies, much less in heaven, as † *Mornay* well saith, and yet they gave them out to be such; so weak and brutish, some to whine, lament, and roare, as *Isis* for her son and *Cenocephalus*, as also all her weeping Priests; *Mars* in *Horner* to be wounded, vexed; *Venus* run away crying, and the like; then which, what can be more ridiculous? *Nonne ridiculum lugere quod colas, vel colere quod lugeas?* (which † *Minutius* objects) *Si dii, cur plangitis? si mortui, cur adoratis?* that it is no marvel if * *Lucian*, that adamantine persecutor of superstition, and *Pliny* could so scoffe at them and their horrible Idolatry as they did: If *Diagoras* took *Hercules* Image, and put it under his pot to seeth his pottage, which was, as he said, his 13th labour. But see more of their fopperies in *Cypr. 4. tract. de Idol. varietat.* *Chrysostome advers. Gentil.* *Arnobius adv. Gentes.* *Austin. de civ. dei.* *Theodoret. de curat. Græc. affect.* *Clemens Alexandrinus*, *Minutius Felix*, *Eusebius*, *Lactantius*, *Stuckius*, &c. Lamentable, tragical, and fearful those Symptoms are, that they should be so far forth affrighted with their fictitious Gods, as to spend the goods, lives, fortunes,

tunes, precious time, best dayes in their honour; to * Sacrifice unto them, to their inestimable loss, such Hecatombes, so many thousand sheep, Oxen, with gilded horns, Goats, as † *Cæsus* King of *Lydia*, * *Marcus Iulianus*, surnamed *ob crebras hostias Victimarius*, & *Tauricremius*, and the rest of the *Roman* Emperours usually did with such labour and cost: and not Emperours only and great ones *pro communi bono*, were at this charge, but private men for their ordinary occasions. *Pythagoras* offered an hundred Oxen for the invention of a Geometrical Probleme, and it was an ordinary thing to sacrifice in * *Lucians* time, a heifer for their good health, four Oxen for wealth, an hundred for a Kingdom, nine Bulls for their safe return from *Troja* to *Pylus*, &c. Every God almost had a peculiar sacrifice, the *Sun* horses, *Vulcan* fire, *Diana* a white Hart, *Venus* a Turtle, *Ceres* an hog, *Proserpina* a black lamb, *Neptune* a bull, (read more in * *Statius* at large) besides sheep, cocks, corals, frankincense, to their undoings, as if their gods were affected with bloud or smoke. And surely (b saith he) if one should but repeat the fopperies of mortall men, in their sacrifices, feasts, worshipping their Gods, their rites and ceremonies, what they think of them, of their diet, houses, orders, &c. what prayers and vowes they make; if one should but observe their absurditie and madness, he would burst out a laughing, and pittie their folly. For what can be more absurd than their ordinary prayers, petitions, † requests, sacrifices, oracles, devotions? of which we have a taste in *Maximus Tyrus* (serm. 1. *Plato's Alcibiades Secundus*, *Persius* Sat. 2. *Invenat.* Sat. 10. there likewise exploded, *Mactant optimas & pingues hostias deo quasi esurienti, profundunt vina tanquam sitienti, lumina accendunt velut in tenebris agenti* (Lactantius lib. 2. cap. 6.) as if their Gods were an hungrie, a thirst, in the dark, they light candles, offer meat and drink. And what so base as to reveal their counsels and give oracles è viscerum sterquiliniis, out of the bowels and excrementall parts of beasts? *sordidos Deos Varro* truly calls them therefore, and well he might. I say nothing of their magnificent and sumptuous temples, those majestical structures: To the roof of *Apollo Didymens* Temple, ad *Branchidas*, as † *Strabo* writes, a thousand oaks did not suffice. Who can relate the glorious spendor, and stupend magnificence, the sumptuous building of *Diana* at *Ephesus*, *Jupiter Ammons* Temple in *Afrika*, the *Pantheon* at *Rome*, the *Capitoll*, the *Sarapion* Temple at *Alexandria*, *Apollo*s Temple at *Daphne* in the Suburbs of *Antioch*. The great Temple at *Mexico* so richly adorned, and so capacious (for 10000 men might stand in it at once) that fair *Pantheon* of *Cusco*, described by *Acosta* in his *Indian History*, which ecclipses both Jews and Christians. There were in old *Jerusalem* as some write, 408 Synagogues; but new *Cairo* reckons up (if * *RadZimilus* may be beleaved) 6800 meskites. *Fessa* 400, whereof 50 are most magnificent, like *Saint Pauls* in *London*. *Helena* built 300 fair Churches in the holy Land, but one *Bassa* hath built 400 meskites. The *Mahometans* have 1000 Monks in a Monastery; the like saith *Acosta* of *Americans*; *Riccus* of the *Chinenses*, for men and women, fairly built; and more richly endowed

* 666 severall kinds of sacrifices in Egypt Maior reckons up, *Torn. 2. coll.* of which read more in cap. 1. of *Lauventius Pignorius* his *Egypt* characters, a cause of which *Sanubius* gives subif. lib. 3. cap. 1.

† *Herod Clito*, *Immolavit lecta pecora ter mille Delphis, una cum lectis phialis tribus.* n *Superstitio* *sus Iulianus* innumeras sine parsimonia pecudes mactavit. *Amianus* 25. *Boves albi.* M. *Cæsari salutem*, si tu vicis perimus; lib. 3. *Romani* observantissimi sunt ceremoniarum, bello praesertim.

ad sacrificiis: *buculam pro bona valetudine, boves quatuor pro divitiis, centum taurvos pro hospite a Troja redituro.* &c.

* De sacris Gentil. & sacrific. *Tyg.* 1596.

b *Ehimvero si quis recenseret que stulti mortales in festis sacrificiis, diis adorandis, &c. que vota faciunt, quid de iis statuant, &c. haud scio an risurus, &c.* † *Max Tyrus*

ser. 1. *Cæsus regum omnium Rutilissimus de lobete consulit, alius de numero, arenarum, dimensione maris, &c.* † lib. 4. * *Perigr. Hierosol.*

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some of them, then *Arras* in *Artois*, *Bulda* in *Germany*, or *Saint Edmunds* Bury in *England* with us : who can describe those curious and costly statues, Idols, Images, so frequently mentioned in *Pausanias* ? I conceal their donaries, pendants, other offerings, presents, to these their fictitious Gods daily consecrated. * *Alexander* the son of *Amynas*, King of *Macedonia*, sent two statues of pure gold to *Apollo* at *Delphos*. * *Cresus* king of *Lydia* dedicated an hundred golden tiles in the same place, with a golden altar : No man came empty-handed to their Shrines. But these are base offerings in respect, they offered men themselves alive : The *Leucadians*, as *Strabo* writes, sacrificed every year a man, *averruncanda deorum ira causa*, to pacifie their Gods, *de momis precipitio deiecerunt*, &c. and they did voluntarily undergo it. The *Decii* did so sacrifice *Diis manibus*, *Curtius* did leap into the gulf. Were they not all strangely deluded to go so far to their Oracles, to be so gulled by them, both in war and peace, as *Polybius* relates, (which their Augures, Priests, Vestall Virgins can witness) to be so superstitious, that they would rather lose goods and lives, then omit any ceremonies, or offend their Heathen gods ? *Nicias* that generous and valiant captain of the *Greeks*, overthrew the *Athenian* Navy, by reason of his too much superstition, * because the *Augures* told him it was ominous to set sail from the haven of *Syracuse* whilst the Moon was eclipsed, he tarried so long till his enemies besieged him, he and all his army was overthrown. The * *Parthians* of old were so foolish in this kinde, they would rather lose a victorie, nay lose their own lives, then fight in the night, 'twas against their religion. The *Jewes* would make no resistance on the Sabbath, when *Pompeius* besieged *Jerusalem*, and some Jewish Christians in *Africk*, set upon by the *Gothes*, suffered themselves upon the same occasion to be utterly vanquished. The superstition of the *Dibrenses* a bordering town in *Epirus*, besieged by the *Turkes*, is miraculous almost to report. Because a dead dog was flung into the only fountain which the citie had, they would die of thirst all, rather then drink of that * unclean water, and yeeld up the Citie upon any conditions. Though the *Prator* and chief Citizens began to drink first, using all good perswasions, their superstition was such, no saying would serve, they must all forthwith die or yeeld up the citie. *Vix ausum ipse credere* (saith * *Barletius*) *tantam superstitionem, vel affirmare levisimam hanc causam tanta rei vel magis ridiculam, quam non dubitem risum potius quam admirationem posteris excitaturam*. The story was too ridiculous, he was ashamed to report it, because he thought no body would beleve it. It is stupend to relate what strange effects this Idolatry and superstition hath brought forth of the latter years in the *Indies* and those bordering parts : P in what feral shapes the † *Divel* is adored, *ne quid mali intenteat*, as they say, for in the mountains betwixt *Scanderone* and *Aleppo* at this day, there are dwelling a certain kind of people called *Coordes* coming of the race of the ancient *Parthians*, who worship the *Divel*, and alledge this reason in so doing, God is a good man and will do no harm, but the divel is bad and must be pleased, lest he hurt them. It is wonderful to tell how the divel deludes them, how he terrifies them, how they offer men

c Solinus.

d Herodotus.

Luce d. id.

e Boterus polit. lib. 2. cap. 16.

* Plutarch vit. Crass.

* They were of the Greek Church.

* Lib. 5. de gestis Scanderbegh.

p In templis immania Idolorum monstra conspiciuntur, marmorea, lignea, lutca, &c. Riccius.

† Deum enim placare non est opus, quia non nocet, sed demonem sacrificiis placant, &c.

men, and women sacrifices unto him, an hundred at once, as they did infants in *Crete* to *Saturne* of old, the finest children, like *Agamemnon's Iphigenia*, &c. At *Mexico*, when the *Spaniards* first overcame them, they daily sacrificed *viva hominum corda è viventium corporibus extracta*, the hearts of men yet living, 20000 in a year (*Acofta lib. 5. cap. 20.*) to their Idols made of flower and mens blood, and every year fix thousand infants of both sexes: And as prodigious to relate how they burie their wives with husbands deceased, 'tis fearfull to report, and harder to beleve.

† *Nam certamen habent lathi qua viva sequatur*

Conjugium, pudor est non licuisse morti,

and burn them alive, best goods, servants, horses, when a grandie dies, 12000 at once amongst the *Tartars*, when a great *Cham* departs, or an Emperor in *America*: how they plague themselves, which abstain from all that hath life, like those old *Pythagoreans*, with immoderate fastings, as the *Bannians* about *Surat*, they of *China*, that for superstitious sake never eat flesh nor fish all their lives, never marry, but live in deserts and by-places, and some pray to their Idols 24 hours together, without any intermission, biting of their tongues when they have done, for devotions sake. Some again are brought to that madness by their superstitious Priests, (that tell them such vain stories of immortality, and the joyes of heaven in that other life) that many thousands voluntarily break their own necks, as *Cleombrotus Ambraciatus* Auditors of old, precipitate themselves, that they may participate of that unspeakable happiness in the other world. One poisons, another stranglenth himself; and the King of *China* had done as much, deluded with this vain hope, had he not been detained by his servant. But who can sufficiently tell of their severall superstitions, vexations, follies, torments? I may conclude with *Possevinus*, *Religio facit asperos mites, homines è fera; supersticio ex hominibus feras*, Religion makes wild beasts civil, superstition makes wise men beasts and fools; and the discreetest that are, if they give way to it, are no better then dizards; nay more, if that of *Plotinus* be true, *is unus religionis scopus, ut ei quem colimus similes fiamus*, that's the drift of religion to make us like him whom we worship: what shall be the end of Idolaters, but to degenerate into stocks and stones? of such as worship these Heathen gods, for *dii gentium damonia*, * but to become divels themselves? 'Tis therefore *exitiosus error, & maximè periculosus*, a most perilous and dangerous error of all others, as *Plutarch* holds, *turbulenta passio hominem consternans*, a pestilent, a troublesome passion, that utterly undoeth men. Unhappy superstition, *Pliny* calls it, *morte non finitur*, death takes away life, but not superstition. Impious and ignorant are far more happy then they which are superstitious, no torture like to it, none so continueate, so generall, so destructive, so violent.

In this superstitious row, *Jewes* for antiquitie may go next to *Gentiles*; what of old they have done, what Idolatries they have committed in their groves and high places, what their *Pharisees*, *Sadduces*, *Scribes*, *Esses*, and such sectaries have maintained, I will not so much as mention:

for

q *Fer. Cortesius*
r *M. Polus.*

Lod. Verto.

mannus navig.

lib. 6. cap. 9. P.

Martyr. Ocean

dec.

† *Propertius*

lib. 3. eleg. 12.

† *Matthias à*

Michou.

† *Epist. Iesuis.*

ann. 1549 à

Xaverio & so-

cis. Idemque

Riccius expe-

dit. ad Sinas l.

1. per totum

Iejunatores

apud eos toto

die carnis

abstinent &

pisicibus ob re-

ligionem posse

& die idola co-

quentes; usquam

egredientes.

u *Ad immort a-*

litem morte

aspirant summi

magistratus,

&c. Et nulli

mortales hac

insania et præ-

postero immor-

talitatis studio

laborant, & mi-

serè pereunt:

vex ipse clam-

venenum hau-

sisset, nisi a fe-

ro fuisset de-

tentus.

x *Carione in*

lib. 10. Bonini

de republ.

fol. 111.

* *Quin ipsius*

diaboli ut ne-

quitiam refe-

rant.

y *Lib. de super-*

stis.

z *Homini bus*

vite finis mors,

non autem su-

perstitionis,

profert hæc suos

terminos ultra

vite finem.

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a Buxtorfius
Synagog. Iud. c.

4. Inter pre-
candum nemo
pediculas at-
tingat, vel pu-
licem, aut per-
guttur inferius
ventum emit-
tas, &c. Id. c. 5.

b Ilic omnia
animalia, pis-
ces, aves, quos
Deus unquam
creavit macula-
buntur, & vi-
num genero-
sum, &c.

c Cuius lapsu
cedri altissimi
300 dejecti
sunt, quumq;
lapsu ovum
fuerat confra-
ctum, pagi 160
inde submersi,
& a flumine
inundati.

d Every King
of the world
shall send him
one of his
daughters to
be his wife, be-
cause it is
written Pl. 45.
10. Kings
daughters shal
attend on
him, &c.

e Quum qua-
dringentis ad-
huc milliaribus
ab imperatore
Leo hic abesset,
tam fortiter
rugiebat, ut
mulieres Ro-
mane abortire-
rint omnes,
murique &c.
f Strabo ius Ci-
cogna omnis
mag. lib. 1. c. 1.
putida multa
recesset ex Al-
corano, de celo,
stellis, Angelis,
Lonicerus
c. 21, 22, 41.

for the present, I presume no nation under heaven can be more sottish, ignorant, blinde, superstitious, wilfull, obstinate and peevish, tying themselves with vain ceremonies to no purpose; he that shall but read their Rabbins ridiculous Comments; their strange interpretation of Scriptures, their absurd ceremonies; fables, childish tales, which they stedfastly beleeeve, will think they be scarce rational creatures; their foolish^a customes, when they rise in the morning, and how they prepare themselves to prayer, to meat, with what superstitious washings, how to their Sabbath, to their other feasts, weddings, burials, &c. Last of all, the expectation of their *Messias*, and those figments, miracles, vain pompe that shall attend him, as how he shall terrifie the *Gentiles*, and overcome them by new diseases; how *Michael* the Archangel shall sound his trumpet, how he shall gather all the scattered *Jewes* into the holy Land, and there make them a great banquet,^b *Wherein shall be all the birds, beasts, fishes, that ever God made, a cup of wine that grew in Paradise, and that hath been kept in Adams cellar ever since.* At the first course shall be served in that great Oxe in *Iob* 4. 10. *that every day feeds on a thousand hills, Psal. 50. 10. that great Leviathan, and a great bird, that laid an egge so big, that by chance tumbling out of the nest, it knockt down 300 tall Cedars, and breaking as it fell, drowned 160 villages:* This bird stood up to the knees in the Sea, and the sea was so deep, that a hatchet would not fall to the bottom in seaven years: Of their *Messias*^d wives and children; *Adam and Eve, &c.* and that one stupend fiction amongst the rest: When a Roman Prince asked of *Rabbi Iehosua ben Hanania*, why the *Jewes* God was compared to a Lion; he made answer, he compared himself to no ordinary lion, but to one in the wood *Ela*, which when he desired to see, the Rabbin pray'd to God he might, and forthwith the Lyon set forward,^e *But when he was 400 miles from Rome, he so roared that all the great-bellied women in Rome made aborts, the citie walls fell down, and when he came an hundred miles nearer, and roared the second time, their teeth fell out of their heads, the Emperour himself fell down dead, and so the Lyon went back.* With an infinite number of such lies and forgeries, which they verily beleeeve, feed themselves with vain hope, and in the mean time will by no perswasions be diverted, but still crucifie their souls with a company of idle ceremonies, live like slaves and vagabonds, will not be relieved or reconciled.

Mahometans are a compound of *Gentiles, Jewes, and Christians*, and so absurd in their ceremonies, as if they had taken that which is most sottish out of every one of them, full of idle fables in their superstitious law, their *Alcoran* it self a gallimaufrie of lyes, tales, ceremonies, traditions, precepts, stole from other sects, and confusedly heaped up to delude a company of rude and barbarous clownes. As how birds, beasts, stones, saluted *Mahomet* when he came from *Mecha*, the Moon came down from heaven to visit him, how God sent for him, spake to him, &c. with a company of stupend figments of the angels, sun, moon, and stars, &c. Of the day of judgement, and three sounds to prepare to it, which must last 50000 years, of Paradise, which wholly consists in *coeundi & comedendi voluptate*, and *pecorinis hominibus scriptum, bestialis beatitudo*,
is

is so ridiculous, that *Virgil*, *Dantes*, *Lucian*, nor any Poet can be more fabulous. Their rites and ceremonies are most vain and superstitious, wine and swines flesh are utterly forbidden by their law, ^g they must pray five times a day; and still towards the South, wash before and after all their bodies over, with many such. For fasting, vows, religious orders, peregrinations, they go far beyond any Papists, ^h they fast a month together many times, and must not eat a bit till Sun be set. Their *Kalenders*, *Dervises*, and *Torlachers*, &c. are more abstemious some of them, than *Carthusians*, *Franciscans*, *Anachorites*, forsake all, live solitary, fare hard, go naked, &c. ⁱ Their pilgrimages are as far as to the River *† Ganges* (which the *Gentiles* of those Tracts likewise do) to wash themselves, for that river as they hold hath a sovereign vertue to purge them of all sins, and no man can be saved that hath not been washed in it. For which reason they come far and near from the *Indies*; *Maximus gentium omnium confusus est*, and infinite numbers yearly resort to it. Others go as far as *Mecha* to *Mahomets* Tombe, which journey is both miraculous and meritorious. The ceremonies of flinging stones to stone the Divil, of eating a Camell at *Cairo* by the way, their fastings, their running till they sweat, their long prayers, *Ma homets* Temple, Tombe, and building of it, would aske a whole volume to dilate: and for their pains taken in this holy pilgrimage, all their sins are forgiven, and they reputed for so many Saints. And divers of them with hot bricks, when they return, will put out their eyes, ^l that they never after see any prophane thing, bite out their tongues, &c. They look for their Prophet *Mahomet* as *Jewes* do for their *Messias*. Read more of their customes, rites, ceremonies, in *Lonicerus Turcic. hist. tom. 1.* from the tenth to the 24. chapter. *Bredenbachius cap. 4. §. 6.* *Leo Afer lib. 1.* *Busbequius, Sabellius, Purchas lib. 3. cap. 3. & 4. 5.* *Theodorus Bibliander, &c.* Many foolish ceremonies you shall finde in them; and which is most to be lamented, the people are generally so curious in observing of them, that if the lest circumstance be omitted, they think they shall be damned, 'tis an irremissible offence, and can hardly be forgiven. I kept in my house amongst my followers (saith *Busbequius* sometimes the *Turkes* Orator in *Constantinople*) a *Turkey* boy that by chance did eat shell-fish, a meat forbidden by their law, but the next day when he knew what he had done, he was not only sick to cast and vomit, but very much troubled in minde, would weep and ^m grieve many dayes after, torment himself for his fowl offence. Another *Turke* being to drink a cup of wine in his Cellar, first made a huge noise and filthy faces, ⁿ to warn his soul, as he said, that it should not be guilty of that fowl fact which he was to commit. With such toys as these are men kept in awe, and so cowed, that they dare not resist, or offend the least circumstance of their Law, for conscience sake mis- led by superstition, which no humane cunct otherwise, no force of arms could have enforced.

In the last place are *Pseudo-Christians*, in describing of whose superstitious symptoms, as a mixture of the rest, I may say that which *S. Benedict* once saw in a vision, one divel in the market place, but ten in a Monastery,

^g *Quinques in die orare Turce teventur ad meridiem. Bredenbachius cap. 5.*
^h *In quolibet anno mensura integrum jejunant interdiu, nec comedentes nec bibentes, &c.*

ⁱ *Nullis unquam multi per totam etatem carnibus vescuntur. Leo Afer.*

^k *Lonicerus to. 1. cap. 17. 18.*

^l *Gotardus Arabus ca 33. bist. orient. Indiarum opinio est expiatorum esse Ganges; & nec mundum ab omni peccato nec saluum fieri posse, qui non hoc flumine se abluat: quam ob causam ex tota India, &c.*

^m *Quia nil volunt deinceps videre.*

ⁿ *Nullum se constitutis faciem facit. nri in aliquem angulum se recipere, ne temeretur ejus doctus quod ipse erat admittit.*

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Monastery, because there was more work; in populous Cities, they would swear and forswear, lye, falsifie, deceive fast enough of themselves, one diuel could circumvent a thousand; but in their religious houses a thousand diuels could scarce tempt on silly Monk. All the principal Diuels I think busie themselves in subverting *Christians*; *Jewes*, *Gentiles*, and *Mahometans* are *extra caulem*, out of the fold, and need no such attendance, they make no resistance, * *eos enim pulsare negligit, quos quieto jure possidere se sentit*, they are his own already; but *Christians* have that shield of faith, sword of the spirit to resist, and must have a great deal of battery before they can be overcome. That the Diuel is most busie amongst us that are of the true Church, appears by those several oppositions, heresies, schismes, which in all ages he hath raised to subvert it, and in that of *Rome* especially, wherein *Antichrist* himself now sits and playes his prize. This mystery of iniquity began to work even in the Apostles time, many *Antichrists* and Hereticks were abroad, many sprung up since, many now present, and will be to the worlds end, to dementate mens minds, to seduce and captivate their souls. Their symptomes I know not how better to express, than in that twofold division, of such as lead, and are led. Such as lead are Hereticks, Schismaticks, false Prophets, impostors, and their ministers: they have some common symptomes, some peculiar. Common, as madness, folly, pride, insolency, arrogancy, singularity, peevishness, obstinacy, impudence, scorn and contempt of all other sects:

Nallius additi jurare in verba magistri;

They will approve of nought but what they first invent themselves, no interpretation good but what their infallible spirit dictates; none shall be *in secundo*, no not *in tertio*, they are onely wise, onely learned in the truth, all damned but they and their followers, *eadem scripturarum faciunt ad materiam suam*, saith *Tertullian*, they make a slaughter of Scriptures, and turn it as a nose of wax to their own ends. So irrefragable, in the mean time, that what they have once said, they must and will maintain, in whole Tomes, duplications, triplications, never yield to death, so self-concited, say what you can. As *o Bernard* (erroniously some say) speaks of *P. Aliardus*, *omnes patres sic, atque ego sic*. Though all the Fathers, Councils, the whole world contradict it, they care not, they are all one: and as *p Gregory* well notes of such as are vertiginous, they think all turns round and moves, all err; when as the error is wholly in their own brains. *Mugallianus* the Jesuite in his Comment on the first of *Timothy* cap. 16. vers. 20. and *Alphonsus de Castro* lib. 1. *adversus hereses*, gives two more eminent notes, or probable conjectures to know such men by, (they might have taken themselves by the noses when they said it) *First they affect novelties and toys, and prefer falsehood before truth; Secondly, they care not what they say, that which rashness and folly hath brought out, pride afterward, peevishness and contumacy shall maintain to the last gasp.* Peculiar symptomes are prodigious paradoxes, new doctrines, vain phantasies, which are many and divers as they themselves.

o Epist. 190.
p Orat. 8. ut
vertigine cor-
reptis videntur
omnia moveri,
omnibus falsa
sum quoniam
ror in ipsorum
cerebro sit.
q Res novas of-
fendunt & in-
tiles: falsa veris
preferunt. 2.
quod veneritas
effutierit, id su-
perbia post mo-
dum tuebitur
& contumacia,
&c.
r See more in
Vincent. Lyrin.

themselves. *Nicholaites* of old would have wives in common : 673
Montanists will not marry at all, nor *Tatians*, forbidding all flesh, *Severians* wine; *Adamians* go naked, because *Adam* did so in *Paradise*;
 and some barefoot all their lives, because *God*, *Exod. 3.* and *Iosua 5.*
 bid *Moses* so to do; and *Isay 20.* was bid put off his shoes: *Manichees*
 hold that *Pythagorian transmigration* of souls from men to beasts; * the
Circumcellions in *Africk*, with a mad cruelty made away themselves, some by
 fire, water, breaking their necks, and seduced others to do the like, threat-
 ning some if they did not, with a thousand such; as you may read in *As-
 stin*, (for there were fourscore and eleven heresies in his times, besides
 schismes and smaller factions) *Epiphanius*, *Alphonsus de Castro*, *Dana-
 us*, *Gab. Prateolus*, &c. Of Prophets, Enthusians and Impostors, our
 Ecclesiastical stories afford many examples; of *Elia's* and *Christs*, as
 our *Eudo de Stellis*, a Brittain in King *Stephens* time, that went invisible,
 translated himself from one to another in a moment, fed thousands
 with good cheer in the wilderness, and many such; nothing so com-
 mon as miracles, visions, revelations, prophecies. Now what these
 brain-sick Hereticks once broach, and Impostors set on foot, be it
 never so absurd, false, and prodigious, the common people will fol-
 low and believe. It will run along like Murrain in cattel, scab in
 sheep. *Nulla scabies*, as he said, *superstitione scabiosior*: as he that is bitten
 with a mad dogg bites others, and all in the end become mad;
 either out of affection of novelty, simplicity, blinde zeal, hope and
 fear, the giddy-headed multitude will embrace it, and without farther
 examination approve it.

Sed vetera querimur, these are old, *hac prius fuere*. In our dayes we
 have a new scene of superstitious impostors and hereticks, a new com-
 pany of Actors, of *Antichrists*, that great *Antichrist* himself: A rope of
 Popes, that by their greatness and authority bear down all before
 them: who from that time they proclaimed themselves universal Bi-
 shops, to establish their own kingdom, sovereignty, greatness, and
 to enrich themselves, brought in such a company of humane traditions,
 Purgatory, *Limbus Patrum*, *Infantum*, and all that subterranean Geo-
 graphy, Mass, adoration of Saints, almes, fastings, bulls, indulgences,
 orders, Friars, Images, Shrines, musty Reliques, Excommunications,
 confessions, satisfactions, blinde obediences, vows, pilgrimages, pere-
 grinations, with many such curious toys, intricate subtleties, gross er-
 rors, obscure questions, to vindicate the better and set a gloss upon
 them, that the light of the Gospel was quite eclipsed, darkness over
 all, the Scriptures concealed, legends brought in, religion banished, hy-
 pocritical superstition exalted, and the Church it self ^b obscured
 and persecuted: Christ and his members crucified more, saith *Benzo*,
 by a few Necromantical, Atheistical Popes, than ever it was by * *In-
 lian* the Apostate, *Porphyrius* the Platonist, *Celsus* the Physitian, *Libani-
 us* the Sophister, by those heathen Emperors, *Hunnes*, *Gothes*, and *Van-
 dals*. What each of them did, by what means, at what times, *quibus au-
 xiliis*, superstition climbed to this height, traditions encreased, and *An-
 tichrist* himself came to his estate, let *Magdeburgenses*, *Kemnisius*, *Osi-
 der*, *Bale*, *Mornay*, *Fox*, *Usher*, and many others relate. In the mean time

Aust. de heres.
usus mulierum
indifferens.
Quod ante
peccavit Adam;
nudus erat.
Aliis nudis
pedibus semper
ambulant.
In sana ferita-
te sibi non par-
cunt nam per
mortes varias
praecipitiorum
aquarum & ig-
num, seipos
necant & in
istum suorum
alios cogunt;
mortem minan-
tes ni faciant.
Y Elench. heret.
ab orbe condito.
z Nubigenfis.
lib. cap. 19.
a Iovian. Pont.
Ant. Dial.

b Cum per Pa-
ganos nomen e-
ius persequi non
poterat, sub spe-
cie religionis
fraudulenter
subvertere di-
sponebat.

Thar writ de
professo against
christians, &
palestinum de-
um (ut Socrates
lib. 3. cap. 19.)
scripturam nu-
gis plenam, &c.
vide Cyrillum
in Julianum,
Origene in
Celsum, &c.

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he that shall but see their prophane rites and foolish customes, how superstitiously kept, how strictly observed, their multitude of Saines, Images, that rabble of Romish Deities, for trades, professions, diseases, persons, offices, countries, places; *St. George* for England; *St. Denis* for France; *Patrick*, Ireland; *Andrew*, Scotland; *Isidore*, Spain; *St. Gregory* for Students; *Luke* for Painters; *Cosmas* and *Damian* for Physicians; *Crispine*, Shoemakers; *Katherine*, Spinners; *St. Anthony* for Piggies; *Gallus*, Geese; *Wenceslaus*, Sheep; *Petrus*, Oxen; *Sebastian* the plague; *Valentine* falling sickness; *Apollonia* tooth-ach; *Petronella* for agues; and the *Virgin Mary* for sea and land, for all parties, offices: he that shall observe these things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages they make to them, what creeping to Croffes, our Lady of *Loretta's* rich gownes, her donaries, the cost bestowed on Images, and number of tapers; *S. Nicholas* Burge in France; our *S. Thomas* Shrine of old at *Canterbury*; those Reliques at *Rome*, *Ierusalem*, *Genoa*, *Lions*, *Prague*, *S. Denis*; and how many thousands come yearly to offer to them, with what cost, trouble, anxiety, superstition; (for forty several Masses are daily said in some of these Churches, and they rise at all houres of the night to Mass, come bare-foot, &c.) how they spend themselves, times, goods, lives, fortunes, in such ridiculous observations; their tales and figments, false miracles, buying and selling of pardons, indulgences for 40000. years to come, their processions on set dayes, their strict fastings, Monks; Anachorites, Friar Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmas, Shrovetide, Candlemas, Palme Sunday, Blaise, *S. Martin*, *S. Nicholas* day; their adorations, exorcismes, &c. will think all those *Grecian*, *Pagan*, *Mahometan* superstitions, gods, idols, and ceremonies, the name, time and place, habit onely altered, to have degenerated into Christians. Whilst they prefer traditions before Scriptures, those Evangelical Commandments, poverty, obedience, vows, almes, fasting, supererogations, before Gods Commandments; their own ordinances in stead of his precepts; and keep them in ignorance, blindness, they have brought the common people into such a case by their cunning conveiances, strict discipline and servile education, that upon pain of damnation they dare not break the least ceremony, tradition, edict: hold it a greater sin to eat a bit of meat in Lent, than kill a man: their consciences are so terrified, that they are ready to despair if a small ceremony be omitted; and will accuse their own father, mother, brother, sister, nearest and dearest friends of heresie, if they do not as they do, will be their chief executioners, and help first to bring a fagot to burn them. What mulet, what penance soever is enjoined, they dare not but do it, tumble with *S. Francis* in the mire amongst hogs, if they be appointed, go woolward, whip themselves, Build Hospitals, Abbies, &c. go to the East or West Indies, kill a King, or run upon a sword point: they performe all, without any muttering or hesitation, believe all.

c One Image
had one gown
worth 400.
crownes and
more.

† As at our
Ladies church
at Bergamo in
Italy.

d Lucius 26.
1. cap. 22. de
falsa relig.

*Et per istas credunt signa omnia verum
propter, & esse dominum, & sic isti omnia facta
vera putant, credunt signa et non esse verum.*

As

As children hink their babies live to be, so they these brazen images chryse. And whilst the under sort are so carried headlong with blind zeal, are so gull'd and conn'd by, their superstitious, their own too obstinuous simplicity and ignorance, their *Episcopos* Popes, and *Hypocritas* Cardinals laugh in their sleeves, and are merry in their chambers with their Punks, they do indulge *genia*, and make much of themselves. The middle sort, some for private gain, hope of Ecclesiastical preferment (*quo expedire pferat summi xpi*) popularity, base flattery, must and will believe all their paradoxes and absurd tenets, without exception, and as obstinately maintain and put in practice all their traditions and idolatrous ceremonies. (for their religion is but a Trade for the death,) they will defend all, the golden Legend it self, with all *his* lies and tales in it: as that of *S. George*, *S. Christopher*, *S. Wimsfred*, *S. Dennis*, &c. It is a wonder to see how *Nic. Haysfield* than pharisaical Impostor amongst the rest, *Ecclesiast. hist. cap. 22. sec. prim. sec.* puzzles himself to convince that ridiculous fable of *S. Ursula* and the eleven thousand Virgins, as when they lived, how they came to *Colles*, by what martyr'd, *S. bilitavit* (inquit) *huc* *†* *sanctum Ursula cum comitibus, ejus historiam* *† An. 441.* *missam mihi esse expedire & certa, quoniam in antiquis monumentis* *tenet, eam esse cum fidelibus beatorum vocatis virginum.* They must and will (I say) either out of blinde zeal believe, vayne their compass with the rest, as the lambs of religion vaine, apply themselves to the times and seasons, and for fear and flattery are content to subscribe and do all that in them lies to maintain and defend their present government, and slavish religious Schoolmen, Canonists, Jesuits, Friars, Punks, Orators, Sophisters, who either for that they had nothing else to do, luxuriant wits know not otherwise how to busie themselves in those idle times, for the Church then had few or no open adversaries, or better to defend their lyes, fictions, miracles, transubstantions, traditions, Popes pardons, Purgatories, Masses, impossibilities, &c. with glorious shews, fair pretences, big words, and plausible wits have coined a thousand idle questions, nice distinctions, subtleties, Obe and Sols, such tropological, allegorical explications, to save all appearances, objections, such quirks and quiddities, *Quodlibetaries*, as *Ede* faith of *Ferribriggs* and *Sirado*, instances, ampliations, decrees, glosses, canons, that in stead of sound Commentaries, good preachers, are come in a company of mad sophisters, *primo secundo secundarii*, sectaries, Canonists, *Sorbonists*, *†* *Hosinian.* *†* *Oslander. An.* *†* *Deus sit cucurbita vel scarabeus, sit equus possibilis ac Deus & homo?* *†* *An possit reserere fundamento & termino.* *†* *An levius sit hominem jugulare quam die dominico calicem consecrare?* *†* *Whether it be as possible for God to be a Humble bee, or a Gourd as a man: Whether he can produce respect without a foundation or term, make a Whore a Virgin? Fetch Trajans soul from hell, and how with a table of questions about hell fire: whether it be a greater sin to kill a man, or to clout shoes upon a Sunday? Whether God can make another God like unto himself? Such, saith *Kennisham*, are most of your Schoolmen, (meet Alchymists) soo. Commentators on *Peter Lombard* (*Pisino cat. scriptorum Anglie* reckons up 180. English Commentators alone*

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* De doct. Chri-
stian.

* Daniel.

* Agrip. c. 19.

* Daniel.

alone, on the matter of the sentences) Scotists, Thomists, Reals, Nominals, &c. and so perhaps that of Saint *Augustin* may be verified. *Indocti capiunt cælum, docti interim descendunt ad infernum.* Thus they continued in such error, blindness, decrees, sophismes, superstitions; idle ceremonies and traditions were the sum of their new coyned holiness and religion, and by these knaveries and stratagems they were able to involve multitudes, to deceive the most sanctified souls, and if it were possible the very elect. In the mean time the true Church, as wine and water mixt, lay hid and obscure to speak of, till *Luthers* time, who began upon a sudden to defecate, and as another Sun to drive away those foggy mists of superstition, to restore it to that purity of the Primitive Church. And after him many good and godly men, divine spirits, have done their endeavors, and still do, to bring it to its former glory. *And what their ignorance esteem'd so holy, Our wiser ages do account as folly.* But see the devil, that will never suffer the Church to be quiet or at rest: no garden so well tilled but some noxious weeds grow up in it, no wheat but it hath some tares; we have a mad giddy company of Precisians, Schismatics, and some Hereticks even in our own bosoms in another extreme. *Dupe vitant stulti, vitia in contraria currunt;* That out of too much zeal in opposition to Antichrist, humane traditions, whose Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no Cross in Baptism, kneeling at Communion, no Church musick, &c. no Bishops Courts, no Church government, rail at all our Church discipline, will not hold their tongues, and all for the peace of thee O *Sion*. No nor so much as Degrees some of them will tolerate, or Universities, all humane learning, (*tis cloaca diaboli*) hoods, habits, cap and surpleas, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhor, hate, and snuff at, as a stone horse when he meets a Bear: they make matters of conscience of them, and will rather forsake their livings than subscribe to them. They will admit of no Holidayes, or honest recreations, as of hawking, hunting, &c. no Churches, no bells some of them, because Papists use them: no discipline, no ceremonies but what they invent themselves: no interpretations of Scriptures, no Comments of Fathers, no Councils, but such as their own phantastical spirits dictate, or *Reclatatio*, as *Socinians*, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselves. Some of them turn Prophets, have secret revelations, will be of privy counsel with God himself, and know all his secrets, *Per capillas spiritum sanctum tenent, & omnia sciunt cum sint astuti omnium obstinatissimi.* A company of giddy heads will take upon them to define how many shall be saved, and who damned in a parish, where they shall sit in heaven, interpret Apocalypses, (*Commentatores precipites & vertiginosus*, one calls them, as well he might) and those hidden mysteries to private persons, times, places, as their own spirit informs them, private revelations shall suggest, and precisely set down when the world shall come to an end, what year, what moneth, what day. Some of them again have such strong faith, so presumptuous, they will

go into infected houses, expel divels, and fast forty daies, as Christ himself did; some call God and his attributes into question, as *Vorstius* and *Socinus*; some Princes, civil Magistrates, and their authorities, as *Anabaptists*, will do all their own private spirit dictates, and nothing else. *Brownists*, *Barrowists*, *Familists*, and those *Amsterdamian* sects and sectaries, are led all by so many private spirits. It is a wonder to reveal what passages *Steidan* relates in his Commentaries, of *Cretink*, *Knipperdoling*, and their associates, those mad men of *Munster* in Germany; what strange Enthusiasmes, sottish Revelations they had, how absurdly they carried themselves, deluded others; and as prophane *Machia-vel* in his political disputations holds of Christian religion, in general it doth enervate, debilitate, take away mens spirits and courage from them, *simpliciores reddit homines*, breeds nothing so couragious souldiers as that *Romane*: we may say of these peculiar sects, their Religion takes away not spirits onely, but wit and judgement, and deprives them of their understanding: for some of them are so far gone with their private Enthusiasmes and revelations, that they are quite mad, out of their wits. What greater madness can there be, than for a man to take upon him to be God, as some do: to be the holy Ghost, *Elias*, and what not? In *Poland* 1518. in the reign of King *Sigismund*, one said he was Christ, and got him 12 Apostles, came to judge the world, and strangely deluded the Commons. ^a One *David George* an illiterate painter, not many years since, did as much in *Holland*, took upon him to be the *Messias*, and had many followers. *Benedictus Victorinus Faventinus* consil. 15. writes as much of one *Honorius*, that thought he was not onely inspired as a Prophet, but that he was a God himself, and had familiar conference with God and his Angels. *Laviet. de spect. c. 2. part. 8.* hath a story of one *John Sartorius*, that thought he was the Prophet *Elias*, and *cap. 7.* of divers others that had conference with Angels, were Saints, Prophets, *Wierus lib. 3. de Lamiis c. 7.* makes mention of a Prophet of *Groning* that said he was God the Father; of an *Italian* and *Spanish* Prophet that held as much. We need not rove so far abroad, we have familiar examples at home; *Hacker* that said he was Christ, *Coppinger* and *Arrhington* his disciples: ^b *Burchet* and *Hovatus* burned at *Norwich*. We are never likely seven years together without some such new Prophets that have several inspirations, some to convert the Jews, some fast forty dayes, go with *Daniel* to the Lions den; some foretel strange things, some for one thing, some for another. Great precisians of mean conditions and very illiterate, most part by a preposterous zeal, fasting, meditation, melancholy, are brought into those gross errors and inconveniences. Of those men I may conclude generally, that howsoever they may seem to be discreet, and men of understanding in other matters, discourse well, *lesam habent imaginationem*, they are like comets, round in all places but only where they blaze, *cetera sani*, they have impregnable wits many of them; and discreet otherwise, but in this their madness and folly breaks out beyond measure, *in infinitum erumpit stultitia*. They are certainly far gone with melancholy, if not quite mad, and have more need of physick than many a man that keeps his bed, more need of Hellebor than those that are in *Bedlam*.

^g Alex. Gaguin.
^{22.} Discipulis
aficis mirum in
modum popu-
lum decepit.
^h Guicciard. de-
scrip. Be g. com.
plures habuit
aficetas ab iis-
dem honoratus.
ⁱ Hen. Nisbolus
at Leiden 1580.
such a one.

^k See Camden's
Annals fo. 242
& 289.

SUBSECT. 4.

Prognosticks of Religious Melancholy.



1 Arius his bowels burst,
Montanus hanged himself, &c.
Eudo de stellis, his disciples, ardere potius quam ad vitam corrigi maluerunt: tanta vis infixi semel erroris, they died blaspheming. Nubri-
genfis c. 9. lib. 1.
Jer. 7. 23.
Amos. 5. 5.

m 5. cap.

n Poplinerus
Lerius pref. hist.
R. ch. Dimoth.
† Advers. gentes
lib. 1. postquam
in mundo Chris-
tiana gens coe-
pit, terra: umor
bcm. perisse, et
multis malis
affectum esse ge-
nus humanum
videmus.
o Quod nec hy-
eme, nec aestate
tanta imbrum
copia, nec frugi-
bus torrendis
solita flagran-
tia, nec vernali
temperie sata
tam leta sint,
nec arboris fo-
tibus autumni
fecundi, minus
de montibus
marmor erua-
tur, minus au-
rum, &c.

34. You may guess at the Prognosticks, by the Symptomes. What can these signes foretel otherwise than folly, dotage, madness, gross ignorance, despair, obstinacy, a reprobate sense, ¹ a bad end? What else can superstition, heresie produce, but wars, tumults, uprores, torture of souls, and despaire, a desolate land, as *Jeremy* teacheth, *cap. 7.*

34. when they commit Idolatry, and walk after their own wayes? how should it be otherwise with them? What can they expect but blasting, famine, dearth, and all the plagues of *Egypt*, as *Amos* denounceth, *cap. 4. vers. 9. 10.* to be led into captivity? If our hopes be frustrate, we sow much and bring in little, eat and have not enough, drink and are not filled, clothe and be not warme, &c. *Haggai* 1. 6. we look for much and it comes to little, whence is it? His house was waste, they came to their own houses, *vers. 9.* therefore the heaven staid his dew, the earth his fruit: Because we are superstitious, irreligious, we do not serve God as we ought, all these plagues and miseries come upon us; what can we look for else but mutual wars, slaughters, fearfull ends in this life, and in the life to come eternal damnation? What is it that hath caused so many feral battles to be fought, so much Christian blood shed, but superstition? That *Spanish* Inquisition, Racks, Wheels, Tortures, Torments, whence do they proceed? from superstition. Bodine the *Frenchman* in his *method. hist.* accounts *Englishmen* Barbarians, for their civil wars: but let him but read those *Pharsalian* fieldsⁿ fought of late in *France* for Religion, their *Massacres*, wherein by their own relations in 24. years, I know not how many millions have been consumed, whole families and cities, and he shall find ours to have been but velications to theirs. But it hath ever been the custome of hereticks and idolaters, when they are plagued for their sins, and Gods just judgements come upon them, not to acknowledge any fault in themselves, but still impute it unto others. In *Cyprians* time it was much controverted betwixt him and *Demetrius*, an idolater, who should be the cause of those present calamities. *Demetrius* laid all the fault on Christians, (and so they did ever in the primitive Church, as appears by the first book of *† Arnobius*.) ^o that there were not such ordinary showres in Winter, the ripening heat in Summer, so seasonable Springs, fruitful Autumnes, no marble mines in the mountaines, less gold and silver than of old, that husbandmen, seamen, souldiers, all were scantied, justice, friendship, skill in Arts, all was decayed, and that through Christians default, and all their other miseries from them, quod dii nostri a vobis non colantur, because they did not worship their gods. But *Cyprian* retorts all upon him again, as appears by his Tract against him. 'Tis true the world is miserably tormented and shaken with wars, dearth, famine, fire, inundations, plagues, and many feral diseases rage amongst us, sed non ut in quereru ista accidunt quod dii vestri a nobis non colantur,

colantur, sed quod à vobis non colatur Deum, à quibus nec queritur, nec
 timeatur, Not as thou complaineſt, that we do not worship your
 Gods, but because you are Idolaters, and do not ſeſſe the true God,
 neither ſeek him, nor fear him as you ought. Our Papiſts object as
 much to us, and account us heretiques, we them, the Turks eſteem
 of both as Infidels, and we them as a company of Pagans, Jews a-
 gainſt all; When indeed there is a generall fault in us all; and ſome-
 thing in the very beſt, which may juſtly deſerve Gods wrath, and pull
 theſe miſeries upon our heads. I will ſay nothing here of thoſe vain
 cares, torments, needleſſe works, penance, pilgrimages, pſeudomar-
 tyrdome, &c. We heap upon our ſelves unneceſſary troubles, obſer-
 vations; we puniſh our bodies, as in Turkie (ſaith ^p Busbequius leg. Tur-
 cic. ep. 3.) one did, that was much affected with Muſick, and to hear Boyes
 ſing, but very ſuperſtitious; an old Sybil coming to his houſe, or an holy woman
 (as that place yeelds many) took him down for it, and told him, that in
 that other world he ſhould ſuffer for it; thereupon he ſlung his rich and coſtly
 Inſtruments which he had bedeckt with Jewels, all at once into the fire. He
 was ſerved in ſilver plate, and had goodly houſhold ſtuffe: a little after, ano-
 ther religious man reprehended him in like ſort, and from thenceforth he was
 ſerved in earthen veſſels. Laſt of all, a decree came forth, becauſe Turks
 might not drink wine themſelves, that neither Jew nor Chriſtian then living in
 Conſtantinople, might drink any wine at all. In like ſort amongſt
 Papiſts, faſting at firſt was generally propoſed as a good thing; after,
 from ſuch meats at ſet times, and then laſt of all ſo rigorouſly propo-
 ſed, to binde the conſciences upon pain of damnation. Firſt Fryday,
 ſaith Erasmus, then Saturday, & nunc periclitatur dies Mercurii, and
 Wedneſday now is in danger of a faſt. ^q And for ſuch like toys, ſome
 ſo miſerably afflict themſelves, to deſpaire, and death it ſelf, rather then
 offend, and think themſelves good Chriſtians in it, when as indeed they are
 ſuperſtitious Jews. So ſaith Leonardus Fuchſius, a great Phyſician in his
 time, 'We are tortured in Germany with theſe Popiſh edicts, our bodies ſo
 taken down, our goods ſo diminished, that if God had not ſent Luther, a wor-
 thy man, in time to redreſſe theſe miſchiefs, we ſhould have eaten hay with
 our horſes before this. ' As in faſting, ſo in all other ſuperſtitious edicts,
 we crucifie one another without a cauſe, barring our ſelves of many
 good and lawfull things, honeſt diſports, pleaſures and recreations; for
 wherefore did God create them but for our uſe? Feaſts, mirth, muſick,
 hauking, hunting, ſinging, dancing, &c. non tam neceſſitatibus noſtris
 Deus inſervit, ſed in deliciis amamur, as Seneca notes, God would have
 it ſo. And as Plato 2. de legibus gives out, Deus laborioſum hominum vi-
 tam miſeratos, the gods in commiſeration of humane eſtate ſent Apollo,
 Bacchus, and the Muſes, qui cum voluptate tripudia & ſaltationes nobis
 ducant, to be merry with mortals, to ſing and dance with us. So
 that he that will not rejoyce and enjoy himſelf, making good uſe of
 ſuch things as are lawfully permitted, non eſt temperatus, as he will,
 ſed ſuperſtitioſus. There is nothing better for a man, than that he ſhould eat
 and drink, and that he ſhould make his ſoul enjoy good in his labour, Eccleſ. 2.
 24. And as ^r one ſaid of hauking and hunting, ut ſolatio in hac vita
 non eſt, ſed in illa, ſo in ſport and play, ut ſolatio in hac vita non eſt, ſed in illa.

p Solitus erat
 oblectare ſe
 ſubus, & apce
 muſica canen-
 tium; ſed hoc
 omne ſublatum
 Sybilla cuiuſe-
 dam interven-
 tu, &c. Inde
 quicquid erat
 inſtrumento-
 rum Sympho-
 niacorum,
 auro gemis-
 que cunctis
 opere diſtincto-
 rum commi-
 nuit & in
 ignem iuxcit
 &c.

q Ob id genus
 obſervantur
 culas videmus
 homines miſe-
 re affigi, &
 denique mori,
 & ſibi ipſi
 Chriſtianos vi-
 deri quum
 revera ſint
 Judei.

r Ita in corpora
 noſtra fortu-
 naſque decretis
 ſuis ſervit ut
 parum obſervat
 niſi Deus Lu-
 therum virum
 perpetua me-
 moria digniſſi-
 mum excitat,
 quin nobis ſano
 mox communi
 cum ſumentis
 cibo utendum
 fuiſſet.

s The Gen-
 tiles in India
 will eat no
 ſenſible crea-
 tures, or ought
 that hath
 blond in it.
 * Vandermilne
 de Auſupio.
 cap. 27.

orbis calamitate mortalibus radiis deus obicit, I say of all honest recreations, God hath therefore indulged them to refresh, ease, solace and comfort us. But we are some of us too stern, too rigid, too precise, too grossely superstitious, and whilst we make a conscience of every toy, with touch not, taste not, &c. as those *Pythagorians* of old, and some *Indians* now that will eat no flesh, or suffer any living creature to be killed, the *Bannians* about *Guzzerat*; we tyrannize over our brothers soul, lose the right use of many good gifts; honest *sports, games and pleasant recreations, 'punish our selves without a cause, lose our liberties, and sometimes our lives. Anno 1270, at † *Magdeburge* in *Germany*, a Jew fell into a Privy upon a Saturday, and without helpe could not possibly get out; he called to his fellows for succour, but they denied it, because it was their Sabbath, *non licebat opus manuum exercere*, the Bishop hearing of it, the next day forbade him to be pulled out, because it was our Sunday: In the mean time the wretch died before Munday. We have myriads of examples in this kinde, amongst those rigid Sabbatharians, and therefore not without good cause, "*Intolerabilem perturbationem Seneca* calls it, as well he might, an intolerable perturbation, that causeth such dire events, folly, madness, sickness, despair, death of body and soul, and hell it self.

* Some explode all humane authors, arts and sciences, Poets, histories, &c. so precise, their zeal over-runs their wits, and so stupid they oppose all humane learning, because they are ignorant themselves and illiterate, nothing must

be read but Scriptures: but these men deserve to be pitied, rather then confused. Others are so strict they will admit of no honest game and pleasure, no dancing, singing, other playes, recreations and games, hauking, hunting, Cock-fighting, Bear-baiting, &c. because to see one beast kill another is the fruit of our rebellion against God, &c. † *Nuda, ac tremebunda cunctis Irrepet genibus si candida jussit Ino. Juvenalis. Sect. 6.* † *Munster Cosmog. lib. 3. cap. 444. Incidit in cloacam, unde se non possit eximere, implorat opem sociorum, sed illi negant, &c. u De benefic. 7. 2.*

SUBJECT. 5.

Cure of Religious Melancholy.



O purge the world of Idolatry and superstition, will require some monster-taming *Hercules*, a divine *Aesculapius*, or CHRIST himself to come in his own person, to raige a thousand years on earth before the end, as the Millenaries will have him. They are generally so refractory, self-conceited, obstinate, so firmly addicted to that religion in which they have been bred and brought up, that no perswasion, no terror, no persecution can divert them. The consideration of which, hath induced many common-wealths to suffer them to enjoy their consciences as they will themselves, a toleration of *Jews* is in most Provinces of *Europe*: In *Asia* they have their Synagogues: *Spaniards* permit *Moors* to live amongst them: the *Mogullians*, *Gentiles*: the *Turks* all religions. In *Europe*, *Poland* and *Amsterdam* are the common Sanctuaries. Some are of opinion, that no man ought to be compelled for conscience sake, but let him be of what religion he will, he may be saved, as *Cornelius* was formerly accepted, *Jew*, *Turk*, *Anabaptists*, &c. If he be an honest man, live soberly and civilly in his profession, (*Volkeli*, *Crellius*, and the rest of the *Socinians*, that now nestle

nestle themselves about Crakow and Rakow in Poland, have renewed this opinion, serve his own God, with that fear and reverence as he ought. *Sua cuiq; civitati (Lati) religio sit, nostra nobis*, Tully thought fit every city should be free in this behalf, adore their own *Custodes & Topicos Deos*, tutelar and local gods, as *Symmachus* calls them. *Isocrates* advileth *Demonicus*, when he came to a strange citie, to † worship by † *Numen* *venerare* *praesertim* *quod civitas colit*, all means the Gods of the place, & *unumquemq; Topicum deum sic coli oportere, quomodo ipse praeceperit*: which *Cecilius* in † *Minutius* labours, and would have every nation, *sacrorum ritus gentiles habere, & deos colere* † *Octavio dial. municipis*, keep their own ceremonies, worship their peculiar gods, which *Pomponius Mela* reports of the *Africans*, *Deos suos patrio more venerantur*, they worship their own gods according to their own ordination. For why should any one nation, as he there pleads, challenge that universalitie of God, *Deum suum quem nec ostendunt, nec vident, discurrentem scilicet & ubique praesentem, in omnium mores, actus, & occultas cogitationes inquirentem, &c.* as Christians do? Let every Province enjoy their libertie in this behalf, worship one God, or all as they will, and are informed. The *Romans* built Altars *Diis Asia, Europa, Lybia, diis ignotis & peregrinis*: others otherwise, &c. *Plinius Secundus* as appears by his Epistle to *Trajan*, would not have the Christians so persecuted, and in some time of the reign of *Maximinus*, as we find it registered in *Eusebius lib. 9. cap. 9.* there was a decree made to this purpose, *Nullus cogatur invitatus ad hunc vel illum deorum cultum*, and by *Constantine* in the 19 year of his reign, as † *Baronius* enformeth us, *Nemo al-* † *Annales rom. 3.* *teri exhibeat molestiam, quod cuiusque animus vult, hoc quisque transigat*, new gods, new lawgivers, new Priests will have new ceremonies, customs and religions, to which every wise man as a good Formalist should accommodate himself.

* *Saturnus periit, perierunt & sua jura,*

Sub Iove nunc mundus, iussa sequare Iovis.

The said

* *Ovid.*

Constantine the Emperour, as *Eusebius* writes, flung down and demolished all the heathen gods, silver gold statues, altars, Images and temples, and turned them all to Christian Churches, *infestus gentilium monumentis ludibrio exposuit*; the Turke now converts them again to *Mahometan Meskites*. The like Edict came forth in the reign of *Arcadius* and *Honorius*. † *Symachus* the Orator in his dayes, to procure a generall † *In epist. Sym.* toleration used this argument, * *Because God is immense and infinite, and his nature cannot perfectly be known, it is convenient he should be as diversly worshipped, as every man shall perceive or understand.* It was impossible he thought for one religion to be universall: you see that one small Province can hardly be ruled by one law civil or spirituall; and how shall so many distinct and vast Empires of the world be united into one? It never was, never will be. Besides, if there be infinite planetary and firmamentals worlds, as † some will, there be infinite *Genii* or commanding Spirits belonging to each of them: and so per consequens, (for they will be all adored) infinite religions. And therefore let every Territory keep their proper rites and ceremonies, as their *dii tutelares* will, so *Tyrinus* calls them, and according to the quarter they hold, their own institutions, † *Campanilla* *Calcegius,* and others.

revelations, orders, Oracles, which they dictate to from time to time, or teach their Priests or Ministers. This tenent was stiffly maintained in Turkie not long since, as you may read in the third Epistle of *Busbecquius*, ^a that all those should participate of eternall happiness, that lived an holy and innocent life, what religion soever they professed: *Rustan Bassa* was a great Patron of it; though *Mahomet* himself was sent *virtute gladii*, to enforce all, as he writes in his *Alcoran*, to follow him. Some again will approve of this for *Jewes*, *Gentiles*, *Infidels*, that are out of the fold, they can be content to give them all respect and favour, but by no means to such as are within the precincts of our own Church, and called Christians, to no Heretiques, Schismaticques, or the like; let the *Spanish Inquisition*, that fourth *Fury*, speak of some of them, the civil wars and Massacres in *France*, our *Marian* times. ^b *Magallianus* the Jesuite will not admit of conference with an heretique, but severity and rigour to be used, *non illis verba reddere, sed furcas figere oportet*; and *Theodosius* is commended in *Nicephorus lib. 12. cap. 15.* ^c That he put all Heretiques to silence. *Bernard. Epist. 190* will have club law, fire and sword for Heretiques, ^d *compell them, stop their mouthes not with disputations, or refute them with reasons, but with fists*, and this is their ordinary practise. Another companie are as milde on the other side, to avoid all heart-burning, and contentious wars and uproars, they would have a generall toleration in every kingdom, no mulct at all; no man for religion or conscience be put to death, which ^e *Thuanus* the French Historian much favours: our late *Socinians* defend; *Vaticanus* against *Calvin* in a large Treatise in behalf of *Servetus*, vindicates; *Cassalius*, &c. *Martin Ballins* and his companions, maintained this opinion not long since in *France*, whose error is confuted by *Beza* in a just Volume. The medium is best, and that which *Paul* prescribes, *Gal. 1.* If any man shall fall by occasion, to restore such a one with the spirit of meekness, by all fair means, gentle admonitions: but if that will not take place, *Post unam & alteram admonitionem hareticum devota*, he must be excommunicate, as *Paul* did by *Hymeneus*, delivered over to Satan. *Immedicabile vulnus ense recidendum est.* As *Hippocrates* said in Physick, I may well say in Divinitie, *Qua ferro non curamur, ignis curat.* For the vulgar, restrain them by lawes, mulcts, burn their books, forbid their conventicles: for when the cause is taken away, the effect will soon cease. Now for Prophets, dreamers, and such rude silly fellows, that through fasting, too much meditation, preciseness, or by Melancholy are distempered: the best means to reduce them *ad sanam mentem*, is to alter their course of life; and with conference, threats, promises, perswasions, to entermixe Physick. *Hercules de Saxonia* had such a Prophet committed to his charge in *Venice*, that thought he was *Elias*, and would fast as he did: he dressed a fellow in Angels attire, that said he came from heaven to bring him divine food, and by that means staid his fast, administered his Physick: so by the meditation of this forged Angel he was cured. ^f *Rhassus an Arabian, cont. lib. 1. cap. 9.* speaks of a fellow that in like case complained to him, and desired his help: I asked him (saith he) what the matter was, he replied, I am continually meditating

^a Aeterna beatitudinis consortes fore, qui sancte inveterque hanc vitam traduxerint, quamcumque illi religionem sequuti sunt.

^b Comment. in C. Tim. 6. ver. 20. & 21. severitate cum hareticis agendum, & non aliter.

^c Quod silentium hareticis indixerit.

^d Igne & fuste potius agendum cum hareticis quam cum disputationibus, os alia loquens, &c.

^e Prefat. hist.

^f Quidam conqueustus est mihi de hoc morbo, & deprecatus est ut ego illum curarem; ego quaesivi ab eo quid sentiret; respondit, semper imaginor & cogito de Deo & angelis, &c. et ita demersus sum hac imaginatione, ut nec edam nec dormiam, nec negotiorum. Ego curavi medicina & perswasione, & sic plures alios.

ditating of heaven and hell, and me thinks I see and talk with scerie spirits, smell brimstone, &c. and am so carried away with these conceits, that I can neither eat, nor sleep, nor go about my business: I cured him (saith Rhasis) partly by perswasion, partly by Physick, and so have I done by many others. We have frequently such prophets and dreamers amongst us, whom we persecute with fire and fagot: I think the most compendious cure for some of them at least, had been in Bedlam. *Sed de his satis.*

MEMBR. 2. SUBSECT. II.

Religious Melancholy in defect; parties affected, Epicures, Atheists, Hypocrites, worldly secure, Carnalists, all impious persons, Impenitent sinners, &c.

IN that other extreame, or defect of this love of God, knowledge, faith, fear, hope, &c. are such as erre both in doctrine and manners, Sadduces, Herodians, Libertines, politicians; all manner of Atheists, Epicures, Infidels, that are secure, in a reprobate sense, fear not God at all, and such are too distrustfull and timorous, as desperate persons be: That grand sin of Atheisme or impietie, *Melancthon* calls it *monstrum melancholiam*, monstrous melancholy; or *venenatam melancholiam*, poisoned melancholy. A company of Cyclopes or Giants, that war with the gods, as the Poets fained, Antipodes to Christians, that scoffe at all religion, at God himself, deny him and all his attributes, his wisdom, power, providence, his mercy and judgement.

*Esse aliquos manes & subterranea regna,
Et cantum, & Stygio rarus in gurgite nigras,
Atq; unâ transire vadum tot millia cymbâ,
Nec pueri credunt, nisi qui nondum are lavantur.*

g Iuvenal.

That there is either Heaven or hell, resurrection of the dead, pain, happines, or world to come, *creda Judeus Apella*, for their parts they esteeme them as so many Poets tales, Bugbears, *Lucians Alexander*; *Moses*, *Mahomet* and *Christ* are all as one in their creed. When those bloody wars in France for matters of Religion, (saith *Richard Dier*) were so violently pursued betwixt *Huguenots* and *Papists*, there was a company of good fellows laughed them all to scorn, for being such superstitious fools, to loose their lives and fortunes, accounting faith, religion, immortality of the soul, meer topperies and illusions. Such loose & Atheisticall spirits are too predominant in all kingdoms. Let them contend, pray, tremble, trouble themselves that will, for their parts, they fear neither God nor devil; but with that *Cyclops* in *Euripides*,

*Haud ulla numina expavescunt alitum,
Sed victimæ uni dearum maximo,
Ventre offerunt, deos ignorant cæteros.*

They fear no God but one,
They sacrifice to none,

But

Li. 5. Gal. hist. quæ plurimi reperti sunt qui tot pericula subeuntes irridebant, & quæ de fide, religio, necesse dicebant, ludibrio habebant, nihil eorum admittentes de futura vita.
† 50000 Atheists at this day in Paris, Mercennus thinks.

But belly, and him adore,
For Gods they know no more.

*Their God is their belly, as Paul saith, Sancta mater saturitas;
quibus in solo vivendi causa palato est.*

The Idol which they worship and adore, is their Mistis, with him in *Plautus*, *malem hac mulier me amet quam dii*, they had rather have her favour then the Gods. Satan is their guide, the flesh is their instructor, Hypocrisie their Counsellour, Vanity their fellow-souldier, their will their law, Ambition their captain, Custome their rule: temerity, boldness, impudence their Art, toyes their trading, damnation their end. All their endeavours are to satisfie their lust and appetite, how to please their Genius, and to be merry for the present,

Ede, lude, bibe, post mortem nulla voluptas.

The same condition is of men and of beasts; as the one dieth, so dieth the other, Eccles. 3. 19. the world goes round,

† *Hor. l. 1. od. 18.*

* *Luke 17.*

h *Wisd. 2. 2.*

1 *Perf. 6, 7, 8.*

* *Catullus.*

† *Prov. 7. 8. 10.*

† *truditur dies die,*

Novaque pergunt interire Luna:

* they did eat

and drink of old, marry, bury, bought, sold, planted, built, and will do still. ^h Our life is short and tedious, and in the death of a man there is no recovery, neither was any man known that hath returned from the grave: for we are born at all adventure, and we shall be hereafter as though we had never been; for the breath is as smoke in our nostrils, &c. and the spirit vanisheth as the soft air. ⁱ Come let us enjoy the pleasures that are present, let us cheerfully use the creatures as in youth, let us fill our selves with costly wine and ointments, let not the flower of our life passe by us, let us crown our selves with rose buds before they are withered, &c. * *Vivamus mea Lesbia & amemus*, &c. † Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot.

Tempora labuntur, tacitisq; senescimus annis, For the rest of heaven and hell, let children and superstitious fools beleeve it: for their parts they are so far from trembling at the dreadful day of judgement, that they wish with *Nero*, *Me vivo fiat*, let it come in their times: so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge, that as *Paterculus* said of some Caitiffes in his time in Rome, *Quod nequiter ausi, fortiter executi*: it shall not be so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not for Gods restraining grace, fear and shame, temporall punishment, and their own infamy, they would *Lycan*-like exenterate, as so many *Cannibals* eat up, or *Cadmus* souldiers, consume one another. These are most impious, and commonly professed Atheists, that never use the name of God but to swear by it: that expresse naught else but Epicurisme in their carriage, or hypocrisie; with *Pentheus* they neglect and contemn these rites and religious ceremonies of the Gods, they will be Gods themselves, or at least *focii deorum*;

Divisum imperium cum Jove Caesar habet.

* *Lib. 1.*

Aproxis an Egyptian tyrant, grew, saith * *Herodotus*, to that height of pride, insolency and impietic, to that contempt of God and men, that he held his kingdom so sure, *ut à nemine deorum aut hominum sibi eripi posset*,

passer, neither God nor men could take it from him. † A certain blasphemous King of *Spain* (as * *Lansius* reports) made an edict, that no subject of his for ten years space, should beleve in, call on, or worship any god. And as * *Iovius* relates of *Mahomet the second*, that sacked *Constantinople*, he so behaved himself, that he beleaved neither *Christ* nor *Mahomet*, and thence it came to passe, that he kept his word and promise no further than for his advantage, neither did he care to commit any offence to satisfy his lust. I could say the like of many Princes, many private men (our stories are full of them) in times past, this present age, that love, fear, obey, and perform all civil duties, as they shall finde them expedient or behoveful to their own ends. *Securi adversus Deos; securi adversus homines; votis non est opus*, which † *Tacitus* reports of some Germans, they need not pray, fear, hope, for they are secure to their thinking, both from God and men. *Bulstrope* *Opiliensis*, sometimes Duke of *Silesia*, was such a one to an hair, he lived (saith * *Aeneas Sylvius*) at † *Pratistavia*, and was so mad to satisfy his lust, that he beleaved neither heaven nor hell, or that the soul was immortall, but married wives, and turned them up as he thought fit, did murder and mischief, and what he list himself. This duke hath too many followers in our dayes: say what you can, dehort, exhort, perswade to the contrary, they are no more moved,

—quam si dura fulex aut stet *Marpesia* cantes,

then so many stockes, and stones, tell them of Heaven and hell, 'tis to no purpose, *laterem lavas*, they answer as *Ataliba* that Indian Prince did *Frier Vincent*, "when he brought him a book, and told him all the mysteries of salvation, heaven and hell were contained in it: he looked upon it, and said he saw no such matter, asking withall how he knew it: they will but scoffe at it, or wholly reject it: *Petronius* in *Tacitus* when he was now by *Nero's* command bleeding to death, *audiebat amicos nihil referentes de immortalitate anime, aut sapientum placitis; sed levia carmina & faciles versus*, in stead of good counsel and divine meditations, he made his friends sing him bawdy verses and scurrile songs. Let them take heaven, paradise, and that future happiness that will, *bonum est esse hic*, it is good being here: there is no talking to such, no hope of their conversion, they are in a reprobate sense, meer carnalists, fleshy minded men, which howsoever they may be applauded in this life by some few parasites, and held for worldly wise men, "They seem to me (saith *Melanchthon*) to be as mad as *Hercules* was when he raved and killed his wife and children. A milder sort of these Atheisticall spirits there are that profess religion, but timide & hesitating, tempted thereunto out of that horrible consideration of diversity of Religions, which are and have been in the world, (which argument *Campanella*, *Atheismi Triumphus* cap. 9. both urgeth and answers) Besides the covetousness, imposture and knavery of Priests, *qua faciunt* (as *Postellus* observes) *ut rebus sacris minus faciant fidem*, and those religions some of them so phantasticall, exorbitant, so violently maintained with equall constancie and assurance; whence they infer, that if there be so many religious sects, and denied by the rest, why may they not be all false? or why should this or that be preferred before the rest? The Scepticks urge this, and amongst

† *M. Montan.*

lib. 1. cap. 4.

* *Oras. Cont.*

Hispan. ne pro-

ximo decennio

deum adora-

rent, &c.

* *Talem se ex-*

hibuit, ut nec

in Christum,

nec Mahome-

tem crederet,

unde effectum

ut promissa nisi

quatenus in su-

um commodum

cederent mini-

me servaret,

nec ullo sceler-

is peccatum statu-

eret, ut suis de-

sideriis satisfac-

eret.

† *Lib. de mor.*

Germ.

† *Or Breslaw.*

k Vique adeo

insanus, ut nec

inferos nec

superos esse di-

cat, animasque

cum corporibus

interire credat

&c.

† *Europa deser-*

cap. 24.

m Fratres 2

By Amer. par.

6. lib. un 2

Vincensio mo-

nacho datum

abiecit, nihil id

videre ibi bu-

jusmodi dicen-

rogansque unde

hec scires,

quum de celo

& Tartaro

contineri ibi

diceret.

n Non minus

bi sunt

quam Hercules,

qui conjugem

& liberos in-

terfecit; habet

hec alas plura

huiusmodi

portentosa

monstra.

* *De orbis con-*

lib. 1. cap. 7.

† Nonne Roma-
ni sui Deo ve-
stro regnant
& fruuntur
orbe toto, &
vos & Deos
vestros captivos
tenent &c.
Minutius
Oflaviano.
† Comment. in
Genesin copio-
sus in hoc sub-
jecto.
* Ecce pars ve-
strum & major
& melior alget,
fame laborat,
& deum pati-
tur, dissimulat,
non vult non
potest opulari
suis, & vel in-
validus vel
iniquus est.
Cecilius in Mi-
nus. Dum rapi-
unt mala fata
bona, ignoscite
fasse, sollicitus
nullas esse pu-
tare deos.
Ovid,
Vidi ego diu
fretus, multos
decipi. Plautus
Casina act. 2.
scen. 5.
† Martial. l. 4.
Epig. 21.
* Ser. 30. in 5.
cap. ad Ephe-
sic. fractus est
pedibus, alter
fuit, alius ad
extremam se-
netutem pro-
gressu omnem
vitam pauper-
tate peragii,
ille morbo
gravissimus:
sunt hec pro-
videntia
opera? hic sur-
dus, ille mutus
&c.

amongst others it is the conclusion of *Sextus Empericus lib. 8. advers. Mathematicos*: after many Philosophical arguments and reasons pro and con that there are Gods, and again that there are no Gods, he so concludes, *cum tot inter se pugnent, &c. Vna tantum potest esse vera*, as Fully likewise disputes: Christians say, they alone worship the true God, piety all other sects, lament their case; and yet those old Greeks and Romans that worshiped the Diavel, as the *China's* do now, and *Deos Topicos* their own Gods; as *Julian the Apostate*, † *Cecilius in Minutius*, *Gellus* and *Porphyrus* the Philosopher object: and as *Machiavel* contends, were much more noble, generous, victorious, had a more flourishing common-wealth, better cities, better souldiers, better Schollers, better wits. Their Gods often overcame our Gods, did as many miracles, &c. *Saint Cyril*, *Arnobius*, *Minutius*, with many other ancients of late *Lesius*, *Mornius*, *Grotius de verit. Relig. Christiane*, *Sovanarola de verit. fidei Christiane*, well defend, but *Zanchius*, † *Campanella*, *Marinus Marcennus*, *Bozzius*, and *Gentilius* answer all these Atheistical arguments at large. But this again troubles many as of old, wicked men generally thrive, professed Atheists thrive,

* *Nullos esse Deos, inane calum.*

Affirmat Seliu: probatque, quod se

Factum, dum negat hac, videt beatum;

There are no Gods, heavens are toys,

Seliu in publique justifies,

Because that whilst he thus denies

Their Deities, he better thrives.

This is a prime argument: and most part your most sincere, upright, honest, and good men are depressed, *The race is not to the swift, nor the battle to the strong*, (*Eccles. 9. 11.*) nor yet bread to the wise, favour nor riches to men of understanding; but time and chance comes to all. There was a great plague in *Athens* (as *Thucydides lib. 2.* relates) in which at last every man with great licentiousness, did what he list, not caring at all for Gods or mens laws. Neither the fear of God nor lawes of men (saith he) awed any man, because the plague swept all away alike, good and bad; they thence concluded it was alike to worship or not worship the Gods, since they perished all alike. Some cavil and make doubts of Scripture it self, it cannot stand with Gods mercy; that so many should be damned, so many bad, so few good, such have and hold about religions; all stiffe on their side, factious alike; thrive alike, and yet bitterly persecuting and damning each other; It cannot stand with Gods goodness, protection and providence (as * *Saint Chrysostome* in the Dialect of such discontented persons) to see and suffer one man to be lame, another mad, a third poor and miserable all the dayes of his life, a fourth grievously tormented with sickness and aches, to his last hour. Are these signes and works of Gods providence, to let one man be deaf, another dumb? A poor honest fellow lives in disgrace, wo and want, wretched he is; when as a wicked Caitiffe abounds in superfluitie of wealth, keeps whores, parasites; and what he will himself. Audis Iupiter hac? *Talia multa conestantes, longum reprehensionis sermonem erga dei provi-*
dentiam

deniam contextunt. Thus they mutter and object, (see the rest of their arguments in *Marcennus in Genesim*, and in *Campanella*, amply confuted) with many such vain cavils, well known, not worthy the recapitulation or answering, whatsoever they pretend, they are *interim* of little or no religion.

Cosin-germans to these men, are many of our great Philosophers, and Deists, who though they be more temperate in this life, give many good moral precepts, honest, upright, and sober in their conversation, yet in effect they are the same, (accounting no man a good Scholar that is not an Atheist) *nimis altum sapiunt*, too much learning makes them mad. Whiles they attribute all to natural causes, ° *contingence* of all things, as *Melancthon* calls them, *Pertinax hominum genus*, a preivish Generation of men, that mis-led by Philosophy, and the Devils suggestion, their own innate blindness, deny God as much as the rest, hold all Religion a fiction, opposite to reason and Philosophy, though for fear of Magistrates, saith † *Vaninus*, they durst not publickly profess it. Ask one of them of what Religion he is, he scoffingly replies, a Philosopher, a *Galenist*, an † *Averroist*, and with *Rablaus* a Physician, a Peripatetick, an Epicure. In spiritual things God must demonstrate all to sense, leave a pawn with them, or else seek some other creditor. They will acknowledge nature and fortune, yet not God: though in effect they grant both: for as *Scaliger* defines, *Nature* signifies Gods ordinary power; or as *Calvin* writes, *Nature* is Gods order, and so things extraordinary may be called unnatural: *Fortune* his unrevealed will; and so we call things changeable that are beside reason and expectation. To this purpose † *Minutius in Octavio*, and † *Seneca* well discourseth with them, *lib. 4. de beneficiis cap. 5. 6. 7.* They do not understand what they say; what is *Nature* but God? call him what thou wilt, *Nature*, *Jupiter*, he hath as many names as Offices: it comes all to one pass, God is the fountain of all, the first Giver and Preserver, from whom all things depend, ° *à quo, & per quem omnia*,

Nam quodcumque vides Deus est, quocumque moveris,

God is all in all, God is everywhere, in every place. And yet this *Seneca* that could confute and blame them, is all out as much to be blamed and confuted himself, as mad himself; for he holds *fatum Stoicum*, that inevitable necessity in the other extreme, as those *Chaldean Astrologers* of old did, against whom the Prophet *Jeremy* so often Thunders, and those heathen Mathematicians, *Nigidius Figulus*, *Magicians*, and *Priscilianists*, whom *S. Austin* so eagerly confutes, those *Arabian questionaries*, *Novem Judices*, *Albunazer*, *Dorotheus*, &c. and our Countryman *Estuinus*, that take upon them to define out of those great conjunctions of Stars, with *Ptolomew*, the periods of Kingdoms, or Religions, of all future Accidents, Wars, Plagues, Schismes, Heresies, and what not? all from Stars, and such things, saith *Maginus*, *Quæ sibi & intelligentiis suis reservavit Deus*, which God hath reserved to himself and his Angels, they will take upon them to foretell, as if Stars were immediate, inevitable causes of all future Accidents. *Cæsar Vaninus* in his Book *de admirandis naturæ Arcanis dial. 52. de oraculis*, is

o Omnia contingenter fieri volunt. Melancthon in præceptum primum.
† Dial. 1. lib. 4. de admir. nat. Arcanis.

† Anima mea sit cum animis Philosophorum.

† Deum unum multis designant nominibus, &c.
P. Non intelligis te quum hæc dicis negare te ipsum nomen dei: quid enim est aliud natura quam Deus? &c. tot habet appellationes quot munera.
q Austin.

† principia & phæmer.

more free, copious and open in the explication of this Astrological Tenent of *Ptolomy*, than any of our modern Writers, *Cardan* excepted, a true disciple of his Master *Pomponatius*, according to the doctrine of Peripateticks, he refers all Apparitions, Prodigies, Miracles, Oracles, Accidents, Alterations of Religions, Kingdoms, &c. (for which he is foundly lashed by *Marinus Marcellinus*, as well he deserves) to natural causes, (for spirits he will not acknowledge) to that light, motion, influences of Heavens and Stars, and to the Intelligences that move the Orbes, *Intelligentia qua movet orbem mediante Cælo, &c.* Intelligences do all: and after a long Discourse of Miracles done of old, *si hæc demones possint, cur non & intelligentia cælorum motrices?* And as these great Conjunctions, Aspects of Planets begin or end, vary, are vertical and predominant, so have Religions, Rites, Ceremonies, and Kingdoms their beginning, progress, periods, in *Urbibus, Regibus, Religionibus, ac in particularibus hominibus hæc vera ac manifesta sunt, ut Aristoteles innuere videtur, & quotidiana docet experientia, ut historias perlegens videbit; quid olim in Gentili lege Fove sanctius & illustrius? Quid nunc vile magis & execrandum? Ita cælestia corpora pro mortalium beneficio religiones adificiant, & cum cessat influxus, cessat lex, &c.* And because according to their Tenents, the world is eternal, intelligences eternal, Influences of Stars eternal, Kingdoms, Religions, alterations shall be likewise eternal, and run round after many Ages; *Atque iterum ad Troiam magnus mittetur Achilles; renascentur Religiones, & Ceremonia, res humana in idem recident, nihil nunc quod non olim fuit, & post seculorum revolutiones alias est, erit, &c. idem specie, saith Vaninus, non individuo quod Plato significavit.* These (saith mine * Author) these are the Decrees of Peripateticks, which though I recite, in obsequium Christiana fidei detestor, as I am a Christian I detest and hate. Thus Peripateticks and Astrologians held in former times, and to this effect of old in Rome, saith *Dionysius Halicarnassus, lib. 7.* when those Meteors and Prodigies appeared in the Ayr, after the banishment of *Coriolanus*, *Men were diversly affected, some said they were Gods just judgements for the execution of that good man, some referred all to natural causes, some to Stars, some thought they came by chance, some by necessity decreed ab initio, and could not be altered.* The two last Opinions of Necessity and Chance, were, it seems, of greater note than the rest.

* Vaninus dial. 52. de oraculis.
 † Varie homines affecti, alii dei judicium ad tam pii exilium, alii ad naturam referebant nec ab indignatione dei, sed humanis causis, &c. 12. Natural. quest. 33. 39.
 * Juven. Sat. 13.
 † Epist. ad C. Cesar. Romani olim putabant fortunam regna & imperia dare: Credebant antea mortales fortunam solam opes & honores largiri, idque duabus de causis; primum quod indignus quisque dives honoratus, potens; alterum, vix quisquam perpetuo bonis iis frui visus. Postea prudentiores fortunam suam quemq. fingere.

* Sunt qui in Fortuna jam casibus omnia ponunt,
 Et mundum credunt nullo rectore moveri,
 Natura volvente vices, &c.

For the first of Chance, as † *Salust* likewise informeth us, those old Romans generally received; They supposed Fortune alone gave Kingdoms and Empires, Wealth, Honours, Offices, and that for two causes; first, because every wicked, base unworthy wretch was preferred, rich, potent, &c. Secondly, because of their uncertainty, though never so good, scarce any one enjoyed them long: but after they began upon better advice to think otherwise, that every man made his own fortune. The last of Necessity was *Seneca's* tenent, that God was alligatus causis secundis, so tyed to second causes, to that inexorable necessity, that he could alter nothing of that

that which was once decreed, *sic erat in factis*, it cannot be altered, *semel iussit, semper parat Deus, nulla vis rumpit, nulla preces, nec ipsum fulmen*, God hath once said it, and it must for ever stand good, no prayers, no threats, nor power, nor thunder it self can alter it. *Zeno, Chrysippus*, and those other Stoicks, as you may read in *Tully 2. de divinatione, Gellius, lib. 6. cap. 2. &c.* maintained as much. In all Ages, there have been such, that either deny God in all, or in part, some detide him, they could have made a better world, and rule it more orderly themselves, blaspheme him, derogate at their pleasure from him. 'Twas so in * *Plato's* time, *Some say there be no gods, others that they care not for men, a middle sort grants both. Si non sit Deus, unde bona? si sit Deus, unde mala?* So *Cotta* argues in *Tully*, why made he not all good, or at least tenders not the welfare of such as are good? As the woman told *Alexander*, if he be not at leasure to hear Causes, and redress them, why doth he reign? * *Senatus Impericus* hath many such Arguments. Thus perverse men cavil. So it will ever be, some of all sorts, good, bad, indifferent, true, false, zealous, ambodexters, neutralists, lukewarm, Libertines, atheists, &c. They will see these religious Sectaries agree amongst themselves, be reconciled all, before they will participate with, or believe any: They think in the mean time, (which † *Celsus* objects, and whom *Origen* confutes) we Christians adore a person put to * death with no more reason than the barbarous *Getes* worshipped *Zamolxis*, the *Cilicians* *Mopsus*, the *Thebans* *Atrophiarus*, and the *Lebadians* *Trophonius*, one Religion is as true as another; new fangled devotes, all for humane respects; great witty *Aristotles* works are as much authentical to them as *Scriptures*, suble *Seneca's* *Epistles* as Canonical as *Saint Pauls*, *Pindarus* Odes as good as the Prophet *David's* *Psalms*, *Epicurus* *Enchiridion* equivalent to wise *Solomons* *Proverbs*. They do openly and boldly speak this and more, some of them, in all places and companies. † *Claudius* the Emperor was angry with Heaven, because it thundered, and challenged *Jupiter* into the field: with what madness, saith *Seneca*? he thought *Jupiter* could not hurt him, but he could hurt *Jupiter*. *Diogenes*, *Democritus*, *Epicurus*, *Pliny*, *Lucian*, *Lucretius*,

Contemptorque Deum Mezentius,

professed Atheists all in their times: though not simple Atheists neither, as *Cicogna* proves, lib. 1. cap. 1. they scoffed onely at those Pagan gods, their plurality, base and fictitious Offices. *Gilbertus Cognatus* labours much, and so doth *Erasmus*, to vindicate *Lucian* from scandal, and there be those that apologize for *Epicurus*, but all in vain, *Lucian* scoffs at all, *Epicurus* he deny's all, and *Lucretius* his Scholar defends him in it;

* *Humana ante oculos fada cum vita jaceret,*
In terris oppressa gravi cum religione,
Qua caput à cæli regionibus ostendebat,
Horribili super aspectu mortalibus instans, &c.

When humane kinde was drencht in superstition,
 With gasty looks aloft, which frighted mortal men, &c.

T t t t 2

He

* 10. de legib.
 Alii negant
 esse deos, alii
 deos non cura-
 re res humanas;
 alii utraque
 concedunt.

* Lib. 3. ad ma-
 them.

† *Origines* con-
 tra *Celsum* l. 3.
 bos immerito
 nobiscum con-
 ferri fas è de-
 clarat.

* *Crucifixum*
deum ignomi-
ose *Lucianus*
vita peregrini
Christum vo-
 cat.

n De ira 16.
 34. *Tractus celo*
quod abspre-
ret, ad pugnam
vocans Jovem,
quantà dementi-
tia? putavit
sibi nocere non
posse, & se no-
cere tamen
Jovi posse.

* Lib. 1. 1.

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† Idem status
post mortem, ac
fuit antequam
nasceremur. &
Seneca. Idem e-
rit post me
quod ante me
fuit.

* Lucerne ead-
em conditio-
nem experiun-
tur, ac fuit
antequam ac-
cenderetur, ita
& hominis.
y Dissert. cum
nunc syder.

* Campanella
cap. 18. Athe-
ism. triumphat.

† Comment. in
Genes. cap. 7.

† So that a man
may meet an
Atheist as
soon in his
study as in
the Street.

* Simonis reli-
gio interio au-
thore Craconia
edit. 1588. con-
clusio libri est.
Ede itaque,
bibe, lude, &c.
Jam deus fig-
mentum est.

c Lib. de im-
mortal. anima.

† Pag. 645. an.
1238. ad finem
Henrici tertii.
Idem Pistorius
pag. 743. in
compilat. sua.

He alone as another *Hercules*, did vindicate the world from that Mon-
ster. *Unkle* † *Pliny*, lib. 2. cap. 7. nat. hist. & lib. 7. cap. 35. in express
words denies the Immortality of the Soul. * *Seneca* doth little less, lib. 7.
epist. 55. ad *Luciliam*, & lib. de consol. ad *Martiam*, or rather more. Some
Greek Commentators would put as much upon *Iob*, that he should
deny resurrection, &c. whom *Pineda* copiously confutes in cap. 7. *Iob*.
vers. 9. *Aristotle* is hardly censured of some, both Divines and Philo-
sophers. † *Iustine* in *Peranetica* ad gentes, *Greg. Nazianzen.* in disput. ad-
versus *Eun. Theodoret.* lib. 5. de curas. grac. affec. *Origen.* lib. de principis.
Pomponatius justifies in his Tract (so stiled at least) *De immortalitate*
Anima, *Scaliger*, (who would forswear himself at any time, saith *Pa-*
tritius, in defence of his great master *Aristotle*) and *Dandinus*, lib. 3. de
anima, acknowledge as much. *Averroes* oppugnes all spirits and supream
powers, of late *Brunus*, (*infelix Brunus*, † *Kepler* calls him) *Machiavel*,
Casan Vanninus lately burned at *Tolouse* in *France*, and *Pet. Aretine*, have
publicly maintained such Atheistical paradoxes, * with that Italian
Bocace, with his Fable of three Rings, &c. ex quo infer hand posse inter nosci,
qua sit verior Religio, *Judaica*, *Mahometana*, an *Christiana*, quoniam eadem
signa, &c. † *Marinus Mercennus* suspects *Cardan* for his subtleties,
Campanella, and *Charrons* Book of *Wisdome*, with some other Tracts
to favour of † *Atheism*: but amongst the rest that pestilent Book de
tribus mundi impostoribus, quem sine horore (inquit) non legas, & mundi
Cymbalum dialogus quatuor contentum, Anno 1538. auctore *Peresio*, *Paris-*
sis excusum *, &c. And as there have been in all Ages such blasphemous
spirits, so there have not been wanting their Patrons, Protectors, Di-
sciples and Adherents. Never so many Atheists in *Italy* and *Germany*,
saith *Colerus*, as in this Age: the like complaint *Mercennus* makes in
France, 50000 in that one City of *Paris*. *Frederick* the Emperour, as
† *Matthew Paris* records, licet non sit recitabile (I use his own words) is
reported to have said, Tres prestigiatore, *Moses*, *Christus*, & *Mahomet*, uti
mundo dominarentur, totum populum sibi contemporaneum seduxisse. (*Henry*
the *Lansgrave* of *Hessen* heard him speak it,) Si principes imperii institu-
tioni mea adharerent, ego multo meliorem modum credendi & vivendi or-
dinarem.

To these professed Atheists we may well add that impious and car-
nal crew of wordly-minded men, impenitent sinners, that go to *Hel*
in a lethargy, or in a dream, who though they be professed Christians,
yet they will *Nolla pallefcere culpa*, make a conscience of nothing they
do, they have cauterized consciences, and are indeed in a reprobate
sense, past all feeling, have given themselves over to wantonness, to work
all manner of uncleanness even with greediness, *Ephes.* 4. 19. They do
know there is a God, a day of Judgement to come, and yet for all that,
as *Hugo* saith, ita comedunt ac dormiunt, ac si diem judicii evasissent, ita
ludunt ac rident, ac si in calis cum Deo regnarent: they are as merry for
all the sorrow, as if they had escaped all dangers, and were in heaven
already:

† Virg.

— † Metus omnes, & inexorabile fatum
Subiecit pedibus, strepitumque Acherontis avari.

Those

Those rude Idiots and ignorant persons, that neglect and contemn the means of their salvation, may march on with these, but above all others, those *Herodian* temporizing Statesmen, politick Machiavilians and Hypocrites, that make a shew of Religion, but in their hearts laugh at it. *Simulata sanctitas duplex iniquitas*; they are in a double fault, that fashion themselves to this world, which ² Paul forbids, and like *Mercury* the Planet, are good with good, bad with bad. When they are at Rome, they do there as they see done, Puritans with Puritans, Papists with Papists; *omnium horarum homines*; Formalists, *Ambodexters*, lukewarm *Laodiceans*. ² All their study is to please, and their god is their commodity, their labour to satisfy their lusts, and their endeavours to their own ends. Whatsoever they pretend, or in publike seem to do, ^b *With the fool in their hearts, they say there is no God.*

² Rom. 12.2.

^a Omnis Ari-
stippum decuit
color, & status
& res.
^b Psal. 13.1.

Henstu — de love quid sentis?

Their words are as soft as oyl, but bitterness is in their hearts, like ^c *Alexander* the Sixth so cunning dissemblers, that what they think they never speak. Many of them are so close, you can hardly discern it, or take any just exceptions at them; they are not factious, oppressours as most are, no bribers, no simoniackal Contractors, no such ambitious, lascivious persons as some others are, no drunkards, *sobrii solem vident orientem, sobrii vident occidentem*, they rise sober, and go sober to bed, plain dealing, upright honest men, they do wrong to no man, and are so reputed in the worlds esteem at least, very zealous in Religion, very charitable, meek, humble, peace-makers, keep all duties, very devout, honest, well spoken of, beloved of all men: but he that knows better how to judge, he that examines the heart, saith they are Hypocrites. *Cor dolo plenum*; *sonant vitium percussa maligne*, they are not found within. As it is with Writers ^d oftentimes, *Plus sanctimonia in libello, quam libelli authore*, more holiness is in the Book than in the Author of it: So 'tis with them; many come to Church with great Bibles, whom *Cardan* said he could not choose but laugh at, and will now and then *dare operam Augustino*, reade *Austin*, frequent Sermons, and yet professed Usurers, meer Gripes, *tota vita ratio Epicurea est*; all their life is Epicurism and Atheism, come to Church all day, and lie with a Curtezan at night.

^c Guicciardine.

^d Erasmus.

Qui Curios simulant & Bacchanalia vivunt,

They have *Esaus* hands, and *Jacobs* voyce; Yea, and many of those holy Fryers, sanctified men, *Cappam*, saith *Hierom*, & *cilicium induunt, sed intus laronem tegunt*. They are Wolves in sheeps clothing,

Introrsum turpes, speciosi pelle decorâ,

Fair without, and most foul within. ^e *Latet plerumque sub tristi ami-* ^e *Hierom.*
En lascivia, & deformis horror vili veste tegitur; oft-times under a mourning weed lies lust it self, and horrible vices under a poor coat. But who can examine all those kinds of Hypocrites, or dive into their hearts? If we may guess at the tree by the fruit, never so many as in these days; shew me a plain dealing true honest man? *Et pudor, & probitas, & timor omnis abest*. He that shall but look into their lives, and see

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see such enormous vices, men so immoderate in lust, unspeakable in malice, furious in their rage, flattering and dissembling (all for their own ends) will surely think they are not truly religious, but of an obdurate heart, most part in a reprobate sense, as in this Age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall be called to an account; their melancholy is at hand, they pull a plague and curse upon their own heads, *thesaurisamus iram Dei*. Besides all such as are in *deos contumeliosi*, blaspheme, contemn, neglect God, or scoff at him, as the Poets feign of *Salmo-*
nens, that would in derision imitate *Jupiter's* Thunder, he was precipitated for his pains, *Jupiter intonuit contra*, &c. so shall they certainly rue it in the end, (** in se spuit, qui in caelum spuit*) their doom's at hand, and Hell is ready to receive them.

* Senec. consol.
ad Polyb. ca. 21.

Some are of Opinion, that it is in vain to dispute with such Atheistical; spirits in the mean time, 'tis not the best way to reclaim them. Atheism, Idolatry, Heresie, Hypocrisie, though they have one common root, that is indulgence to corrupt affection, yet their growth is different, they have divers symptoms, occasions, and must have several cures and remedies. 'Tis true some deny there is any God, some confess, yet believe it not; a third sort confess and believe, but will not live after his Laws, Worship and obey him: others allow God and Gods subordinate, but not one God, no such general God, *non solum deum*, but several Topick gods for several places, and those not to persecute one another for any differences, as *Socinus* will, but rather love and cherish.

To describe them in particular, to produce their Arguments and reasons, would require a just volum, I refer them therefore that expect a more ample satisfaction, to those subtile and elaborate Treatises, devout and famous Tracts of our learned Divines (Schoolmen amongst the rest, and Casuists) that have abundance of reasons to prove there is a God, the immortality of the soul, &c. out of the strength of wit and Philosophy bring irrefragable Arguments to such as are ingenious and well disposed; at the least, answer all cavils and objections to confute their folly and madness, and to reduce them, *si fieri posset, ad sanam mentem*, to a better mind, though to small purpose many times. Amongst others consult with *Julius Caesar Lagalla* professour of Philosophy in Rome, who hath written a large Volumn of late to confute Atheists: of the Immortality of the Soul, *Hierom. Montanus de immortalitate Animæ*: *Leolinus Vincentius* of the same subject: *Thomas Giaminus*, and *Franciscus Collius de Paganorum animabus post mortem*, a famous Doctor of the *Ambrosian* Colledge in *Millain*. Bishop *Fotherby* in his *Atheomastix*, Doctor *Dove*, Doctor *Jackson*, *Abernethy*, *Corderoy*, have written well of this subject in our mother tongue: In Latine, *Colerus*, *Zanchius*, *Palcareus*, *Illyricus*, † *Philippus*, *Faber Faventinus*, &c. But in *insar omnium*, the most copious confuter of Atheists, is *Marinus Mercennus* in his *Commentaries on Genesis*: * with *Campanella's Atheismus Triumphatus*. He sets down at large the causes of this brutish passion (seventeen in number I take it) answers all their Arguments and Sophisms, which he reduceth to twenty six heads, proving withall his own Assertion; There

† Disput. 4.
Philosophie
adver. Atheos
Venetiis 1627.
quarto.
Edit. Rome
fol. 1631.

There is a God, such a God, the true and sole God, by 35 reasons. His Colophon is how to resist and repress Atheism, and to that purpose he adds four especial means or wayes, which who so will may profitably peruse.

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SUBJECT. 2.

Despair.

Despairs, Equivocations, Definitions, parties and parts affected.



Here be many kinds of desperation, whereof some be holy, some unholy, as ¹one distinguisheth; that unholy he defines out of Tully, to be *Aegritudinem animi sine ulla rerum expectatione meliore*, a sickness of the soul without any hope or expectation of amendment: which commonly succeeds fear; for whilst evil is expected, we fear; but when it is certain, we despair. According to *Thomas 2. 2a. distinct. 40. art. 4.* it is *Recessus à re desiderata, propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibility supposed. Because they cannot obtain what they would, they become desperate, and many times either yeeld to the passion by death it self, or else attempt impossibilities, not to be performed by men. In some cases, this desperate humor is not much to be discommended, as in Wars it is a cause many times of extraordinary valour; as *Ioseph. lib. 1. de bello Jud. cap. 14. L. Danaus in Aphorif. polit. pag. 226.* and many Politicians hold. It makes them improve their worth beyond it self, and of a forlorn impotent Company become Conquerors in a moment.

^f Abernethy c. 24. of his physick of the Soul.

Una salus victis nullam sperare salutem.

In such courses when they see no remedy, but that they must either kill or be killed, they take courage, and often times *prater spem*, beyond all hope vindicate themselves. Fifteen thousand *Locrenses* fought against a hundred thousand *Crotonienses*, and seeing now no way but one, they must all die, [†]thought they would not depart unrevenge, and thereupon desperately giving an assault, conquered their Enemies. *Nec alia causa victoria* (saith *Iustine* mine Author) *quàm quòd desperaverant.* *William* the Conqueror, when he first landed in *England*, sent back his ships, that his Souldiers might have no hope of retyring back. [§]*Bodine* excuseth his Countrymens overthrow at that famous Battel at *Agencourt*, in *Henry* the Fifth his time, (*cui simile*, saith *Frossard*, *tot a historia producere non possit*, which no History can parallel almost, wherein one handful of *Englishmen* overthrew a Royal Army of *Frenchmen*) with this refuge of despair, *pauci desperati*, a few desperate fellows being compassed in by their Enemies, past all hope of life, fought like so many Divels; and gives a caution, that no Soldiers hereafter set upon desperate persons, which

[†] *Omissa spe victoriae in destinatam mortem conspiciunt tantusque ardor singulos cepit, ut viatores se putarent si non inulti morerentur.* *Iustin. l. 20. § Method. hist. cap. 5.*

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t Hosii abire
volenti iter
minime inter-
scindas, &c.

*Poster. volum.

h Super prace-
ptum primum
de Relig. &
partibus ejus.
Non loquor de
omni desperati-
one, sed tantum
de ea quæ de-
sperare solent
homines de deo;
opponitur spei,
& est pecca-
tum gravi-
ssimum, &c.

i Lib. 5. tit. 21.
de regis insti-
tut. Omnium
perturbatio-
num deterri-
ma.
k Reprobi us-
que ad finem
perinaciter
persistunt. Zan-
chius.
l Vitium ab
infidelitate
proficiscens.

m Abernethie.

which † after *Frominus* and *Vegetius*, *Gualtardine* likewise admonisheth, *Hypomnes. part. 2. pag. 25.* not to stop an enemy that is going his way. Many such kinds there are of desperation, when men are past hope of obtaining any suit, or in despair of better fortune; *Desperatio facit Monachum*, as the saying is, and desperation causeth death it self; how many thousands in such distress have made away themselves, and many others? For he that cares not for his own, is master of another mans life. A *Tuscan* South-sayer, as * *Paterculus* tells the story, perceiving himself and *Fulvius Flaccus* his dear friend, now both carryed to prison by *Opimius*, and in despair of pardon, seeing the young man weep, *quin tu potius hoc inquit facis*, do as I do; and with that knockt out his brains against the door cheek, as he was entring into Prison, *protinusque illiso capite in carceris januam effuso cerebro expiravit*, and so desperately died. But these are equivocall, unproper. When I speak of despair, saith^h *Zanchie*, I speak not of every kinde, but of that alone which concerns God: It is opposite to hope, and a most pernicious sin, wherewith the Devil seeks to entrap men. *Masculus* makes four kinds of desperation, of God, our selves, our Neighbour, or any thing to be done; but this division of his may be reduced easily to the former: all kinds are opposite to hope, that sweet Moderator of passions, as *Simonides* calls it; I do not mean that vain hope which phantastical Fellows fain to themselves, which according to *Aristotle* is *insomnium vigilantium*, a waking dream; but this Divine hope which proceeds from confidence, and is an Anchor to a floating soul; *spes alit agricolas*, even in our temporal affairs, hope revives us, but in spiritual it farther animateth; and were it not for hope, we of all others were the most miserable, as *Paul* saith, in this life; were it not for hope, the heart would break; for though they be punished in the sight of men, (*Wisdom 3. 4.*) yet is their hope full of immortality: yet doth it not so rear, as despair doth deject; this violent and sour passion of Despair, is of all perturbations most grievous, as ⁱ *Patritius* holds. Some divide it into final and temporal; ^k final is incurable, which befalleth Reprobates; temporal is a rejection of hope and comfort for a time, which may befall the best of Gods children, and it commonly proceeds ^l from weakness of Faith, as in *David* when he was oppressed he cryed out, *O Lord, thou hast forsaken me*, but this for a time. This ebbs and flows with hope and fear; it is a grievous sin howsoever: although some kind of Despair be not amiss, when, saith *Zanchius*, we despair of our own means, and rely wholly upon God: but that species is not here meant. This pernicious kind of desperation is the subject of our Discourse, *homicida anima*, the Murderer of the soul, as *Austin* terms it, a fearful passion, wherein the party oppressed thinks he can get no ease but by death, and is fully resolved to offer violence unto himself, so sensible of his burthen, and impatient of his cross, that he hopes by death alone to be freed of his calamity (though it prove otherwise) and chuseth with *Iob 6. 8. 9. 17. 5.* Rather to be strangled and die, then to be in his bonds. ^m The part affected is the whole soul; and all the faculties of it; there is a privation of joy, hope, trust, confidence, of present and future good, and in their place succeed fear,

fear, sorrow, &c. as in the Symptomes shall be shewed: The heart is grieved, the conscience wounded, the minde eclypsed with black fumes arising from those perpetual terrors.

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SUBJECT. 3.

Causes of despair, the Diuel, melancholy, meditation, Distrust, weakness of faith, rigid Ministers, misunderstanding Scriptures, guilty consciences, &c.



He principal agent and procurer of this mischief, is the Diuel; those whom God forsakes, the Diuel by his permission layes hold on. Sometimes he persecutes them with that worme of conscience, as he did *Iudas*, *Saul*, and others. The Poets call it *Nemesis*, but it ^{n 1 Sam. 2. 16.} is indeed Gods just judgement, *sero sed serio*, he strikes home at last, and setteth upon them as a thief in the night, 1 *Thef.* 2. ° This temporary passion made *David* cry out, Lord, rebuke me not in ^{o Psal 38.} thine anger, neither chasten me in thine heavy displeasure; for thine arrowes have light upon mee, &c. There is nothing sound in my flesh, because of thine anger. Again, I roare for the very grief of my heart; and *Psalm* 22. My God, my God, why hast thou forsaken mee, and ^{vers. 9.} art so far from my health, and the words of my crying? I am like to water poured out, my bones are out of joynt, mine heart is like waxe, that is molten in the midst of my bowels. So *Psalm* 88. 15. and 16. ^{vers. 14.} and *Psalm* 102. I am in misery at the point of death, from my youth I suffer thy terrors, doubting for my life; thine indignations have gone over mee, and thy fear hath cut mee off. *Job* doth often complain in this kinde; and those God doth not assist, the Diuel is ready to try and torment, still seeking whom he may devour. If he finde them merry, faith *Gregory*, he tempts them forthwith to some dissolute act; if pensive and sad, to a desperate end. *Aut suadendo blanditur, aut minando terret*, sometimes by faire means, sometimes again by foule, as he perceives men severally inclined. His ordinary engine by which he produceth this effect, is the melancholy humour it self, which is *balneum Diaboli*, the Devils bath; and as in *Saul*, those evil spirits get in ^p as it were, and take possession of us. ^{p misericordie mali genii, Lem. lib. 1. cap. 16.} Black choler is a shooing-horn, a bait to allure them, in so much that many writers make melancholy an ordinary cause, and a symptome of despair, for that such men are most apt by reason of their ill-disposed temper, to distrust, fear, grief, mistake, and amplifie whatsoever they preposterously conceive, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali, complexionem melancholicam* (faith *Navarrus* cap. 27. num. 282. *Tam. 2. cap. confren.*) The body works upon the minde, by obfuscating the spirits and corrupted instruments, which ^q *Perkins* illustrates by simile of an Artificer, that hath a bad toole, his skill is good, ability correspondent, by reason of ill tooles his work must needs be lame and imperfect. But melancholy and despaine though often, do not alwaies concur; there is much difference, melancholy fears without a cause, this upon great occasion; melancholy is caused by fear and

Uuuu

grief,

q Cases of conscience, l. 1. 16.

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† Traſſ. Melan.
cap. 33. & 34.
1. C. 3. de men-
tis alien. Deo
minus ſe cura
eſſe, nec ad ſa-
lutem prædeſti-
natos eſſe.

Ad deſperationem ſape ducit
hæc melancholia, & eſt fre-
quentiſſima ob
ſupplicii metum
æternumque
iudicium; me-
ror & metus in
deſperationem
plerumque de-
ſinunt.

† Comment. in
1. cap. gen. artic.
3. quia impii
florēt, boni op-
primuntur &c.
alius ex conſi-
deratione huius
ſeria deſpera-
bundus.

* Lib. 20. c. 17.

† Damnatam ſe
putavit, & per
quatuor meſes
gehennæ pœnam
ſentire.

u 1566. obtri-
tium diutius
ſervatum con-
ſcientia ſtimu-
lis agitur,
&c.

* Tom. 2. c. 27.

num 282. con-
verſatio cum
ſcrupuloſis, vi-
gilis, jejunia.

2 Solitarii &
ſuperſtitioſi
plerumque exa-
gitat conſcien-
tiam, non merca-
tores, lenones,
caupones, ſene-
vatores, &c.
largiorem hi
nati ſunt con-
ſcientiam. Ju-
venes plerumque
conſcientiam
negligunt ſenes
autem, &c.

y Annon ſentis
ſulphur inquit?

grief, but this torment procures them and all extremity of bitterness; much melancholy is without affliction of conscience, as † *Bright and Perkins* illustrate by four reasons; and yet melancholy alone again may be sometimes a sufficient cause of this terror of conscience. † *Felix Plater* so found it in his observations, *de melancholicis alii damnatos se putant, Deo cura non sunt, nec predestinati, &c.* They think they are not predestinate, God hath forsaken them; and yet otherwise very zealous and religious; and 'tis common to be seen, *Melancholy for fear of Gods judgement and hell fire, drives men to desperation; fear and sorrow, if they be immoderate, end often with it.* Intolerable pain and anguish, long sickness, captivity, misery, loss of goods, loss of friends, and those lesser griefs do sometimes effect it, or such dismal accidents. *Si non statim relevantur*, saith † *Mercennius*, *dubitant an sit Deus*, if they be not eased forthwith, they doubt whether there be any God, they rave, curse, and are desperately mad, because good men are oppressed, wicked men flourish, they have not as they think to their desert, and through impatience of calamities are so unaffected. *Democritus* put out his eyes, *ne malorum civium prosperos videret successus*, because he could not abide to see wicked men prosper, and was therefore ready to make away himself, as * *Agellius* writes of him. *Felix Plater* hath a memorable example in this kinde, of a Painters wife in *Basil*, that was melancholy for her sons death, and for melancholy became desperate, she thought God would not pardon her sins, and for four months, still raved, that she was in hell fire, already damned. When the humour is stirred up, every small object aggravates and incenseth it, as the parties are addicted. The same author hath an example of a merchant man, that for the loss of a little wheat, which he had over long kept, was troubled in conscience, for that he had not sold it sooner, or given it to the poor, yet a good Schollar and a great Divine; no perswasion would serve to the contrary, but that for this fact he was damned; in other matters very judicious and discreet. Solitariness, much fasting, divine meditations, and contemplations of Gods judgements, most par accompany this melancholy, and are main causes, as * *Navarrus* holds; to converse with such kinde of persons so troubled, is sufficient occasion of trouble to some men. *Nonnulli ob longas inedia, studia & meditationes caelestes, de rebus sacris & religione semper agitant, &c.* Many (saith *P. Forestus*) through long fasting, serious meditations of heavenly things, fall into such fits; and as *Lemnius* adds, lib. 4. cap. 21. * *If they be solitary given, superstitious, precise, or very devout: seldome shall you finde a Merchant, a Souldier, an Inn-keeper, a Bawd, an Host, an Usurer so troubled in minde, they have cheverel consciences that will stretch, they are seldome moved in this kinde or molested: young men and middle age are more wild, and less apprehensive; but old folks, most part, such as are timorous and religiously given.* *Pet. Forestus observat. lib. 10. cap. 12. de morbis cerebri*, hath a fearful example of a Minister, that through precise fasting in Lent, and overmuch meditation contracted this mischief, and in the end became desperate, thought he saw devils in his chamber, and that he could not be saved; he smelled nothing, as he said, but fire and brimstone, was already in hell, and would ask them still, if they did not smell as much. I told him he was melancholy

melancholy, but he laughed me to scorn, and replied that he saw devils, talked with them in good earnest, would spit in my face, and ask me if I did not smell brimstone, but at last he was by him cured. Such another story I finde in *Plater observat. lib. 1.* A poor fellow had done some foul offence, and for fourteen dayes would eat no meat, in the end became desperate, the Divines about him could not ease him, * but so he died. Continual meditation of Gods judgements troubles many, *Multi ob timorem futuri judicii, saith Guastinerius cap. 5. tract. 15. & suspitionem desperabundi sunt: David* himself complains that Gods judgements terrified his Soul, *Psal. 119. part. 16. vers. 8. My flesh trembleth for fear of thee, and I am affraid of thy judgements. Quoties diem illum cogito* (saith * *Hierome*) *toto corpore contremisco, I tremble as often as I think of it. The terrible meditation of hell fire and eternal punishment much torments a sinfull silly soul. What's a thousand years to eternity: Ubi maror, ubi fletus, ubi dolor sempiternus. Mors sine morte, finis sine fine; a finger burnt by chance we may not endure, the pain is so grievous, we may not abide an hour, a night is intolerable; and what shall this unspeakable fire then be that burns for ever, innumerable infinite millions of years, in omne aevum, in aeternum. O eternity!*

z Desperabundus misere perit.
a In 17 Ioban. Non pauci se cruciant, & excruciant in tantum, ut non parum absint ab insani. nq; tamen aliud hac mentis anxietate efficiunt, quam ut diabolus potestatem faciant ipsos per desperationem ad inferos producant.

* *Aeternitas est illa vox,
Vox illa fulminatrix,
Tonitruis minacior,*

Fragoribusq; caeli,

Aeternitas est illa vox,

---metà carens & ortu, &c.

Tormenta nulla teritant;

Qua finiuntur annis;

Aeternitas, aeternitas

Versas coquisq; pettus.

Auger hac penas indies,

Centuplicatq; flammis, &c.

* *Drexelius
Nict. lib. 2.
cap. 11.*

This meditation terrifies these poor distressed souls, especially if their bodies be predisposed by melancholy, they religiously given, and have tender consciences, every small object affrights them, the very inconsiderate reading of Scripture it self, and mis-interpretation of some places of it, as, *Many are called, few are chosen. Not every one that saith Lord. Fear not little flock. He that stands, let him take heed lest he fall. Work out your salvation with fear and trembling. That night two shall be in a bed, one received, the other left. Straight is the way that leads to heaven, and few there are that enter therein. The parable of the seed and of the sower, some fell on barren ground, some was choaked. Whom he hath predestinated he hath chosen. He will have mercy on whom he will have mercy. Non est volentis nec currentis, sed miserentis Dei.* These and the like places terrifie the souls of many; election, predestination, reprobation, preposterously conceived offend divers, with a deal of foolish presumption, curiosity, needless speculation, contemplation, sollicitude, wherein they trouble and puzzle themselves about those questions of grace, free-will, perseverance, Gods secrets; they will know more than is revealed by God in his word, humane capacity, or ignorance can apprehend, and to importunate enquiry after that which is revealed; mysteries, ceremonies observation of Sabbaths, laws, duties, &c. with many such which the Casuists discuss, and Schoolmen broach, which divers mistake, misconstrue, misapply to themselves, to their own un-

b Eccleſiaſt. l. i.
Haud ſcio an
majus diſcri
men ab his qui
blandiuntur, an
ab his qui terri
tant: ingens u
trinq; pericu
lum: alii ad ſe
curitatem
ducunt, alii
afflictionum
magnitudine
mentem abſor
bent, & in de
ſperationem
trahunt.
c Bern. ſup. 16.
Cant. i. alterum
ſine altero pro
ſerre non expe
dit: recordatio
ſolius judicii
in deſperatio
nem precipitat,
& miſericordie
fallax oſtentat
io peſſimam ge
nerat ſecurita
tem.
d In Luc. hom.
103. exigunt
ab aliis charita
tem, beneficen
tiam, cum ipſi
nil peſſent pre
ter libidinem,
invidiam, aua
ritiam.
e Leo decimus.

doing, and ſo fall into this gulf. *They doubt of their Election, how they ſhall know it, by what ſigns. And ſo far forth, ſaith Luther, with ſuch nice points, torture and crucifie themſelves, that they are almoſt mad, and all they get by it is this, they lay open a gap to the Devil by Deſperation to carry them to hell;* but the greateſt harm of all proceeds from thoſe thundering Miniſters, a moſt frequent cauſe they are of this malady: *and do more harm in the Church (ſaith Erasmus) then they that flatter; great danger on both ſides, the one lulls them aſleep in carnal ſecurity, the other drives them to deſpaire. Whereas S. Bernard well adviſeth, We ſhould not meddle with the one without the other, nor ſpeak of judgement without mercy; the one alone brings Deſperation, the other ſecurity.* But theſe men are wholly for judgement, of a rigid diſpoſition themſelves, there is no mercy with them, no ſalvation, no balſome for their diſeaſed ſouls, they can ſpeak of nothing but reprobation, hell fire, and damnation, as they did *Luke 11. 46.* lade men with burdens grievous to be born, which they themſelves touch not with a finger. 'Tis familiar with our Papiſts to terrifie mens ſouls with purgatory, tales, viſions, apparitions, to daunt even the moſt generous ſpirits, to *require charity*, as *Brentius* obſerves, of others, bounty, meekneſs, love, patience, when they themſelves breath nought but luſt, envy, covetouſneſs. They teach others to faſt, give alms, do penance, and crucifie their mind with ſuperſtitious obſervations, bread and water, hair-clothes, whips, and the like, when they themſelves have all the dainties the world can afford, lie on a down bed with a Curteſan in their armes: *Hec quantum patimur pro Chriſto*, as he ſaid, what a cruel tyranny is this, ſo to inſult over and terrifie mens ſouls. Our indiſcreet Paſtors many of them come not far behind, whileſt in their ordinary Sermons they ſpeak ſo much of election, predeſtination, reprobation *ab aſterno*, ſubtraction of grace, praterition, voluntary permiſſion, &c. by what ſigns and tokens they ſhall diſcern and try themſelves; whether they be Gods true children elect, *an ſint reprobi, pradeſtinati, &c.* with ſuch ſcrupulous points, they ſtill aggravate ſin, thunder out Gods judgements without reſpect, intempeſtively rail at and pronounce them damned in all auditories, for giving ſo much to ſports and honeſt recreations, making every ſmal fault and thing indifferent an irremiſſible offence, they ſorent, tear and wound mens conſciences, that they are almoſt mad, and at their wits ends.

These bitter potions (ſaith Erasmus) are ſtill in their mouths, nothing but gall and horror, and a mad noiſe, they make all their auditors deſperate: many are wounded by this means, and they commonly that are moſt devout and precise, have been formerly preſumptuous, and certain of their ſalvation; they that have tender conſciences, that follow ſermons, frequent lectures, that have indeed leaſt cauſe, they are moſt apt to miſtake, and fall into theſe miſeries. I have heard ſome complain of *Parſons Reſolution*, and other books of like nature (good otherwiſe) they are too tragical, too much deſecting men, aggravating offences; great care and choiſe, much diſcretion is required in this kinde.

The laſt and greateſt cauſe of this malady, is our own conſcience, ſenſe

sense of our sins, and Gods anger justly deserved, a guilty conscience for some foul offence formerly committed;

† *O miser Orestes, quid meritis te perdis?*

† Euripides.

Or *Conscientia, Sum enim mihi conscius de malis perpetratis.*

A good conscience is a continual feast, but a galled conscience is as great a torment as can possibly happen; a still baking oven, (so *Pierius* in his *Hieroglyph.* compares it) another hell. Our conscience, which is a great ledgier book, wherein are written all our offences, a register to lay them up, (which those *Egyptians* in their *Hieroglyphicks* expressed by a mill, as well for the continuance, as for the torture of it) grinds our souls with the remembrance of some precedent sins, makes us reflect upon, accuse and condemn our own selves. *Sin. lies at door,* &c. I know there be many other causes assigned by *Zanchius*, *Musculus*, and the rest, as incredulity, infidelity, presumption, ignorance, blindness, ingratitude, discontent, those five grand miseries in *Aristotle*, Ignominy, need, sickness, enmity, death, &c. but this of conscience is the greatest, *Instar ulceris corpus jugiter percellens*: This scrupulous conscience (as *Peter Forestus* calls it) which tortures so many, that either out of a deep apprehension of their unworthiness, and consideration of their own dissolute life, accuse themselves and aggravate every small offence, when there is no such cause, misdoubting in the mean time Gods mercies, they fall into these inconveniences. The Poets call them *Furies*, *Dire*, but it is the conscience alone which is a thousand witnesses to accuse us,

† *Nocte dieq; suum gestant in pectore testem.*

A continual testor to give in evidence, to empanel a Jury to examine us, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon us, a bayliffe to carry us, a Serjeant to arrest, an Attourney to plead against us, a gaolour to torment, a Judge to condemn, still accusing, denouncing, torturing and molesting. And as the statue of *Iuno* in that holy city near *Euphrates* in *Affyria* will look still towards you, sit where you will in her temple, she stares full upon you, if you go by, she follows with her eye, in all fites, places, conventicles, actions, our conscience will be still ready to accuse us. After many pleasant daies, and fortunate adventures, merry tides, this conscience at last doth arrest us. Well he may escape temporal punishment, a bribe a corrupt judge, and avoid the censure of law, and flourish for a time; for *who ever saw* (saith *Chrysostome*) *a covetous man troubled in minde when he is telling of his money, an adulterer mourn with his mistress in his arms, we are then drunk with pleasure, and perceive nothing*: yet as the prodigal Son had dainty fare, sweet musick at first, merry company, jovial entertainment, but a cruel reckoning in the end, as bitter as wormwood, a fearful visitation commonly follows. And the devil that then told thee that it was a light sin, or no sin at all, now aggravates on the other side, and telleth thee, that it is a most irremissible offence, as he did by *Gain* and *Judas*, to bring them to despaire; every small circumstance before neglected and contemned, will now amplify it self, rise up in judgement and accuse, the dust of their shoes, dumb creatures, as to *Lucians* tyrant, *lectus & candela* the bed and candle did bear

witness,

h Gen 4.

19. Causes

Musculus makes.

k Plutarch.

l Alios misere

castigat plena

scrupulis con-

scientia, nodum

in scirpo qua-

runt, & ubi nu-

la causa subest

miseri cordie

divina diffiden-

tes, se orco de-

stinant.

m Calvus lib 6.

n Juvenal.

* Lucian de dea Syria.

Si adlitteris, te

aspicit: si tran-

scas, visu te se-

quitur.

n Prima hec est

ultio, quod se

Judice nemo

nocens absolvi-

tur, improba-

quamvis gratia

falsacis pratoris

vicerit urnam.

Juvenal.

Quis unquam

vidit avarum

ringi, dum la-

crum adeß, a-

dulterum dum

ponitur voto,

lugere in per-

petrando sceler-

et voluptate

sumus ebrii,

proinde non

sentimus, &c.

^a Buchanan. lib. 6. H. st. Scot.
^b Animus conscientia sceleris inquietus, nullum admisit gaudium, sed semper vexatus noctu & interdiu per somnum visis horrore penitus perturbatus, &c.
^p De bello Neapol.

^q Thireus de locis infectis, part. 1. cap. 2. Nero's mother was still in his eyes.

^r Psal. 44. 1.

^t Regina causarum & arbitra rerum, nunc erebras cervices opprimit, &c.

^u Alex. Gaguinus catal. reg. Pol.

witness, to torment their souls for their sins past. Tragical examples in this kinde are too familiar and common: *Adrian, Galba, Nero, Otho, Vitellius, Caracalla*, were in such horror of conscience for their offences committed, murders, rapes, extortions, injuries, that they were weary of their lives, and could get no body to kill them. ^a *Kennetus* King of Scotland, when he had murdered his Nephew *Malcolme* King *Duffes* son, Prince of Cumberland, and with countesseit tears and protestations dissembled the matter a long time, ^b at last his conscience accused him, his unquiet soul could not rest day or night, he was terrified with fearful dreams, visions, and so miserably tormented all his life. It is strange to read what ^c *Comineus* hath written of *Lewes* the 11. that French King, of *Charles* the 8. of *Alphonsus* King of Naples, in the fury of his passion how he came into Sicily, and what pranks he plaid. *Guicciardine* a man most unapt to believe lyes, relates how that *Ferdinand* his fathers ghost who before had died for grief, came and told him, that he could not resist the French King, he thought every man cried France, France; the reason of it (saith *Comineus*) was because he was a vile tyrant, a murderer, an oppressour of his subjects, he bought up all commodities, and sold them at his own price, sold Abbies to Jews and Falconers; both *Ferdinand* his father, and he himself, never made conscience of any committed sin; and to conclude saith he, it was impossible to do worse then they did. Why was *Pausanias* the Spartan Tyrant, *Nero, Otho, Galba*, so persecuted with spirits in every house they came, but for their murders which they had committed? ^d Why doth the divel haunt many mens houses after their deaths, appear to them living, and take possession of their habitations, as it were, of their pallaces, but because of their several villanies? why had *Richard* the 3 such fearful dreams, saith *Polydor*, but for his frequent murders? Why was *Herod* so tortured in his mind? because he had made away *Mariamme* his wife. Why was *Theodoricus* the King of the *Gothes* so suspicious, and so affrighted with a fish head alone, but that he had murdered *Symmachus*, and *Boethius* his son in law, those worthy Romans? *Calius* lib. 27. cap. 22. See more in *Platarch*, in his tract *De his qui sero à Numine puniuntur*, and in his book *De tranquillitate animi*, &c. Yea, and sometimes GOD himself hath a hand in it, to shew his power, humiliate, exercise, and to try their faith, (divine temptation *Perkins* calls it, *Cas. conf. lib. 1. cap. 8. sect. 1.*) to punish them for their sins. God the avenger, as *David* terms him, *ulso a tergo Deus*, his wrath is apprehended of a guilty soul, as by *Saul* and *Indas*, which the Poets expressed by *Adrastia*, or *Nemesis*:

*Assequitur Nemesisq; virum vestigia servat,
 Ne male quid facias.*

And she is, as ^e *Ammianus* lib. 14. describes her, the Queen of causes, and moderator of things, now she puls down the proud, now she tears and encourageth those that are good; he gives instance in his *Eusebius*; *Nicophorus* lib. 10. cap. 35. eccles. hist. in *Maximinus* and *Julian*. Fearful examples of Gods just judgement, wrath and vengeance, are to be found in all histories, of some that have been eaten to death with Rats and Mice, as ^f *Popelius* the second King of Poland, ann. 830. his wife and children; the

the like story is of *Hatto* Archbishop of *Meitz*, *Ann.* 969, so devoured by these vermine, which howsoever *Serrarius* the Jesuite *Mogunt. rerum lib. 4. cap. 5.* impugne by 22 arguments, *Tritemius*, "*Munster, Magdeburgenses*, and many others relate for a truth. Such another example I finde in *Geraldus Cambrensis Itin. Cam. lib. 2. cap. 2.* and where not?

And yet for all these terrors of conscience, affrighting punishments which are so frequent, or whatsoever else may cause or aggravate this fearful malady in other religions, I see no reason at all why a Papist at any time should despaire, or be troubled for his sins; for let him be never so dissolute a catiffe, so notorious a villain, so monstrous a sinner, out of that Treasure of Indulgences and merits of which the Pope is dispensator, he may have free pardon and plenary remission of all his sins. There be so many general pardons for ages to come, 40000. years to come, so many Iubilies, so frequent gaol-deliveries out of Purgatory for all souls, now living, or after dissolution of the body, so many particular Masses daily said in several Churches, so many Altars consecrated to this purpose, that if a man have either mony or friends, or will take any paines to come to such an Altar, hear a Mass, say so many *Pater-nosters*, undergo such and such penance, he cannot do amiss, it is impossible his mind should be troubled, or he have any scruple to molest him. Besides that *Taxa Camera Apostolica*, which was first published to get money in the daies of *Leo decimus* that sharking Pope, and since divulged to the same ends, sets down such easie rates and dispensations for all offences, for perjury, murder, incest, adultery, &c. for so many grosses or dollers (able to invite any man to sin, and provoke him to offend, me thinks, that otherwise would not.) such comfortable remission, so gentle and parable a pardon, so ready at hand, with so smal cost and suit obtained, that I cannot see how he that hath any friends amongst them (as I say) or money in his purse, or will at least to ease himself, can any way miscarry or be misaffected, how he should be desperate, in danger of damnation or troubled in minde. Their ghostly fathers can so readily apply remedies, so cunningly string and unstring, winde and unwind their devotions, play upon their consciences with plausible speeches and terrible threats, for their best advantage settle and remove, erect with such facility and deject, let in and out, that I cannot perceive how any man amongst them should much or often labour of this disease, or finally miscarry. The causes above named must more frequently therefore take hold in others.

SUBJECT. 4.

Symptomes of Despaire, Fear, Sorow, Suspition, Anxiety, Horror of conscience, fearful dreams and visions.



AS Shoemakers do when they bring home shoes, still cry, Leather is dearer and dearer, may I justly say of those melancholy Symptomes: these of despaire are most violent, tragical and grievous, far beyond the rest, not to be expressed but negatively, as it is privation of all happiness, not to be endured, for a wounded

† Plinius cap. 19. l. 3. Consumptis affectibus, Agamemnonis caput volavit, ut omnes quem possent, maximum morem in virginis patre cogitarent.

z Cap. 15. in 9. Rhafis.

y Iuv. Sat. 13.

z Mentem eripit timor hic

vultum, totumque corporis

habitu immutat, etiam in

delictis, in tripudiis, in sym-

positis, in amplexu conjugis

carnificinam exercet. lib. 4,

cap. 21.

a Non finit conscientia tales

homines recta verba proferre,

aut rectis ququam oculis as-

picere, ab omni hominum catu

eorum exterminat, & dormientes perter-

refacit. Philost.

lib. 1. de vita Apollonii.

b Eusebius, Nicephorus eccles

hist. lib. 4. c. 17

c Seneca lib. 18,

epist. 106. Con-

scientia aliud agere non pati-

tur, perturbata vitam a-

gunt, nunquam vacanti, &c.

z Cap. 15. in 9. Rhafis.

wounded spirit who can bear it? Prov. 18. 19. What therefore † *Timanthes*, did in his picture of *Iphigenia*, now ready to be sacrificed, when he had painted *Chalcas* mourning, *Ulysses* sad, but most sorrowful *Menelaus*, and shewed all his art in expressing variety of affections, he covered the maids father, *Agamemnon's* head with a vail, and left it to every spectator to conceive what he would himself for that true passion and sorrow in *summo gradu*, such as his was, could not by any art be deciphred. What he did in his picture, I will do in describing the Symptomes of Despaire; imagine what thou canst, fear, sorrow, furies, grief, pain, terror, anger, dismal, gastly, tedious, irksome, &c. it is not sufficient, it comes far short, no tongue can tell, no heart conceive it. 'Tis an Epitome of hell, an extract, a quintessence, a compound, a mixture of all feral maladies, tyrannical tortures, plagues and perplexities. There is no sickness almost but Physick provideth a remedy for it; to every fore, Chirurgery will provide a salve: friendship helps poverty; hope of liberty easeth imprisonment; suit and favour revoke banishment; authority and time wear away reproach: but what Physick, what Chirurgery, what wealth, favour, authority can relieve, bear out, assuage, or expel a troubled conscience? A quiet minde cureth all them, but all they cannot comfort a distressed soul: who can put to silence the voice of desperation? All that is single in other melancholy, *Horribile, durum, pestifens, atrox, ferum*, concur in this, it is more than melancholy in the highest degree; a burning feaver of the soul; so mad, saith * *Facchinus*, by this misery, fear, sorrow and despair he puts for ordinary symptomes of Melancholy. They are in great pain and horror of mind, distraction of soul, restless, full of continual fears, cares, torments, anxieties, they can neither eat, drink, nor sleep for them, take no rest,

† *Perpetua impietas, nec mensa tempore cessat, Exagitat vesana quies, somniq; furentes.*

Neither at bed, nor yet at board,

Will any rest Despaire afford.

Fear takes away their content, and dries the blood, wasteth the marrow, alters their countenance, even in their greatest delights, singing, dancing, dalliance they are still (saith * *Lemnius*) tortured in their souls. It consumes them to nought, *I am like a Pelican in the wilderness* (saith David of himself, temporally afflicted) *an Owle because of thine indignation*. Psal. 102. vers. 8, 10. and Psal. 55. 4. *My heart trembleth within me, and the terrors of death have come upon me; fear and trembling are come upon mee, &c. at deaths dore*, Psal. 107. 18. *Their soul abhors all manner of meats*. Their sleep is (if it be any) unquiet, subject to fearful dreams and terrors. *Peter* in his bonds, slept secure, for he knew God protected him; and *Tully* makes it an argument of *Roscius Amerinus* innocency, that he killed not his father, because he so securely slept. Those Martyres in the Primitive Church were most chearful and merry in the midst of their persecutions; but it is far otherwise with these men, tossed in a Sea, and that continually without rest or intermission, they can think of naught that is pleasant, *their conscience will not let them be quiet*, in perpetual fear, anxiety, if they be not yet apprehended, they

are

are in doubt still they shall be ready to betray themselves, as Cain did, he thinks every man will kill him : *And roar for the grief of heart, Psal. 38.8. as David did, as Job did, 20.3.21.22. &c. Wherefore is light given to him that is in misery, and life to them that have heavie hearts? Which long for death, and if it come not, search it more then treasures, and rejoice when they can find the grave. They are generally weary of their lives, a trembling heart they have, a sorrowful mind, and little or no rest.*

Terror ubiq; tremor, timor undiq; & undiq; terror.

Fears, terrors, and affrights in all places, at all times and seasons. *Cibum & potum pertinaciter aversantur multi, nodum in scirpo quaritantes, & culpam imaginantes ubi nulla est; as Wierus writes de Lumis, lib. 3.c.7. they refuse many of them meat and drink, cannot rest, aggravating still and supposing grievous offences where there are none. Gods heavie wrath is kindled in their souls, and notwithstanding their continual prayers and supplications to Christ Iesus, they have no release or ease at all, but a most intolerable torment, and insufferable anguish of conscience, and that makes them through impatience to murmur against God many times, to rave, to blaspheme, turn Atheists, and seek to offer violence to themselves. Deut. 28. 65,66. In the morning they wish for evening, and for morning in the evening, for the sight of their eyes which they see, and fear of hearts.*

† *Marinus Mercennus in his Comment on Genesis, makes mention of a desperate friend of his, whom amongst others he came to visit, and exhort to patience, that broke out into most blasphemous Atheistical speeches, too fearful to relate, when they wished him to trust in God, Quis est ille Deus (inquit) ut serviam illi, quid proderit si oraverim; si praesens est, cur non succurrit? cur non me carcere, inedia, squalore confectum liberat? quid ego feci? &c. absit à me huiusmodi Deus.*

Another of his acquaintance brake out into like Atheistical blasphemies, upon his Wives death raved, cursed, laid and did he car'd not what. And so for the most part it is with them all, many of them in their extremity, think they hear and see visions, out-crys, confer with Devils, that they are tormented, possessed, and in Hell Fire, already damned, quite forsaken of God, they have no sense or feeling of mercy, or grace, hope of salvation, their sentence of condemnation is already past, and not to be revoked, the Devil will certainly have them. Never was any living creature in such torment before, in such a miserable estate, in such distress of mind, no hope, no faith, past cure, reprobate, continually tempted to make away themselves: Something talks with them, they spit fire and brimstone, they cannot but blaspheme, they cannot repent, believe, or think a good thought, so far carryed, *ut cogantur ad impia cogitandum etiam contra voluntatem, said Æliæ Plater; ad blasphemiam erga deum, ad multa horrenda perpetranda; ad manus violentas sibi inferendas, &c.* and in their distracted fits and desperate humors, to offer violence to others, their familiar and dear friends sometimes, or to meer strangers, upon very small or no occasion: For he that cares not for his own, is master of another mans life. They think evill against their wils, that which they abhor themselves, they must needs think, do, and speak. He gives instance in a Patient of his, that when he would

† *Artic. 3. ca. 1. fol. 230. quod horrendum dicitur, desperandum quidam me proferente cum ad patientiam hortaretur, &c.*

d Lib. 1. obser. cap. 3.

X x x x

pray,

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e Ad maledi-
cendam Deo.

f Goulart.

g Dum hec
scribo, implorat
opem meam
monacha, in
reliquis sana,
& iudicio
recta. per. 5.
annos melan-
cholicaz dam-
natam se dicit,
conscientie
stimulis op-
pressa, &c.
h Alios conque-
rentes audi-
vi se esse ex
damnato. u. nu-
mero. Deo non
esse curam, alios
infinita que
proferre non
auderent, vel
abhorrebant.

pray, had such evil thoughts still suggested to him; and wicked^e medi-
tations. Another instance he hath of a woman that was often tempted
to curse God, to blaspheme and kill her self. Sometimes the Devil
(as they say) stands without and talks with them; sometimes he is
within them, as they think, and there speaks and talks as to such as are
possessed: so *Apollidorus* in *Plutarch*, thought his heart spake within
him. There is a most memorable Example of ^f *Francis Spira* an Advo-
cate of *Padua*, Ann. 1545, that being desperate, by no counsel of learned
men could be comforted; he felt (as he said) the pains of Hell in his soul,
in all other things he discoursed aright; but in this most mad. *Frismeli-
ca*, *Bullovat*, and some other excellent Physicians, could neither make
him eat, drink, or sleep, no perswasion could ease him. Never pleaded
any man so well for himself, as this man did against himself, and so he
desperately died. *Springer* a Lawyer hath written his life. Cardinal
Crescence died so likewise desperate at *Verona*, still he thought a black
dog followed him to his death-bed, no man could drive the dog away.
Sleidan com. 23. cap. lib. 3. Whilst I was writing this Treatise, saith *Mon-
taltus* cap. 2. de mel. ^g A Nun came to me for help, well for all other mas-
ters, but troubled in conscience for five year last past; she is almost mad, and
not able to resist, thinks she hath offended God, and is certainly damned. *Felix
Plater* hath store of Instances of such as thought themselves damned,
h forsaken of God, &c. One amongst the rest, that durst not go to
Church, or come near the *Rhine*, for fear to make away himself, be-
cause then he was most especially tempted. These and such like Symp-
toms, are intended and remitted, as the malady it self is more or less;
some will hear good counsel, some will not; some desire help, some
reject all, and will not be eased.

SUBJECT. 5.

Prognostiques of Despair, Atheism, Blasphemy, violent death, &c.

i Musculus,
Partitus, ad
vim sibi infe-
rendam cogit
homines.

k 3 De mentis
alienat. observ.
lib. 1.

l Oxon Mercator
is diu vexa-
tionibus tenta-
ta, &c.

m Abernethie.



Most part these kind of personsⁱ make away themselves, some
are mad, blaspheme, curse, deny God, but most offer vio-
lence to their own persons, and sometimes to others. A
wounded spirit who can bear? *Prov.* 18. 14. As *Cain*, *Saul*, *Achi-
sophel*, *Judas*, blasphemed and died. *Bede* saith, *Pilate* died
desperate eight years after Christ. ^k *Felix Plater* hath collected many
Examples. ^l A Merchants Wife that was long troubled with such temptations,
in the night rose from her Bed, and out of the Window broke her neck
into the Street: another drowned himself desperate as he was in the
Rhine; some cut their throats, many hang themselves. But this needs no
illustration. It is controverted by some, whether a man so offering vio-
lence to himself, dying desperate, may be saved I or no? If they die so
obstinately and suddenly, that they cannot so much as wish for mercy, the
worst is to be suspected, because they die impenitent. ^m If their death had
been a little more lingring, wherein they might have some leasure in
their hearts to cry for mercy, charity may judge the best; divers have been
recovered

recovered out of the very act of hanging and drowning themselves, and so brought *ad sanam mentem*, they have been very penitent, much abhorred their former fact, confessed that they have repented in an instant, and cryed for mercy in their hearts. If a man put desperate hands upon himself, by occasion of madness or melancholy, if he have given testimony before of his regeneration, in regard he doth this not so much out of his will, as *ex vi morbi*, we must make the best construction of it, as *Turks* do, that think all fools and mad men go directly to heaven. 705

SUBJECT. 6.

Cure of Despair by Physick, good counsel, comforts, &c.

Experience teacheth us that though many die obstinate, and wilful in this malady, yet multitudes again are able to resist and overcome, seek for help and finde comfort, are taken *de faucibus Erebi*, from the chops of Hell, and out of the Divels pawes, though they have by ^o obligation given themselves to him. Some out of their own strength, and Gods assistance, *Though he kill me (saith Iob) yet will I trust in him*, out of good counsel, advice, and Physick. ^p *Bellarmus* cured a Monke by altering his habit, and course of life: *Plater* many by Physick alone. But for the most part they must concur: and they take a wrong course that think to overcome this feral passion by sole Physick; and they are as much out, that think to work this effect by good advice alone, though both be forcible in themselves, yet *vis unita fortior*, they must go hand in hand to this disease:

*o John Maior
vitis patrum:
quidam nega-
vit Christum,
per Chirogra-
phum post resti-
tutus.*
*p Trincavelius
lib. 3. consil. 46.*

v. 5. p. 223.

— *alterius sic altera poscit opem.*

For Physick the like course is to be taken with this as in other melancholy: diet, ayr, exercise, all those passions and perturbations of the minde, &c. are to be rectified by the same means. They must not be left solitary, or to themselves, never idle, never out of company. Counsel, good comfort is to be applyed, as they shall see the parties inclined, or to the causes, whether it be loss, fear, grief, discontent, or some such feral accident, a guilty conscience, or otherwise by frequent meditation, too grievous an apprehension, and consideration of his former life: by hearing, reading of Scriptures, good Divines, good advice and conference, applying Gods word to their distressed souls, it must be corrected and counter-poysed. Many excellent Exhortations, parænetical Discourses are extant to this purpose, for such as are any way troubled in minde: *Perkins, Greenham, Hayward, Bright, Abernethy, Bolton, Culmanus, Hemmingius, Calius Secundus, Nicholas Laurentius*, are copious in this subject: *Azorius, Navarrus, Sayrus*, &c. and such as have written cases of conscience amongst our Pontifical Writers. But because these mens works are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some † friends, recollect out of their voluminous Treatises, some few

† My brother
George Burton,
M. James
Whiteball,
Rector of
Checkly in
Stratfordshire
my quondam
Chamber Fel-
low, and late
Fellow Stu-
dent in Christ
Church Oxon.

X x x x 2

such

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a Scio quam
vana sit & in-
efficax huma-
norum verbo-
rum penes af-
fectuosos solatio-
nis, nisi verbum Dei
audiat, à quo
vita, refriger-
atio, solatium,
penitentia.

b Antid. adver-
sus desperatio-
nem.

c Tom. 2. c. 27.
num. 282.

d Averſio cogi-
tationis à ve-
ſcrupuloſa, con-
ſervatio ſervi-
polorum.

ſuch comfortable ſpeeches, exhortations, arguments, advice, tending to this ſubject, and out of Gods Word, knowing, as *Culmannus* ſaith upon the like occaſion, *how unavailable and vain mens counſels are to comfort an afflicted conſcience, except Gods Word concur and be annexed, from which comes life, eaſe, repentance, &c.* Preſuppoſing firſt that which *Beza*, *Greenham*, *Perkins*, *Bolton*, give in charge, the parties to whom counſel is given be ſufficiently prepared, humbled for their ſins, fit for comfort, confeſſed, tryed how they are more or leſs afflicted, how they ſtand affected, or capable of good advice, before any remedies be applyed: To ſuch therefore as are ſo thoroughly ſearched and examined, I addreſs this following Diſcourſe.

Two main Antidotes *Hemmingius* obſerves oppoſite to Deſpair, good Hope out of Gods Word, to be embraced; perverſe ſecurity and preſumption, from the Devils treachery, to be rejected; *Illa ſalus anima, hæceſtis*; one ſaves, the other kills, *occidit animam*, ſaith *Auſtin*, and doth as much harm as Deſpair it ſelf. *Navarro* the Caſuiſt, reckons up ten ſpecial cures out of *Anton. 1. part. Tit. 3. cap. 10.* 1. God 2. Phyſick. 3. Avoiding ſuch Objects as have cauſed it. 4. Submission of himſelf to other mens judgements. 5. Answer of all Objections, &c. All which *Cajetan*, *Gerson*, *lib. de vit. ſpir. Sayrus*, *lib. 1. caſ. conf. cap. 14.* repeat and approve out of *Emanuel Roderiques*, *cap. 51. & 52.* *Greenham* preſcribes ſix ſpecial rules, *Culmannus* 7. Firſt, to acknowledge all help come from God. 2. That the cauſe of their preſent miſery is ſin. 3. To repent and be heartily ſorry for their ſins. 4. To pray earnestly to God they may be eaſed. 5. To expect and implore the prayers of the Church, and good mens advice. 6. Phyſick. 7. To commend themſelves to God, and rely upon his mercy: others otherwiſe, but all to this effect. But foras- much as moſt men in this malady are ſpiritually ſick, void of reaſon almoſt, over-born by their miſeries, and too deep an apprehenſion of their ſins, they cannot apply themſelves to good counſel, pray, believe, repent, we muſt as much as in us lies occur and help their peculiar infir- mities, according to their ſeveral Cauſes and Symptoms, as we ſhall find them diſtreſſed and complain.

The main matter which terrifies and torments moſt that are trou- bled in mind, is the enormity of their offences, the intolerable burthen of their ſins, Gods heavie wrath and diſpleaſure ſo deeply apprehended, that they account themſelves Reprobates, quite forſaken of God, already damned, paſt all hope of grace, incapable of mercy, *diaboli mancipia*, ſlaves of ſin, and their offences ſo great they cannot be forgiven. But theſe men muſt know there is no ſin ſo haynous which is not pardona- ble in it ſelf; no crime ſo great, but by Gods mercy it may be forgiven. Where ſin aboundeth, grace aboundeth much more, *Rom. 5. 20.* And what the Lord ſaid unto *Paul* in his extremity, *2 Cor. 11. 9.* My grace is ſuf- ficient for thee, for my power is made perfect through weakneſs; concerns e- very man in like caſe. His promiſes are made indefinite to all Believers, generally ſpoken to all touching remiſſion of ſins that are truly pe- nitent, grieved for their offences, and deſire to be reconciled, *Matth. 9. 12, 13.* I came not to call the righteous, but ſinners to repentance, that is, ſuch as are truly touched in conſcience for their ſins. Again, *Mat.*

11. 28. Come unto me all ye that are heavie laden, and I will ease you. Ezek. 18. 27. At what time soever a sinner shall repent him of his sins from the bottom of his heart, I will blot out all his wickedness out of my remembrance saith the Lord, *Isay 43. 25.* I even I am he that put away thine iniquity for mine own sake, and will not remember thy sins. As a father (saith David, *Psal. 103. 13.*) hath compassion on his children, so hath the Lord compassion on them that fear him. And will receive them again as the prodigal Son was entertained, *Luk. 15.* if they shall so come with tears in their eyes and a penitent heart. *Pecator agnoscat, Deus ignoscit.* The Lord is full of compassion and mercy, from so anger, of great kindness, *Psal. 103. 8.* He will not alwayes chide, neither keep his anger for ever. 9. As high as the heaven is above the earth, so great is his mercy towards them that fear him. 11. As far as the East is from the West, so far hath he removed our sins from us. 12. Though Cain cry out in the anguish of his soul, my punishment is greater then I can bear, 'tis not so; Thou liest Cain (saith *Austin*) Gods mercy is greater then thy sins. His mercy is above all his works, *Psal. 145. 9.* able to satisfie for all mens sins, antilutron, *1 Tim. 2. 6.* His mercy is a panacea, a balsom for an afflicted soul, a Sovereign medicine, an Alexipharmacum for all sin, a charm for the Divil; his mercy was great to Solomon, to Manasses, to Peter, great to all Offenders, and whosoever thou art, it may be so to thee. For why should God bid us pray (as *Austin* inferre) Deliver us from all evil, nisi ipse misericors perseveraret, if he did not intend to help us? He therefore that doubts of the remission of his sins, denies Gods mercy, and doth him injury, saith *Austin*. Yea but thou repliest, I am a notorious sinner, mine offences are not so great as infinite. Hear *Fulgentius*, Gods invincible goodness cannot be overcome by sin, his infinite mercy cannot be terminated by any: the multitude of his mercy is equivalent to his magnitude. Hear *Chrysostom*, Thy malice may be measured, but Gods mercy cannot be defined; thy malice is circumscribed, his mercies infinite. As a drop of water is to the Sea, so are thy misdeeds to his mercy; nay, there is no such proportion to be given; for the Sea though great, yet may be measured, but Gods mercy cannot be circumscribed. Whatsoever thy sins be then in quantity or quality, multitude or magnitude, fear them not, distrust not. I speak not this, saith *Chrysostom*, to make thee secure and negligent, but to cheer thee up. Yea, but thou urgest again, I have little comfort of this which is said, it concerns me not: *Inanis penitentia quam sequens culpa coinquinat*, 'tis to no purpose for me to repent and to do worse then ever I did before, to persevere in sin, and to return to my lusts as a Dog to his vomit, or a Swine to the mire: to what end is it to ask forgiveness of my sins, and yet daily to sin again and again, to do evil out of an habit? I daily and hourly offend in thought, word, and deed, in a relapse by mine own weakness and wilfulness: my *bonus Genius*, my good protecting Angel is gone, I am fallen from that I was, or would be, worse and worse, my latter end is worse then my beginning: *Si quotidie peccas, quotidie*, saith *Chrysostom*, *penitentiam age*, If thou daily offend, daily repent: if twice, thrice, an hundredth, times a day.

Magnum in
juriam Deo fa-
ciunt qui diffi-
dent de ejus mi-
sericordia;
Bonitas invin-
ci non vincit
tur infiniti mi-
sericordia non
finiuntur.
Hom. 3. De
penitentia: Tua
quidem malitia
mensuram ha-
bet. Dei autem
misericordia
mensuram non
habet. Tua ma-
litia circum-
scripta est, etc.
Pelagus est
magnum, men-
suram habet;
dei autem, etc.
Non ut des-
picias vos faci-
am, sed ut ala-
ciores reddam.
Pro peccatis
veniam poscere,
et mala de no-
vo iterare.
Si bis, si ter, si
quater, si sen-
ties milies, co-
ties peniten-
tiam age.

† conscientia
mea meruit
damnationem,
penitentia non
sufficit ad sati-
sfactionem: sed
tua misericor-
dia superat om-
nem offensionē.
1 Multo effica-
cior Christi
mors in bonum,
quam peccata
nostra in ma-
lum. Christus
potentior ad
salvandum,
quam demon
ad perendum.
in Peritus me-
dicus potest
omnes infirmi-
tates sanare; si
misericos,
vult.
n Omnipotenti
medico nullus
langor insana-
bilis occurrit:
tu tantum do-
ceri te sine
manum ejus ne
repelleret: novit
quid agat: non
tantum delecte-
ris eam fovet,
sed toleres
quam fecat.
o Chrysostom. 3.
de penit.
p. Spes salutis
per quam pec-
catores salvan-
tur, Deus ad mi-
sericordiam
provocatur. Ipsi-
dor. omnia li-
gata tu solvis;
contrita sanas;
confusa luci-
das; desperata
auximas.
q Chrysostom. 5.
non fornicato-
rem abnuat, non
ebrium aver-
tit, non super-
biam repellit,
nos averfatur
Idololatā, non
adulterum, sed
omnes suscipit,
omnibus com-
municat.

hundredth, an hundredth thousand times, twice, thrice, an hundredth thousand times repent. As they do by an old house that is out of repair, still mend some part or other; so do by thy soul, still reform some vice, repair it by repentance, call to him for grace and thou shalt have it; for we are freely justified by his grace, Rom. 3. 24. If thine enemy repent, as our Saviour enjoyed Peter, forgive him 77 times; and why shouldst thou think God will not forgive thee? Why should the enormity of thy sins trouble thee? God can do it, he will do it. My conscience (saith † Anselm) dictates to me, that I deserve damnation, my repentance will not suffice for satisfaction; but thy mercy, O Lord, quite overcomes all my transgressions. The gods once (as the Poets fain) with a gold chain would pull Jupiter out of Heaven, but all they together could not stir him, and yet he could draw and turn them as he would himself; maugre all the force and fury of these infernal feinds, and crying sins, his grace is sufficient. Confer the debt and the payment; Christ and Adam, sin and the cure of it, the disease and the medicine; confer the sick man to the Physician, and thou shalt soon perceive that his power is infinitely beyond it. God is better able, as † Bernard enformeth us, to help, then sin to do us hurt; Christ is better able to save, then the Devil to destroy. If he be a skilful Physician, as Fulgen- tius adds, he can cure all diseases; if merciful, he will. Non est perfecta bonitas: a qua non omnis malitia vincitur, his goodness is not absolute and perfect, if it be not able to overcome all malice. Submit thy self unto him, as Saint Austin adviseth, he knoweth best what he doth; and he not so much pleased when he sustains thee, as patient when he corrects thee; he is Omnipotent and can cure all diseases when he sees his own time. He looks down from Heaven upon Earth, that he may hear the mourning of prisoners, and deliver the children of death, Psal. 103. 19, 20. and though our sins be as red as scarlet, he can make them as white as snow, Isay 1. 18. Doubt not of this, nor ask, how it shall be done; he is all-sufficient that promiseth; qui fecit mundum de immundo, saith Chrysostom, he that made a fair world of nought, can do this and much more for his part: do thou onely believe, trust in him, rely on him, be penitent and heartily sorry for thy sins. Repen- tance is a sovereign remedy for all sins, a spirituall wing to creat us, a charm for our miseries, a protecting Amulet to expel sins venom, an attractive loadstone to draw Gods mercy and graces unto us, ° Peccatum vulnus, penitentia medicinam: sin made the breach, re- pentance must help it; howsoever thine offence came by error, sloath, obstinacy, ignorance, exitur per penitentiam, this is the sole means to be relieved. Hence comes our hope of safety, by this alone sinners are saved, God is provoked to mercy. This unlooseth all that is bound, en- lighteneth darkness, mends that is broken, puts life to that which was de- sperately dying: Makes no respect of offences, or of persons. This doth not repel a fornicator, reject a drunkard, resist a proud fellow, turn away an Idolater, but entertains all, communicates it self to all. Who perse- cuted the Church more then Paul, offended more then Peter? and yet by repentance (saith Chrysostom) they got both Magisterium & mini- sterium

sterium sanctitatis, the Magistery of holiness. The prodigall Son went far, but by repentance he came home at last. This alone will turn a wolf into a sheep, make a Publican a Preacher, turn a thorn into an Olive, make a deboshed Fellow Religious, a Blasphemer sing Halleluia, make Alexander the Copper-smith truly devout, make a Divil a Saint. And him that polluted his mouth with calumnies, lying, swearing and filthy tunes and tones, to purge his throat with divine Psalms. Repentance will effect prodigious cures, make a stupend metamorphosis. An Hawk came into the Ark, and went out again an Hawk; a Lyon came in, went out a Lyon, a Bear, a Bear, a wolf, a wolf, but if an Hawk come into this sacred Temple of repentance, he will go forth a Dove, (saith Chrysostom) a wolf go out a sheep, a Lyon a Lamb. This gives sight to the blind, legs to the lame, cures all diseases, confers grace, expels vice, insets verine, comforts and fortifies the soul. Shall I say, let thy sin be what it will, do but repent, it is sufficient.

Chrysostomus

*Qui turpibus
cantilenis ali-
quando iniqui-
navit os, divi-
nis hymnis ani-
mum purgabit.*

*Hom. 5. In-
troivit hic
quis accipiter;
columba exit;
introivit lupus,
ovis egredi-
tur. &c.*

*u Omnes lan-
guores sanat,
cecis visum,
claudis gres-
sum, gratiam
conferit. &c.*

Seneca

† *Quem paenitet peccasse pene est innocens.*

'Tis true indeed and all sufficient this, they do confess, if they could repent, but they are obdurate, they have cauterized consciences, they are in a reprobate sense, they cannot think a good thought, they cannot hope for grace, pray, believe, repent, or be sorry for their sins, they find no grief for sin in themselves, but rather a delight, no groaning of spirit, but are carryed headlong to their own destruction, heaping wrath to themselves against the day of wrath, Rom. 2. 5. 'Tis a grievous case this I do yeeld, and yet not to be despaired; God of his bounty and mercy calls all to repentance, Rom. 2. 4. thou maist be called at length, restored, taken to his grace as the Thief upon the Cross, at the last hour, as Mary Magdalen and many other sinners have been, that were buried in sin. God (saith Fulgentius) is delighted in the conversion of a sinner, he sets no time; *prolixitas temporis Deo non praedjudicat, aut gravitas peccati*, deferring of time or grievousness of sin do not prejudicate his grace; things past and to come are all one to him, as present, 'tis never too late to repent. This heaven of repentance is still open for all distressed souls, and howsoever as yet no signs appear, thou maist repent in good time. Hear a comfortable speech of S. Austin, *Whatsoever thou shalt do, how great a sinner soever, thou art yet living; if God would not help thee, he would surely take thee away; but in sparing thy life, he gives thee leisure, and invites thee to repentance.* Howsoever as yet, I say, thou perceivest no fruit, no feeling, findest no likelihood of it in thy self, patiently abide the Lords good leisure, despair not, or think thou art a Reprobate, he came to call sinners to repentance, Luk. 5. 32. of which number thou art one, he came to call thee, and in his time will surely call thee. And although as yet thou hast no inclination to pray, to repent, thy faith be cold and dead, and thou wholly averse from all divine functions, yet it may revive, as Trees are dead in Winter but flourish in the Spring; these Vertues may lie hid in thee for the present, yet hereafter shew themselves, and peradventure already bud, howsoever thou dost not perceive it. 'Tis Satans policy to plead against, suppress and

*x Delectatur
Deus conver-
sione peccato-
ris; omne tem-
pus vite con-
versioni depu-
tatur; pro pra-
sentibus habetur
tam praeterita quam
futura.*

*y Austin. Sem-
per paenitentia
portus apertus
est ne desperemus.*

*z Quicquid fe-
ceris, quantum-
cunque pecca-
veris, adhuc in
vita es, unde te
omnino si sana-
re te nolle
Deus, auferret;
parcendo cla-
mat ut rede-
as, &c.*

aggravate,

710

^a Math. 6. 23.
^b Marc. 9. 24.
^c Rev. 21. 6.

aggravate, to conceal those sparks of faith in thee. Thou dost not believe thou faist; yet thou wouldst believe if thou couldst, 'tis thy desire to believe; then pray, ^a Lord help mine unbelief; and hereafter thou shalt certainly believe: ^b *Dabitur scienti*, It shall be given to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; a black cloud of sin as yet obnubilates thy soul, terrifies thy conscience, but this cloud may conceive a Rain-bow at the last, and be quite dissipated by repentance. Be of good cheer; a child is rational in power, not in act; and so art thou penitent in affection; though not yet in action. 'Tis thy desire to please God, to be heartily sorry; comfort thy self, no time is overpast, 'tis never too late. A desire to repent, is repentance it self, though not in nature, yet in Gods acceptance; a willing minde is sufficient. *Blessed are they that hunger and thirst after righteousness, Mat. 5. 6.* He that is destitute of Gods Grace, and wisheth for it shall have it. *The Lord (saith David, Psal. 10. 17) will hear the desire of the poor*, that is, of such as are in distress of body and minde. 'Tis true thou canst not as yet grieve for thy sin, thou hast no feeling of faith, I yeeld; yet canst thou grieve thou dost not grieve? It troubles thee, I am sure, thine heart should be so impenitent and hard, thou wouldst have it otherwise, 'tis thy desire to grieve, to repent and believe. Thou lovest Gods children and Saints in the meantime, hatest them not, persecutest them not, but rather wishest thy self a true Professor, to be as they are, as thou thy self hast been heretofore; which is an evident token thou art in no such desperate case. 'Tis a good sign of thy conversion, thy sins are pardonable, thou art, or shalt surely be reconciled. ^c *The Lord is near them that are of a contrite heart, Luk. 4. 18.* A true desire of mercy in the want of mercy, is mercy it self; a desire of grace in the want of grace, is grace it self; a constant and earnest desire to believe, repent, and to be reconciled to God, if it be in a touched heart, is an acceptance of God, a reconciliation, Faith and Repentance it self. For it is not thy Faith and Repentance, as ^d *Chrysostom* truly teacheth, that is available, but Gods mercy that is annexed to it, he accepts the will for the deed: So that I conclude, to feel in our selves the want of grace, and to be grieved for it, is grace it self. I am troubled with fear my sins are not forgiven, *Careless objects*; but *Bradford* answers, they are. *For God hath given thee a penitent and believing heart, that is, an heart which desireth to repent and believe; for such a one is taken of him (he accepting the will for the deed) for a truly penitent and believing heart.* All this is true thou replyest, but yet it concerns not thee, 'tis verified in ordinary offenders; in common sins, but thine are of an higher strain, even against the Holy Ghost himself; irremissible sins, sins of the first magnitude, written with a pen of Iron, engraven with the point of a Diamond. Thou art worse then a Pagan, Infidel, Jew, or Turk, for thou art an Apostate and more, thou hast voluntarily blasphemed; renounced God and all Religion, thou art worse then *Indas* himself, or they that crucified Christ: for they did offend out of ignorance, but thou hast thought in thine heart there is no God. Thou hast given thy soul to the Devil, as *Witchers* and *Conjurers* do, *explicit* and

and *implicit*, by compact, band, and obligation (a desperate, a fearfull case) to satisfie thy lust, or to be revenged of thine enemies, thou didst never pray, come to Church, hear, read, or do any divine duties with any devotion, but for formality and fashon sake, with a kinde of reluctancie, 'twas troublesome and painfull to thee to perform any such thing, *præter voluntatem*, against thy will. Thou never mad'st any conscience of lying, swearing, bearing false witness, murder, adultery, bribery, oppression, theft, drunkenness, idolatry, but hast ever done all duties for fear of punishment, as they were most advantageous, and to thine own end; and committed all such notorious sins, with an extraordinary delight, hating that thou shouldst love, and loving that thou shouldst hate. In stead of Faith, fear and love of God, repentance, &c. blasphemous thoughts have been ever harboured in his minde, even against God himself, the blessed Trinitie: the * Scripture false, rude, harsh, immethodicall: Heaven, hell, resurrection, meet toys and fables, * incredible, impossible, absurd, vain, ill contrived; Religion, Policie, and humane invention, to keep men in obedience, or for profit, invented by Priests and Law-givers to that purpose. If there be any such supream power he takes no notice of our doings, hears not our prayers, regardeth them not, will not, cannot help, or else he is partiall, an excepter of persons, authour of sin, a cruell, a destructive God, to create our souls, and destinate them to eternall damnation, to make us worse then our dogs and horses, why doth he not govern things better, protect good men, root out wicked livers? why do they prosper and flourish? as he raved in the † tragedy — *pellices cælum tenent*, there they shine,

Snasq; Persens aureas stellas habet,

where is his providence? how appears it?

Marmaro Licinus tumulo jacet, at Cato parvo,

Pomponius nullo, quis putet esse Deos.

Why doth he suffer *Turks* to overcome Christians, the enemy to triumph over his Church, Paganisme to domineer in all places as it doth, heresies to multiply, such enormities to be committed, and so many such bloody wars, murders, massacres, plagues, feral diseases? why doth he not make us all good, able, sound? why makes he † venomous creatures, rocks, lands deserts, this earth it self the muckhill of the world, a prison, an house of correction?

† *Attentimur regnare Iovem, &c.*

such horrible and execrable conceits, not fit to be uttered; *Terribilia de fide, horribilia de Divinitate*. They cannot some of them but think evil, they are compelled *volentes nolentes*, to blaspheme, especially when they come to Church and pray, read, &c. such fowl and prodigious suggestions come into their hearts.

These are abominable, unspeakable offences, and most opposite to God, *tentationes fada & impia*, yet in this case, he or they that shall be tempted and so affected, must know, that no man living is free from such thoughts in part, or at sometimes, the most divine spirits have been

Yyy

so

* *Cacilius Minutio, Omnia ista segmenta male sane religionis, & incepta solatia à poetis inventa, vel ab alijs ob commodum superstitionis, &c.*

* These temptations and objections are well answered in John Downams christl. an warfare.
† *Seneca.*

† *Vid. Campanella cap. 6. Atheis. Triumphat. et. c. 2. ad argumentum 12. ubi plura. Si Deus bonus unde colum, &c.*

† *Lucan.*

so tempted in some sort, evil custom, omission of holy exercises, ill company, idleness, solitariness, melancholy, or depraved nature, and the diuel is still ready to corrupt, trouble, and divert our souls, to suggest such blasphemous thoughts into our phantasies, ungodly, profane, monstrous and wicked conceits: If they come from Satan, they are more speedy, fearfull and violent, the parties cannot avoid them: they are more frequent, I say, and monstrous when they come; for the diuel he is a spirit, and hath means and opportunitie to mingle himself with our spirits, and sometimes more slyly, sometimes more abruptly and openly, to suggest such diuelish thoughts into our hearts; he insults and domineers in melancholy distempered phantasies and persons especially: Melancholy is *balneum diaboli*, as *Scrapio* holds, the diuels bath, and invites him to come to it. As a sick man frets, raves in his fits, speaks and doth he knows not what, the diuel violently compels such crazed souls, to think such damned thoughts against their wils, they cannot but do it; sometimes more continue, or by fits, he takes his advantage, as the subject is less able to resist, he aggravates, extenuates, affirms, denies, damnes, confounds the spirits, troubles heart, brain, humors, organs, senses, and wholly domineers in their imaginations. If they proceed from themselves, such thoughts, they are remiss and moderate, not so violent and monstrous, not so frequent. The diuel commonly suggests things opposite to nature, opposite to God and his word, impious, absurd, such as a man would never of himself, or could not conceive, they strike terror and horror into the parties own heart. For if he or they be asked whether they do approve of such like thoughts or no, they answer (and their own souls truly dictate as much) they abhor them as Hell and the Diuel himself, they would fain think otherwise if they could; he hath thought otherwise, and with all his soul desires so to think again, he doth resist, and hath some good motions intermixt now and then: So that such blasphemous, impious, unclean thoughts, are not his own, but the Diuels; they proceed not from him, but from a crazed phantasie, distempered humours, black fumes which offend his brain: they are thy crosses, the Diuels sins, and he shall answer for them, he doth enforce thee to do that which thou dost abhor, and didst never give consent to: And although he hath sometimes so slyly set upon thee, and so far prevailed, as to make thee in some sort to assent to such wicked thoughts, to delight in, yet they have not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reject and abhor. Therefore be not overmuch troubled and dismaid with such kinde of suggestions, at least if they please thee not, because they are not thy personall sins, for which thou shalt incur the wrath of God, or his displeasure: contemn, neglect them, let them go as they come, strive not too violently, or trouble thy self too much, but as our Saviour said to Satan in like case, say thou, *Avoid Satan*, I detest thee and them. *Satana est mala ingerere* (saith *Austin*) *nostrum non consentire*; as Satan labours to suggest, so must we strive not to give consent, and it will be sufficient: the more anxious and solicitous thou art, the more perplexed, the more thou shalt

shalt otherwise be troubled, and intangled. Besides, they must know this, all so molested and distempered, that although these be most execrable and grievous sins, they are pardonable yet, through Gods mercy and goodness they may be forgiven, if they be penitent and sorry for them. Paul himself confesseth, *Rom. 7. 19. He did not the good he would do, but the evil which he would not do; 'tis not I, but sin that dwelleth in me.* 'Tis not thou, but Satans suggestions, his craft and subtilty, his malice: comfort thy self then if thou be penitent and grieved, or desirous to be so, these hainous sins shall not be laid to thy charge; Gods mercy is above all sins, which if thou do not finally condemn, without doubt thou shalt be saved. *¶ No mans sins against the Holy Ghost, but he that wilfully and finally revounceth Christ, and condemneth him and his word to the last, without which there is no salvation, from which grievous sin, God of his infinite mercy deliver us.* Take hold of this to be thy comfort, and meditate withall on Gods word, labour to pray, to repent, to be renewed in minde, keep thine heart with all diligence, *Prov. 4. 13. resist the Diuel and he will fly from thee, pour out thy soul unto the Lord with sorrowful Hannah, pray continually, as Paul injoyes, and as David did, Psal. 1. meditate on his law day and night.*

¶ Hemingius. Nemo peccat in Spiritum sanctum nisi qui finaliter & voluntarie renunciat Christo, eumque, & eius verbum extreme contemnit, sine quo nulla salus; a quo peccato, liberet nos Dominus Iesus Christus. Amen.

Yea, but this meditation is that, that mars all, and mistaken makes many men far worse, misconceiving all they read or hear, to their own overthrow; the more they search and read Scriptures, or divine Treatises, the more they puzzle themselves, as a bird in a net, the more they are intangled and precipitated into this preposterous gulf: *Many are called, but few are chosen, Mat. 20. 16. and 22. 14.* with such like places of Scripture misinterpreted strike them with horror, they doubt presently whether they be of this number or no: Gods eternall decrees of predestination, absolute reprobation, and such fatall tables they form to their own ruine, and impinge upon this rock of despair. How shall they be assured of their salvation, by what signes? *If the righteous scarcely be saved; where shall the ungodly and sinners appear? 1 Pet. 4. 18.* Who knows, saith Solomon, whether he be elect? This grinds their souls, how shall they discern they are not reprobates? But I say again, how shall they discern they are? From the diuell can be no certainty, for he is a liar from the beginning: if he suggest any such thing, as too frequently he doth, reject him as a deceiver, an enemy of humane kinde, dispute not with him, give no credit to him, obstinately refuse him, as *S. Anthony* did in the wilderness, whom the Diuel set upon in severall shapes, or as the Collier did, so do thou by him. For when the diuell tempted him with the weakness of his faith, and told him he could not be saved, as being ignorant in the principles of Religion: and urged him moreover to know what he beleevd, what he thought of such and such points and mysteries: the Collier told him, he beleevd as the Church did; but what (said the Diuel again) doth the Church beleve? as I do (said the Collier) and what's that thou beleevst? as the Church doth, &c. when the diuel could get no other answer, he left him. If Satan summon thee to answer, send him to Christ: he is thy liberty, thy protector

against cruell death, raging sin, that roaring Lyon; he is thy righteousness, thy Saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine own still,

hic murus aeneus esto,

Let this be as a bulwark, a brazen wall to defend thee, stay thy self in that certainty of faith; let that be thy comfort, CHRIST will protect thee, vindicate thee, thou art one of his flock, he will triumph over the law, vanquish death, overcome the divel, and destroy hell. If he say thou art none of the elect, no beleever, reject him, despise him, thou hast thought otherwise, and maist so be resolved again; comfort thy self; this perswasion cannot come from the divell, and much less can it be grounded from thy self; men are lyars, and why shouldest thou distrust? A denying *Peter*, a persecuting *Paul*, an adulterous cruel *David*, have been received; an Apostate *Solomon* may be converted; no sin at all but impenitency, can give testimony of final reprobation. Why shouldest thou then distrust, misdoubt thy self, upon what ground, what suspition? This opinion alone of particularity? Against that, and for the certainty of Election and salvation on the other side, see Gods good will toward men, hear how generally his grace is proposed to him, and him, and them, each man in particular, and to all.

1 Tim. 2. 4. God will that all men be saved, and come to the knowledge of the truth. 'Tis an universall promise, God sent not his Son into the world to condemn the world, but that through him the world might be saved,

John 3. 17. He then that acknowledgeth himself a man in the world, must likewise acknowledge he is of that number that is to be saved:

Ezek. 33. 11. I will not the death of a sinner, but he that he repent and live:

But thou art a sinner, therefore he will not thy death. This is the will of him that sent me, that every man that beleeve in the Son, should have everlasting life. *John 6. 40.* He would have no man perish, but all come to repentance, *2 Pet. 3. 9.* Besides, remission of sins is to be preached, not to a few, but universally to all men. Go therefore and tell all Nations, baptizing them, &c. *Matth. 28. 19.* Go into all the world, and preach the Gospel to every creature, *Mark 16. 15.* Now there cannot be contradictory wils in God; he will have all saved, and not all, how can this stand together? be secure then, beleeve, trust in him, hope well and be saved.

Yea that's the main matter, how shall I beleeve or discern my security from carnall presumption? my faith is weak and faint, I want those signes and fruits of sanctification, & sorrow for sin, thirsting for grace, groanings of the spirit, love of Christians as Christians, avoiding occasion of sin, endeavour of new obedience, charity, love of God, perseverance. Though these signes be languishing in thee, and not seated in thine heart, thou must not therefore be dejected or terrified; the effects of the faith and spirit are not yet so fully felt in thee, conclude not therefore thou art a reprobate, or doubt of thine election, because the Elect themselves are without them, before their conversion. Thou maist in the Lords good time be converted; some are called at the 11th hour: Use, I say, the means of thy conversion; expect

pect the Lords leasure, if not yet called, pray thou maist be, or at least with and desire thou maist be.

Notwithstanding all this which might be said to this effect, to ease their afflicted minds, what comfort our best Divines can afford in this case, *Zanchius*, *Beza*, &c. This furious curiosity, needless speculation, fruitless meditation about election, reprobation, free will, grace, such places of Scripture preposterously conceived, torment still, and crucifie the souls of too many, and set all the world together by the ears. To avoid which inconveniences, and to settle their distressed mindes, to mitigate those divine Aphorismes, (though in another extream some) our late *Ariminians* have revived that plausible doctrine of universall grace, which many Fathers, our late *Lutheran* and modern Papiests do still maintain, that we have free-will of our selves, and that grace is common to all that will beleve. Some again though less orthodoxall, will have a far greater part saved, then shall be damned, (as *Calius secundus* stily maintains in his book, *De amplitudine regni celestis*, or some impostor under his name) *beatorum numerus multo major quam damnatorum*.¹ He calls that other Tenent of speciall † Election and Reprobation, a prejudicate, envious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen, &c. He opposeth some opposite parts of Scripture to it, *Christ came into the world to save sinners*, &c. And four especiall arguments he produceth, one from Gods power. If more be damned then saved, he erroneously concludes, the divell hath the greater soveraigntie, for what is power but to protect? and Majestie consists in multitude. If the divell have the greater part, where is his mercy, where is his power? how is he *Deus Optimus Maximus*, mercifull? &c. where is his greatness, where his goodness? He proceeds, We account him a murderer that is accessary onely, or doth not help when he can; which may not be supposed of God without great offence, because he may do what he will, and is otherwise accessary, and the author of sin. The nature of good is to be communicated, God is good, and will not then be contradicted in his goodness: for how is he the Father of mercy and comfort, if his good concern but a few? O envious and unthankfull men to think otherwise! † Why should we pray to God that are Gentiles, and thank him for his mercies and benefits, that hath damned us all innocuous for Adams offence, one mans offence, one small offence, eating of an apple? why should we acknowledge him for our governour that hath wholly neglected the salvation of our souls, condemned us, and sent no Prophets or instructors to teach us, as he hath done to the Hebrewes? So *Julian* the Apostate objects. Why should these Christians (*Calius* urgeth) reject us and appropriate God unto themselves, *Deum illum suum unicum*, &c. But to return to our forged *Calius*. At last he comes to that, he will have those saved that never heard of, or beleaved in Christ, *ex parvis naturalibus*, with the Pelagians, and proves it out of *Origen* and others. They (saith *Origen*) that never heard Gods word, are to be excused for their ignorance: we may not think God will be so hard, angry, cruell or unjust as to condemn any man indi-

vorantem. Non est tam iniquus Juxta Deus, ut quinquam indicta causa damnare velit. Si solum damnatur, qui oblatam Christi gratiam rejiciunt.

ⁱ See whole books of these arguments.

^k Lib. 3. fol. 122

Præjudicata

opinio, invida,

maligna, & apta ad impellendos animos in desperationem.

^l See the Antidote in Charniers Tom. 3.

lib. 7. Downams Christi-

an warfare,

&c.

¹ Potentior est

Deo diabolus

& mundi prin-

ceps, & in mul-

titudine homi-

num sic est

majestas.

^m Homicida

qui non sub-

venit quum

poteft; hoc de

Deo sine scelere

cogitari non

poteft, ut pote

quum quod

vult licet. Boni

natura commu-

nicari. Bonus

Deus, quomodo

miserordia

pater, &c.

^Vide *Cyrium*

lib. 4. adversus

Julianum, qui

potevimus illi

gratias age

qui nobis non

misi *Mosen* &

prophetas, &

contempsit bona

animarum no-

strarum?

ⁿ Venia danda

est iis qui non

audierunt ob ig-

Etâ causâ. They alone (he holds) are in the state of damnation that refuse Christs mercy and grace, when it is offered. Many worthy *Greeks* and *Romans*, good moral honest men, that kept the Law of Nature, did to others as they would be done to themselves, as certainly saved, he concludes, as they were that lived uprightly before the Law of *Moses*. They were acceptable in Gods sight, as *Jeh* was, the *Magi*, the Queen of *Sheba*, *Darius* of *Persia*, *Socrates*, *Aristides*, *Cato*, *Curius*, *Tully*, *Seneca*, and many other Philosophers, upright livers, no matter of what Religion, as *Cornelius*, out of any Nation, so that he live honestly, call on God, trust in him, fear him, he shall be saved. This Opinion was formerly maintained by the *Valentinian* and *Basileidian* hereticks, revived of late in *Turkey*, of what sect *Rustan Bassa* was patron, defended by *Galeatius Martius*, and some ancient Fathers, and of later times favoured by *Erasmus*, by *Zuinglius* in *exposit. fidei ad Regem Gallia*, whose *Tenet Bullinger* vindicates, and *Gualter* approves in a just Apology with many Arguments. There be many Jesuites that follow these Calvinists in this behalf, *Franciscus Buchsius Moguntinus*, *Andradus Confil. Trident.* many Schoolmen that out of the *1 Rom. v. 18. 19.* are verily perswaded that those good works of the Gentiles did so far please God, that they might *vitam æternam pramere*, and be saved in the end. *Sesellius*, and *Benedictus Iustinianus* in his Comment on the first of the *Romans*, *Matthias Dittmarsh* the Polititian, with many others, hold a mediocrity, they may be *salute non indigni*, but they will not absolutely decree it. *Hofmannus* a *Lutheran* Professor of *Helmstad*, and many of his Followers, with most of our Church, and Papists are stiffe against it. *Franciscus Collins* hath fully censured all Opinions in his five Books *de Paganorum animabus post mortem*, and amply dilated this question, which who so will may peruse. But to return to my Author, his conclusion is, that not only wicked Livers, Blasphemers, Reprobates, and such as reject Gods grace, but that the Devils themselves shall be saved at last, as *Origen* long since delivered in his works, and our late *† Socinians* defend *Ostrodinus*, cap. 41. *institut. Smaltius*, &c. Those terms of all and for ever in Scripture, are not eternal, but only denote a longer time, which by many Examples they prove. The world shall end like a Comedy, and we shall meet at last in Heaven, and live in blis altogether, or else in conclusion, in *nihil evanescere*. For how can he be mercifull that shall condemn any creature to eternal unspeakable punishment, for one small temporary fault; all posterity, so many myriads, for one and an other mans offence, *quid mirumstis evas*? But these absurd paradoxes are exploded by our Church, we teach otherwise. That this vocation, predestination, election, reprobation, *non ex corruptâ massâ, prævifa fide*, as our *Arminians*, or *ex prævifis operibus*, as our Papists, *non ex prætentione*, but Gods absolute decree *ante mundum creatum*, (as many of our Church hold) was from the beginning, before the foundation of the world was laid, or *homo conditus*, (or from *Adams* fall, as others will, *homo lapsus objectum est reprobationis*) with *perseverantia sanctorum*, we must be certain of our salvation, we may fall but not finally, which our *Arminians* will not admit. According to his immutable, eternal,

o Busbequius
Lonicus Tur.
bist. To. 1. l. 2.
p Clem. Alex.
q Paulus Jovi-
us Elog. vir.
illust.

r Non homines
sed & ipsi de-
mones aliquan-
do servandi.
† Vid. Pelfii
Harmoniam
art. 32 p. 2.

eternall, iust decrees and counsell of saving men and Angels, God calls all, and would have all to be saved according to the efficacy of vocation: all are invited, but onely the elect apprehended: the rest that are unbelieving, impenitent, whom God in his iust judgement leaves to be punished for their sins, are in a reprobate sense, yet we must not determine who are such, condemn our selves or others, because we have an universal invitation; all are commanded to beleeve, and we know not how soon or late before our end we may be received. I might have said more of this subject, but forasmuch as it is a forbidden question, and in the Preface or Declaration to the Articles of the Church, printed 1633, to avoid factions and altercations, we, that are Universitie Divines, especially, are prohibited *all curious search, to print or preach, or draw the Article aside by our own sense and Comments, upon pain of Ecclesiastical censure*, I will surcease, and conclude with † Erasmus of such controversies: *Pugnet qui vult, ego censeo leges majorum reverenter suscipiendas, & religiose observandas; velut à Deo perfectas; nec esse tutum, nec esse pium, de potestate publicâ sinistram concipere aut serere suspensionem. Et siquid est tyrannidis, quod tamen non cogat ad impietatem, satius est ferre, quam seditione reluctari.*

† Epist. Erasmi
de utilitate
colloquior. ad
lectorem.

But to my former taske. The last main torture and trouble of a distressed mind, is not so much this doubt of Election, and that the promises of grace are smothered and extinct in them, nay quite blotted out, as they suppose, but withall Gods heavy wrath, a most intolerable pain and grief of heart, seiseth on them: to their thinking they are already damned; they suffer the pains of hell, and more then possibly can be expressed, they smell brimstone, talk familiarly with devils; hear and see *Chimeras*, prodigious, uncouth shapes, Bears, Owls, Antiques, black dogs, fiends, hideous outcries, fearfull noises, shrieks, lamentable complaints, they are possessed, and and through impatience they roar and howl, curse, blaspheme, deny God, call his power in question, abjure religion, and are still ready to offer violence unto themselves, by hanging, drowning, &c. Never any miserable wretch from the beginning of the world, was in such a wofull case. To such persons I oppose Gods mercy and his justice, *Judicia Dei occulta, non injusta*: his secret counsell and just judgement, by which he spares some, and sore afflicts others again in this life: his judgement is to be adored, trembled at, not to be searched or enquired after by mortall men: he hath reasons reserved to himself, which our frailty cannot apprehend. He may punish all if he will, and that justly for sin; in that he doth it in some, is to make a way for his mercy that they repent and be saved, to heal them, to try them, exercise their patience, and make them call upon him, to confess their sins and pray unto him, as David did, *Psal. 119. 137. Righteous art thou, O Lord, and just are thy judgements.* As the poor Publican, *Luke 18. 13. Lord have mercy upon me a miserable sinner.* To put confidence and have an assured hope in him, as Job had *Job 13. 15. Though he kill me I will trust in him: Pre, seca, occide O Dominus;* (saith Austin) *modo servas animam*, kill, cut in pieces, burn my body (O Lord) to save my soul. A small sickness, one last of affliction, a

[Vastata conscientia sequitur sensus iræ divinae. (Hemmingius) fremitus cordis, ingens animæ cruciatus, &c.]

little

little miserie many times will more humiliate a man, sooner convert, bring him home to know himself, than all those parenetical discourses, the whole Theory of Philosophy, Law, Physick and Divinity, or a world of instances, and examples. So that this, which they take to be such an insupportable plague, is an evident sign of Gods mercie and justice, of his love and goodness: *perissent nisi perissent*, had they not thus been undone, they had finally been undone. Many a carnall man is lulled asleep in perverse securitie, foolish presumption, is stupified in his sins, and hath no feeling at all of them: *I have sinned* (he saith) *and what evil shall come unto me*, Eccles. 5. 4. and *tush, how shall God know it?* And so in a reprobate sense goes down to hell. But here, *Cynthia aurem velis*, God pulls them by the ear, by affliction, he will bring them to heaven and happiness; *Blessed are they that mourn, for they shall be comforted*, Math. 5. 4. a blessed and an happy state, if considered aright, it is, to be so troubled. *It is good for me that I have been afflicted*, Psal. 119. *before I was afflicted I went astray: but now I keep thy word.* Tribulation works patience, patience hope, Rom. 5. 4. and by such like crosses and calamities we are driven from the stake of securitie. So that affliction is a School or Academy, wherein the best Schollers are prepared to the commentements of the deity. And though it be most troublesome and grievous for the time, yet know this, it comes by Gods permission and providence; he is a spectator of thy groans and tears, still present with thee, the very hairs of thy head are numbered, not one of them can fall to the ground, without the expresse will of God: he will not suffer thee to be tempted above measure, he corrects us all *† numero, pondere, & mensura*, The Lord will not quench the smoking flax, or break the bruised reed, *Tomas* (saith *Austin*) *non ut obruat, sed ut coronet*, he suffers thee to be tempted for thy good. And as a mother doth handle her child sick and weak, not reject it, but with all tendernefs observe and keep it, so doth God by us, not forsake us in our miseries, or relinquish us for our imperfections, but with all piety and compassion support and receive us, whom he loves he loves to the end. Rom. 8. *Whom he hath elected, those he hath called, justified, sanctified, and glorified.* Think not then thou hast lost the spirit, that thou art forsaken of God, be not overcome with heaviness of heart, but as *David* said, *I will not fear though I walk in the shadows of death.* We must all go, *non a delictis ad delictas*, but from the cross to the crown, by hell to heaven, as the old *Romans* put vertues Temple in the way to that of honour: we must endure sorrow and miserie in this life. 'Tis no new thing this, Gods best servants and dearest children have been so visited and tryed. Christ in the garden cryed out, *My God my God why hast thou forsaken me*: his son by nature, as thou art by adoption and grace. *Iob* in his anguish said, *The arrows of the Almighty God were in him*, Job 6. 4. *His servants fought against him, the venom drank up his spirits*, cap. 13. 26. He saith, *God was his enemy, wrought bitter things against him*, (16. 9.) *hated him.* His heavy wrath had so seized on his soul. *David* complains, *His eyes were eaten up, sunk into his head*, Ps. 6. 7. *His moisture became as the drought in Summer, his flesh was consumed,*

† *Austin.*

famed, his bones vexed: yet neither *Job* nor *David* did finally despaire. *Job* would not leave his hold, but still trust in him, acknowledging him to bee his good God. *The Lord gives, the Lord takes, blessed be the name of the Lord, Job. 1. 21. Behold I am vile, I abhor my self, repent in dust and ashes, Job. 39. 37. David* humbled himself, *Psal. 31.* and upon his confession received mercy. Faith, hope, repentance, are the soveraign cures and remedies, the sole comforts in this case; confess, humble thy self, repent, it is sufficient. *Quod purpura non potest, saccus potest*, saith *Chrysostome*; the King of *Ninive's* Sackloth and ashes did that which his purple robes and crown could not effect; *Quod diadema non potuit, cinis perfecit*. Turn to him, he will turn to thee; the Lord is neer those that are of a contrite heart, and will save such as be afflicted in spirit, *Psal. 34. 18. He came to the lost sheep of Israel, Mat. 15. 14. Si cadentem intuetur, clementia manum protendit*, he is at all times ready to assist. *Nunquam spernit Deus Pœnitentiam, si sincerè & simpliciter offeratur*, he never rejects a penitent sinner, though he have come to the full height of iniquity, wallowed and delighted in sin; yet if he will forsake his former waies, *libenter amplexatur*, he will receive him. *Parcam huic homini*, saith * *Austin*, (*ex persona Dei*) *quia sibi ipsi non pepercit; ignoscam quia peccatum agnovit*. I will spare him because he hath not spared himself; I will pardon him, because he doth acknowledge his offence; let it be never so enormous a sin, *his grace is sufficient, 2 Cor. 12. 9.* Despaire not then, faint not at all, be not dejected, but rely on God, call on him in thy trouble, and he will heare thee, he will assist, help, and deliver thee; *Draw near to him, he will draw near to thee, 1am. 4. 8. Lazarus* was poor and full of boyles, and yet still he relied upon God, *Abraham* did hope beyond hope.

Thou exceptest, these were chief men, divine spirits, *Deochari*, beloved of God, especially respected; but I am a contemptible and forlorne wretch, forsaken of God, and left to the merciles fury of evil spirits. I cannot hope, pray, repent, &c. How often shall I say it! thou maist performe all these duties, Christian offices, and be restored in good time. A sick man loseth his appetite, strength and ability, his disease prevaileth so far, that all his faculties are spent, hand and foot performe not their duties, his eyes are dimme, hearing dull, tongue distasts things of pleasant relish, yet nature lies hid, recovereth again, and expelleth all those foeculent matters by vomit, sweat, or some such like evacuations. Thou art spirituallly sick, thine heart is heavy, thy mind distressed, thou maist happily recover again, expell those dismal passions of fear and grief; God did not suffer thee to be tempted above measure; whom he loves (I say) he loves to the end; Hope the best. *David* in his misery prayed to the Lord, remembring how he had formerly dealt with him; and with that meditation of Gods mercy confirmed his faith, and pacified his own tumultuous heart in his greatest agony. *O my soul, why art thou so disquieted within me, &c.* Thy soul is ecclipsed for a time, I yeeld, as the Sun is shadowed by a cloud; no doubt but those gracious beams of Gods mercy will shine upon thee again, as they have formerly done; those embers of faith, hope and repentance, now buried

* Super *Psal.*
52. *Convertar*
ad liberandum
eum, quia con-
versus est ad
peccatum suum
puniendum

in ashes, will flame out afresh, and be fully revived. Want of faith, no feeling of grace for the present, are not fit directions; we must live by faith, not by feeling; 'tis the beginning of grace to wish for grace: we must expect and tarry. *David* a man after Gods own heart, was so troubled himself; *Awake, why sleepest thou? O Lord, arise, cast me not off; wherefore bideest thou thy face, and forgettest mine affliction and oppression? My soul is bowed down to the dust. Arise, redeem us, &c.* Psal. 44. 22. He prayed long before he was heard, *expectans expectavit*; endured much before he was relieved, *Psal. 69. 3.* He complains, *I am weary of crying, and my throat is dry, mine eyes fail, whilst I wait on the Lord*; and yet he perseveres. Be not dismayed, thou shalt be respected at last. God often works by contrarities, he first kills and then makes alive, he woundeth first and then healeth, he makes man sow in tears that he may reap enjoy; 'tis Gods method: He that is so visited, must with patience endure and rest satisfied for the present. The Paschal Lamb was eaten with sower hearbs; we shall feel no sweetness of his blood, till we first feel the smart of our sins. Thy paines are great, intolerable for the time; thou art destitute of grace and comfort, stay the Lords leaseure, he will not (I say) suffer thee to be tempted above that thou art able to bear, *1 Cor. 10. 13.* but will give an issue to temptation. He works all for the best to them that love God, *Rom. 8. 28.* Doubt not of thine election, it is an immutable decree; a mark never to be defaced; you have been otherwise, you may and shall be. And for your present affliction, hope the best, it will shortly end. *He is present with his servants in their affliction, Ps. 91. 15. Great are the troubles of the righteous, but the Lord delivereth them out of all. Psal. 34. 19. Our light affliction which is but for a moment, worketh in us an eternal weight of glory, 2 Cor. 4. 17. Not answerable to that glory which is to come; though now in heaviness, saith 1 Pet. 1. 6. you shall rejoyce.*

Now last of all to those external impediments, terrible objects, which they hear and see many times, divels, bugbears, and Mormeluchies, noysome smells, &c. These may come, as I have formerly declared in my precedent discourse of the Symptomes of Melancholy, from inward causes; as a concave glass reflects solid bodies, a troubled brain for want of sleep, nutriment, and by reason of that agitation of spirits to which *Hercules de Saxonia* attributes all Symptomes almost, may reflect and shew prodigious shapes, as our vain fear and crazed phantasie shall suggest and faign, as many silly weak women and children in the dark, sick folks, and frantick for want of repast and sleep, suppose they see that they see not: Many times such terriculaments may proceed from natural causes, and all other senses may be deluded. Besides, as I have said, this humour is *Balneum Diaboli*, the divels bath, by reason of the distemper of humours, and infirm Organs in us: he may so possess us inwardly to molest us, as he did *Saul* and others, by Gods permission; he is Prince of the Ayr, and can transform himself into several shapes, delude all our senses for a time, but his power is determin'd, he may terrifie us, but not hurt; God hath given his Angels charge over us, *he is a wall*

a wall round about his people, Psal. 91. 11. 12. There be those that prescribe Physick in such cases, 'tis Gods instrument and not unfit. The divel works by mediation of humours, and mixt diseases must have mixt remedies. *Levinus Lemnius* cap. 57. & 58. others. *ad vit. op. insti.* is very copious in this subject, besides that chief remedy of confidence in God, prayer, hearty repentance, &c. of which for your comfort and instruction, read *Lavater de spectris* part. 3. cap. 5. & 6. *Wierus de praestigiis demonum* lib. 5. to *Philip. Melancton*, and others, and that Christi- an armour which *Paul* prescribes; he sets down certain Amulets, hearbs, and pretious stones, which have marvelous vertues all *praestigandis demonibus*, to drive away Divels and their illusions. *Saphyros*, *Chrysolites*, *Carbuncles*, &c. *Qua mirā virtute pallent ad Lævures*, *Stryges*, *Incubos*, *Genios acreos arcendos*, *si veterum monumentis habenda fides*. Of hearbs, he reckons us *Pennirial*, *Rue*, *Mint*, *Angelica*, *Piony*: *Rich. Argentine de praestigiis demonum* cap. 20. addes *hypericon*, or *S. Iohns wort*, *perforata herba*, which by a divine vertue drives away divels, and is therefore called *fuga demonum*: all which rightly used by their suffitus, *Demonum vexationibus obsistunt*, *afflictas mentes à demonibus relevant*, & *venenatis fumis*, expel divels themselves, and all divelish illusions. *Anthony Musa* the Emperour *Augustus* his Physician, cap. 6. *de Betonia* approves of *Betony* to this purpose; † the ancients used therefore to plant it in Church-yards, because it was held to be an holy hearb and good against fearful visions, did secure such places it grew in, and sanctified those persons that carried it about them. *Idem* fere *Mathiolus in Dioscoridem*. Others commend accurate musick, so *Saul* was helped by *David*s harpe. Fires to be made in such roomes where spirits haunt, good store of lights to be set up, odors, perfumes, and suffumigations, as the Angel taught *Tobias*, of *brimstone* and *bitumen*, *thus*, *myrrha*, *briony root*, with many such simples which *Wecker* hath collected lib. 15. *de secretis* cap. 15. *⁊ sulphuris drechman unam*, *recoquatur in vitis alba aqua*, *ut dilutius sit sulphur*; *datur egra*; *nam demones sunt morbi* (saith *Rich. Argentine* lib. *de praestigiis demonum* cap. ult.) *Vigetus* hath a far larger receipt to this purpose, which the said *Wecker* cites out of *Wierus*. *⁊ sulphuris, vini, bituminis, opoponacis, galbani, castorei*, &c. Why sweet perfumes, fires and so many lights should be used in such places, *Ernestus Brugravins* *Lacerna vita & mortis*, and *Fortunius Lycetus* assignes this cause, *quod his boni Genii præviſcentur*, *ma- li arceantur*; because good spirits are well pleased with, but evil ahhor them. And therefore those old Gentiles, present Mahometans, and Papists have continual lamps burning in their Churches all day and all night, lights at funerals and in their graves; *lucerna accendentes ex auro liquefacta* for many ages to endure (saith *Lavius*) *ne demones corpus ladant*; lights ever burning as those *Vestall virgins*, *Pythoniſſa* maintained heretofore, with many such, of which read *Toſtatus* in 2 *Reg.* cap. 6. *quest.* 43. *Thyrens* cap. 57. 58. 62. &c. *de locis infestis*, *Pistorius Isagog. de demonibus*, &c. see more in them. *Cardan* would have the party affected wink altogether in such a case, if he see ought that offends him, or cut the aire with a sword in such places they walke and

Z z z z z

abide;

† Antiqui soliti
sunt hanc her-
bam ponere in
cemeteriis ideo
quod, &c.

† Non defunt
noſtra atate
ſacriſiculi, qui
tale quid atten-
tant, ſed à ca-
codemone irriſi-
pudore ſuffecti
ſunt, & re infe-
ſtâ abierunt.
* Done Into
Engliſh by W.
B. 1613.

abide, *gladiis enim & lanceis terrentur*, ſhoot a piſtole at them, for being aerial bodies, (as *Calius Rhodiginus lib. 1. cap. 29. Tertullian, Origen, Pſellus*, and many hold) if ſtroken, they feel pain. Papiſts commonly injoynt and apply croſſes, holy water, ſanctified beads, Amulets, muſick, ringing of bells, for to that end are they conſecrated, and by them baptized, Characters, counterfeit reliques, ſo many Maſſes, peregrinations, oblations, adjurations, and what not? *Alexander Albertinus à Rochæ, Petrus Thyrenus, and Hieronymus Mengus* with many other Pontifical writers, preſcribe and ſet down ſeveral formes of exorcifmes, aſwell to houſes poſſeſſed with divels, as to dæmoniackal perſons, but I am of † *Lemnius* mind, 'tis but *damnoſa adjuratio, aut poſtulus iudificatio*, a meer mockage, a counterfeit charme, to no purpoſe, they are ſopperies and fictions, as that abſurd* ſtory is amongſt the reſt, of a penitent woman ſeduced by a Magitian in France, at S. Bawne, exorcifed by *Domphius, Michaelis*, and a company of circumventing Friers. If any man (ſaith *Lemnius*) will attempt ſuch a thing, without all thoſe jagling circumſtances, Aſtrological elections of time, place, prodigious habies, ſuſtian, big, ſeſquipedal words, ſpels, croſſes, characters, which exorcifſts ordinarily uſe, let him follow the example of *Peter and John*, that without any ambitious ſwelling terms, cured a lame man, *Acts 3. In the name of Chriſt Jeſus riſe and walke*. His Name alone is the beſt and only charme againſt all ſuch diabolical illuſions, ſo doth *Origen* adviſe: and ſo *Chryſoſtome, Hac erit tibi baculus, hac turris inexpugnabilis, hac armatura. Nos quid ad hac dicemus, plures fortasſe expellabunt*, ſaith S. *Auſtin*. Many men will deſire my counſel and opinion what to be done in this behalfe, I can ſay no more, *quam ut veras fide, qua per dilectionem oper ſur, ad Deum unum fugiamus*, let them fly to God alone for helpe. *Athanaſius* in his book *De variis quaſt.* preſcribes as a preſent charme againſt divels, the beginning of the 67. *Pſ. Exurgat Deus, diſſipentur inimici, &c.* But the beſt remedy is to flye to God, to call on him, hope, pray, truſt, rely on him, to commit our ſelves wholly to him. What the praſtiſe of the primitive Church was in this behalfe, *Et quis dæmonia eſciciendi modus*, read *Wierus* at large, *lib. 5. de Cura Lam. meſ. cap. 38. & deinceps.*

Last of all: If the party affected ſhall certainly know this malady to have proceeded from too much faſting, meditation, precise life, contemplation of Gods judgements, (for the Divel deceives many by ſuch means) in that other extreme he circumvents Melancholy it ſelf, reading ſome books, Treatiſes, hearing rigid preachers, &c. If he ſhall perceive that it hath begun firſt from ſome great loſs, grievous accident, diſaſter, ſeeing others in like caſe, or any ſuch terrible object, let him ſpeedily remove the cauſe, which to the cure of this diſeaſe *Navarrus* ſo much commends, *avertat cogitationem à re ſcrupuloſa*, by all oppoſite means, art, and induſtry, let him *laxare animum*, by all honeſt recreations, reſreſh and recreate his diſtreſſed ſoul, let him direct his thoughts, by himſelf and other of his friends. Let him read no more ſuch tracks or ſubjects, hear no more ſuch fearful tones, avoid ſuch companies, and by all means open himſelf, ſuccit him-
ſelf

self to the advice of good Physitians and Divines, which is *contra-*
ven- 723
itio scrupulorum, as he calls it, hear them speak to whom the Lord hath
 given the tongue of the learned, to be able to minister a word to him *Neumys.*
 that is weary, whose words are as flagons of wine. Let him not be ob- *1f. 50. 4.*
 stinate, head-strong, peevish, wilful, self-conceited (as in this malady
 they are) but give ear to good advice, be ruled and perswaded ; and no
 doubt but such good counsel may prove as prosperous to his soul, as the
 Angel was to *Peter*, that opened the iron gates, loosed his bands brought
 him out of prison and delivered him from bodily thralldome ; they may
 ease his afflicted minde, relieve his wounded soul, and take him out of the
 jawes of Hell it self. I can say no more, or give better advice to such as
 are any way distressed in this kind, then what I have given and said.
 Only take this for a corollary and conclusion, as thou tendrest thine
 own welfare in this, and all other melancholy, thy good health of body
 and mind, observe this short precept, give not way to solitariness and
 idleness. *Be not solitary, be not idle.*

SPERATE MISERI,
 CAVE TE FÆLICES.

Vis à dubio liberari ? vis quod incertum est evadere ? Age pœnitentiam dum sanus es ; sic agens, dico tibi quod securus es, quod pœnitentiam egisti eo tempore quo peccare potuisti. Austin.

FINIS.

tell to the house of good Physicians and Divines, which is necessary
 in such cases as he calls for them, to whom the Lord hath
 given the name of the learned, to be able to minister a word to him
 that is weak, whose words are as fountains of living water, let him not be
 silent, but strong, patient, willing, still concerned (as in this malady
 they are) to give ear to good advice, be ruled and persuaded, and no
 doubt but such good counsel may prove as profitable to his soul, as the
 strength was to give that opened the iron gates, looked his hands brought
 him out of prison and delivered him from bodily bondage; they may
 refresh his afflicted mind, relieve his wounded soul, and take him out of the
 jaws of Hell itself. I can say no more, or give better advice to such as
 are now afflicted in this kind, than what I have given and said.
 Only take this for a collorary and conclusion, as thou tenderest thine
 own welfare in this, and all other melancholy, thy good health of body
 and mind, observe this short precept, give not way to follies and
 affects, be not led by the nose.

SEPARATE MISERIES
 CAUSE THE FELICITY

Non habeo liberum: cum quod incertum est credere? Age penitentiam
 non habeo: sic agens, dico tibi quod securus es quod penitentiam
 habes: respondere quod penitentiam habes. Augustinus.

FINIS

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To the R E A D E R.

BE pleased to know (*Courteous Reader*) that since the
 last Impression of this Book, the ingenuous Author
 of it is deceased, leaving a Copy of it exactly corrected,
 with severall considerable Additions by his own hand; This
 Copy he committed to my care and custody, with directions
 to have those Additions inserted in the next Edition; which
 in order to his command, and the Publike Good, is faith-
 fully performed in this last Impression.

H. C.

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